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for I the Lord thy God am a iealous God, visiting the sins, &c. 212

Quest. What is heere forbidden?

Ans. All outward Idolatry, which is first by making the image of God, or of any creature to be worshipped: Secondly, by falling downe before any image: Thirdly, by seruing God according to our owne phantasies. 212

Quest. What are we heere commanded?

Ans. To performe all outward duties of Gods seruice, according to his will reuealed in his word, for the substance thereof. 223

Quest. Whence is the reason of this Commandement taken?

Ans. Partly from the punishment to bee inflicted vpon such as breake it, vnto the third and fourth generation; and partly from the benefits to bee bestowed vpon such as keepe it vnto the thousand generation. 227

Quest. Which is the third Commandement, and which the reason?

Ans. The Commandement is, *Thou shalt not take the name of the Lord thy God in vaine*, the reason, *for hee will not hold him guiltlesse*, &c. 229

Quest. What is heere forbidden vnto vs?

Ans. All abusing of the Name of God, which is first by blaspheming, or giuing occasion to others to blaspheme: Secondly, by swearing falsely, deceitfully, rashly, commonly, or by creatures: Thirdly, by cursing and banning: Fourthly, by vowing things impossible or vnlawfull, or by neglecting of our lawfull vows: Fifthly, by lightly vsing the holy name of God or his word: Sixthly, by vaine protestations and asseuerations. 230

Quest. What are we heere commanded?

Ans. To glorifie the name of God, in all that wee doe, thinke, speake and desire, and labour that others may bee wonne by our meanes to doe the me. 240

Quest. Whence is the reason of this Commandement taken?

Ans. For the fearefull esta of such as any way abuse the name of God, the Lord holdh them as guiltie of dishonour done vnto his name. 244

Quest. If there bee such danger in swearing, may a man

Accented to be. Must be by the church.

lawfully sweare in any case whatsoeuer?

Ans. Without doubt a man may sometimes lawfully sweare, either for the confirming of a truth which cannot otherwise be knowne, and yet necessary, or for the strengthening of honest Leagues made betwixt men; or lastly, a man being called thereunto before a lawfull Magistrate. 246

Quest. *What else is required, that our swearing may bee lawfull?*

Ans. These three things. First, we must sweare only to such a truth as wee know to bee so. Secondly, according to knowne intent of him vnto whom, or before whom wee sweare. Thirdly, this being a part of Gods worship, we must doe it with great reuerence. 248

Quest. *What if a man shall sweare to performe an vnlawfull thing, is he not bound notwithstanding to performe his oath?*

Ans. In no wise, for so hee should adde vnto his sinne of swearing vnlawfully, a further sinne of doing vnlawfully. 249

Quest. *Which is the fourth Commandement.*

Ans. Remember that thou keepe holy the Sabbath day, &c. 250

Quest. *What is the duty here commanded?*

Ans. To keepe holy the Sabbath, and to bee mindfull of it. 250

Quest. *How may this be doe?*

Ans. By assembling together to pray vnto God, and to praise him, to heare his holy Word, and receiue the blessed Sacraments. 250

Quest. *Is this all that is required to the right keeping of the Sabbath day?*

Ans. No, but we must reapeare our selues by prayer, and emptying our hearts of sin, and meditate vpon Gods works, and the word which we haue heard, suffering it so to work in vs, as that we may be furthered in all holines of life. 250

Quest. *Is there no duty to be done towards our neighbour for the hallowing of this day?*

Ans. Yes, it is a speed time of exercising mercy, by helping against sudden dangers, by collecting and distributing

ting to the poore, by visiting the sicke, and reconciling dissensions amongst neighbours. 254

Quest. Is there any set day under the new Testament thus to be kept holy?

Ans. Yes, the day which is commonly called Sunday, but in the Scripture the Lords day, or the first day in the week, is thus to bee kept without alteration to the end of the world. 260

Quest. When doth the Lords day begin and end?

Ans. It beginneth in the morning at the dawning of the day, and endeth next morning likewise. 272

Quest. Are we bound to do the holy duties of Gods worship all this time without ceasing?

Ans. No, for we may refresh our selues with eating and drinking, singing and musicke, and with any honest delight whatsoever, whereby the mind is cheared vp, and ioy and gladnesse besitting the Lords holy day expressed. 276

Quest. Is this all that we are bound vnto, to keepe the Sabbaths our selues in ceasing from labour, and doing the duties thereof?

Ans. No, but who so hath Sonne or Daughter, Man-servant or Maid-servant, Cattell or stranger within his Gates, is alike bound to provide as much as in him lyeth, that they all obserue this day in their kind both man and beast. 278

Quest. Doth the Lord onely take care for the right spending of this day, and leaue vs to our selues upon the sixe dayes?

Ans. No doubtlesse, but it is his will and commandement also that wee should vpon the sixe dayes abstaine from idlenesse, and diligently labour in the workes of our callings. 279

Quest. Is it not lawfull then to forbear working, to attend vpon God and his worship, vpon the sixe dayes?

Ans. Yes, it is not onely lawfull but necessary for euery one, to do the duties of Gods worship euery day of the week in priuate and in publike, when iust occasion is offered. 282

Quest. How can this stand with the command of working vpon the sixe dayes?

Ans. Yes, very well, because that howsoeuer God isto

be serued vpon the sixe dayes, yet they are for the most part to be spent in the works of our callings. 286

Que. What more speciall rules are we to follow in our weekly deuotion?

Ans. First, we must pray euery day morning and euening, Secondly, before and after the vse of Gods creatures. Thirdly, the more our necessities vrge vs, pray the oftner, and more instantly. Fourthly, let no day passe without some reading, and diuine meditation. Fifthly, neglect not the publike preaching in the weeke dayes, where opportunity is offered to come vnto it. 286

Quest. What is to be thought of whole dayes set apart to publike duties in the weeke, as Saints dayes, and dayes of thanksgiuing?

Ans. All this may lawfully be done, and is commenable by Gods word, and therefore we are reuerently to conformance our selues to the ordinance of authoritie herein. 287

Quest. What is the sin by this Commandement forbidden?

Ans. All prophaning of the Sabbath day, which is, first, by doing worldly works that are not of present necessity, by iourneying about worldly affaires, idle resting, or absenting our selues from the publike duties of Gods worship: secondly, by forgetfulnesse of the Sabbath vpon the sixe dayes, by which we often bring vpon our selues a necessity of prophaning the same: thirdly, when being parents or gouernors, we leaue our children, pupils, or seruants to their owne libertie vpon this day. 291

Quest. What be the reasons of this Commandement?

Ans. They are partly infolded in the Commandement, and partly expressed in these words; *For in sixe dayes the Lord made heauen, and earth, &c.*

Quest. What are the reasons infolded in this Commandement?

Ans. Three: First, because the law of the Sabbath is ancient, and was in force in Paradise, before mans fall. Secondly, because it is most equall, the Lord allowing vs sixe dayes for our worldly affaires, and requiring but one of seauen for the worke of his worship: Thirdly, because the seuenth is the Lords peculiar day, so that without sacriledge we cannot any way prophane it. 296

Quest.

Quest. What are the reasons expressed?

Ans. Two, first, from the Lords owne example, who rested vpon the seuenth day from all his works of Creation: secondly, from his blessing inseparably linked to the hallowing of this day, so that he which keepeth it holy, shall find it to his comfort, vnto him a blessed day. 298

Quest. Which is the first Commandement of the second Table, or the fifth of the Law?

Ans. Honor thy father & thy mother, that thy dayes may belong in the land which the Lord thy God giueth thee. 299

Quest. In which Commandements doe you learne your dutie towards your neighbour?

Ans. In the six latter Commandements which be of the second Table. 299

Quest. Which is the first of these Commandements?

Ans. Honour thy father and mother, &c.

Quest. What are we here commanded?

Ans. To honor, that is, to loue, reuerence, cherish, and obey our naturall parents, the parents of our countrey, and our fathers in Christ, Secondly, to carry our selues lowly, & reuerently towards our masters, being ruled by them in the Lord, and toward the ancient, and all our betters. Thirdly, if we be superiors, to walke worthy the honour due vnto vs from our inferiors, and to vse all gentlenesse toward them. 303

Quest. What is heere forbidden?

Ans. All irreuerence toward those that be in place and authority aboue vs, and churlish behauiour in such towards those that be of a low degree. 317

Quest. Whence is the reason of this Commandement taken?

Ans. From the promise of long life, if God please not to preuent vs with the blessing of eternall life. 325

Quest. Which is the sixt Commandement, or the second of the second Table?

Ans. Thou shalt doe no murther. 328

Quest. What is heere forbidden?

Ans. All murdering of our selues, or others, and all approbation hereof in others, either by command, counsell, consent, or concalement. Secondly, all iniurious actions tending

to the preiudice of our neighbours life. Thirdly, all rayling and railing speeches. Fourthly, all murderous desires and affections of the heart, as of anger, malice, hatred and envy. Fifthly, all cruelty towards the creature, which sheweth a murderous mind in vs.

328

Quest. What are we here commanded?

Ans. Out of the loue which we beare to our neighbour, as much as in vs lieth, to preserue his life and health, and specially the life of his soule, by good counsell, exhortation, and admonitions.

343

Quest. Which is the seventh Commandment?

Ans. Thou shalt not commit adultery.

347

Quest. What is here forbidden?

Ans. First, all outward vncleane actions of adultery, fornications, &c. Secondly, all filthy, and vncleane speeches, singing of wanton loue-songs, and reading of Books and Ballads of this sort. Thirdly, all incontinent thoughts, and lusts of the heart. Fourthly, whatsoever is vsually an occasion of vncleanness, as being present at filthy stage-playes, putting on apparell of another sex, mixt lasciuious dauncing, surfetting, drunkenness, idleness, &c.

347

Quest. What are we here commanded?

Ans. To liue in temperance, chastitie, and soberness, and so to keepe my body holy and pure, as a temple of the holy Ghost.

357

Quest. Which is the eight Commandment?

Ans. Thou shalt not steale.

361

Quest. What is here forbidden?

Ans. All stealing, which is first by violence, or secret taking away that which is our neighbours. Secondly, by oppression and tyranny of the rich toward the poore. Thirdly, by deceit in buying and selling. Fourthly, by vsing any vnlawfull trade, or way of gaine or gaming, fortune-telling, or selling drinke vnto drunkenness. Fifthly, by prodigality, for thus doe men rob their children and posterity.

361

Quest. What more is here forbidden?

Ans. All couetousnes, and vnmmercifulnes, the robbing of God in things dedicate, tithes and offerings.

370

Quest.

Quest. What are we here commanded?

Ans. To do to all men as I would they should do vnto me, and by diligent paines-taking, to get mine own living, in that estate of life, to which it shall please God to call me. 379

Quest. Which is the ninth Commandement?

Ans. Thou shalt not beare false witnesse against thy neighbour? 383

Quest. What is here forbidden?

Ans. All false witnes-bearing; First, by falsely accusing, and witnessing against our neighbor before a Iudge. Secondly, by slander and backbiting, and by readinesse to hearken to such false reports. Thirdly, by flattering, or soothing any for aduantage against the truth. Fourthly, by lying, or telling an vntruth against our Consciences. 383

Quest. What are we here commanded?

Ans. As much as in vs lieth, to preferue the good name of our neighbour, and our owne good name, stopping our eares against false reports, and suppressing them, and alwaies, whatsoeuer comes of it, speaking the truth. 393

Quest. Which is the tenth Commandement?

Ans. Thou shalt not couet thy neighbors house, &c. 396

Que. What is here forbidden?

Ans. All first motions of the mind vnto sinne, though no consent be yeilded vnto them. 396

Quest. What are we commanded here?

Ans. To keepe our very hearts and minds free from euill thoughts against any of the commandements of God. 399

Quest. Is any man able to keepe all these Commandements?

Ans. No man vpon earth hath, or euer can be able to keep them perfectly. *Adam* only excepted in the state of innocencie, and *Christ* who was both God and man. 401

Quest. What is the breach of the Law, and the punishment of it?

Ans. It is sinne, which if it be but once committed only, and that but in thought, it makes a man subiect to Gods eternall curse, which is euermore death in hell fire, the torments whereof are vnspeakable without end or ease. 404

Quest. Is it not iniustice to appoint so great a punishment for every sinne, yea euen for the least?

Ans. It is very iust and meet for the Lord to diuige the least sinne to hell fire, because his marke, which is perfect holinesse, set vpon man in his creation, is hereby remooued, and a marke with the deuils brand is made vpon the soule of the sinner, for which it is iust that the deuill, and not God should now haue such a soule. 405

Quest. If no man can perfectly keepe the Law, wherefore serueth it?

Ans. First, to humble vs in regard of our miserable estate hereby discovered; secondly, to bee a rule of good life vnto vs. 406

Quest. How may we be saved from our sinnes?

Ans. Only by the blood of Iesus Christ laid hold vpon by a true and liuely faith. 407

Quest. How is faith first begun and wrought in the heart?

Ans. Ordinarily by the preaching of the Gospel, the holy Spirit inwardly opening the heart to beleue those things that are outwardly preached to the eare. 410

Quest. How doth faith exercise it selfe, and get more strength?

Ans. By prayer, the exercises of Gods holy Word, and by receiuing the Sacraments.

Concerning Prayer.

Quest. What is Prayer?

Ans. It is a lifting vp of the heart vnto God, only in the Name of Iesus Christ according to his will, in full assurance to be heard and accepted at his gracious hands. 412

Quest. What need is there that the faithfull should pray, seeing they are in Gods fauour, hee knoweth their wants, and hath pardoned all their sinnes?

Ans. By how much the more we are in Gods fauour, by so much the more needfull is it that wee should cheerefully pray, both to pay the dutie that wee owe vnto God, to obtaine the blessing promised, and to renew our assurance of the pardon of sinne dayly renewed through our great weaknesse. 416

Quest.

Quest. What times are specially to be spent in Prayer?

Ans. It is necessary, that euery Christian make his prayers vnto God euery morning and euening, sitting downe and rising vp from meale, and at other times, as the spirit moueth, or occasions and other necessities require to haue the heart lifted vp in prayer. 418

Quest. How, and according to what Prayer ought we to pray?

Ans. The patterne and forme for our direction is the Lords Prayer. *Our Father, &c.* 423

Quest. How many be the parts of this Prayer?

Ans. The Preface, *Our Father*: The Petitions, *Hallowed be thy name*: and the conclusion, *For thine is the, &c.* 429

Quest. In the Preface, why call you God Father?

Ans. Because he is ready as a louing Father to heare me calling vpon his name, whence I learne with boldnesse and confidence to come vnto him with prayer. 429

Quest. Why doe you say, Our Father, and not my Father?

Ans. Because I ought to pray for all other the children of God as well as for my selfe. 432

Quest. Why adde you in the Preface, which art in Heauen?

Ans. Not for that I beleue God to be in heauen onely, for he is euery where: but because to bee in Heauen, is an Argument of great glory: whence I learne with reuerence to pray vnto him, being my Father most glorious. 434

Quest. How many be the Petitions of this Prayer?

Ans. Sixe, whereof the three former concerne Gods glory, the three latter concerne our selues. 435

Quest. Which be those three concerning Gods glory?

Ans. First, *Hallowed be thy name*, Secondly, *Thy Kingdom come*, Thirdly, *Thy will be done on earth, as it is in Heauen*. 437

Quest. In the first of these, what desire you?

Ans. That the name of God may bee glorified in the vse of his Titles, Word, and all his Workes. 437

Quest. In the second Petition What desire you?

Ans. That the number of true belieuers may bee dayly increased, that Gods Kingdome of grace being enlarged, his Kingdome of glory may be hastened. 445

Quest. In the third Petition What pray you for?

Ans.

Ans. That I and all the people of God vpon earth may as readily obey Gods will, as the Angels and Saints in Heauen. 452

Quest. Which be the three Petitions concerning our selues?

Ans. The first, *Giue vs this day, &c. 2. Forgiue vs our trespasses. 3. Leade vs not into temptation, &c.* 459

Quest. What pray you for in the first of these Petitions?

Ans. For all things necessary for this present life, and therefore we aske but for bread, and but for this day. 460

Quest. What pray you for in the second of these Petitions?

Ans. That God would freely forgiue vs all our sinnes, as we doe from our hearts forgiue the offences of men against vs. 471

Quest. What pray you for in the third of these Petitions?

Ans. That the Lord would not suffer vs to be carried away by the temptations of the world, flesh or deuill, to the committing of sinne, but that he would deliuer vs from the euill of all temptation, both sinne and damnation. 480

Quest. Wherefore serueth the Conclusion, For thine is, &c.

Ans. It is added as a reason of all the Petitions, to strengthen our faith, that God being both able and willing, doth certainly yeeld to our requests made vnto him, therefore we adde a note of confidence and say, *Amen.* 487

Quest. What is the other exercise of the faithfull?

Ans. The right receiuing of the Sacraments. 518

Of the Sacraments.

Quest. The benefits being shewed, which we are to craue at Gods hands by prayer, what further meanes haue we for the better assuring to our soules the promises of all spirituall blessings in Christ?

Ans. The Sacraments of the new Testament, which are the pledges of the Couenant betweene God and his people. 492

Quest. Wherein stands true Repentance?

Ans. In three things. First, in knowledge and acknowledgement of our sinnes past. Secondly, in godly sorrow and griefe of heart for them. Thirdly, in a godly purpose to forsake

take all sin, and to leade a new life for all time to come. 505

Quest. What is faith?

Ans. It is a certaine perswasion of the heart, wrought by the spirit of God, grounded vpon his promises, that all my sinnes are forgiven me in Christ Iesus. 508

Quest. What is required in such as come to the Lords Supper?

Ans. To be rightly disposed before, and at the receiuing hereof. 532

Quest. What ought a man to doe before his coming?

Ans. To examine himselfe for his faith in Christ. 532

Quest. How may a man know whether he hath true faith, or no?

Ans. By two speciall fruits thereof, repentance for all his sinnes, and loue towards his neighbour. 534

Quest. Wherein stands true Repentance?

Ans. In affection, when it is the same towards our neighbour, that it is towards our selues, voyd of malice, hatred, and enuy, and desirous of his good, as of our owne: and in action, when wee are ready to doe good vnto others, as vnto our selues, and to keepe away hurt, as from our selues. 537

Quest. What shall he doe that finds not these things in himselfe after one examination?

Ans. He may not keepe away from the Lords Supper, for this were a prouoking of God to wrath, neither can he come vnto it without offending in a higher degree. 539

Quest. What may a man doe then in this case?

Ans. Hee must humbly sue vnto God for the pardon of his sins, to strike his hard heart, that he may melt into teares for them, and constantly cleaue to his commandements, and if there be any dissention, hee must goe and be reconciled to his brother. 540

Quest. What ought a man to doe at the Lords Supper?

Ans. He ought thankfully to remember the inward graces of God towards him, by seeing the outward signes. 541

Quest. What are these graces?

Ans. First, the Lords giuing of his Sonne Iesus Christ to death for vs, set forth by the Ministers taking of the bread & wine, breaking and powring out, and offering them to vs all.

Secondly,

Secondly, our neere vnion vnto Christ, and now wee haue all our spirituall food from him, set foorth by our taking, eating, and inward digesting the Bread and Wine that become nourishment vnto vs. Thirdly, the neere vnion that God hath made by Christ betwixt all the faithfull, set forth by the same bread, being made of many graines of corne, and by the same wine made of many grapes. 541

Quest. What is to be done after the receiuing?

Ans. We must meditate of the couenant of new obedience, renewed by this Sacrament, that we may more carefully performe it, and flie sinne and vice all the dayes of our life. 543

Appendix.

Quest. What is the word of God?

Ans. Whatsoever is contained in the Books of the old and new Testament, and not any other Books, or writings whatsoever. 545

Quest. How many, and which are these Bookes?

Ans. The books of the old Testament are seuen & twenty, *Genesis, Exodus, Leuiticus, Numbers, Deuteronomy, Ioshua, Judges, Ruth*, the first and second of *Samuel*, the first and second of *Kings*, the first and second of the *Chronicles*, *Ezra, Nehemiah, Esther, Iob, Psalmes, Prouerbs, Ecclesiastes, Canticles, Isaiah, Ieremiah, Ezekiel, Daniel*, and the Books of the 12 small Prophets. The Books of the new Testament are 26. *Matthew, Marke, Luke, Iohn*, the *Acts* of the Apostles, the Epistle to the *Romans*, first and second to the *Corinthians*, *Galatians, Ephesians, Philippians, Colossians*, and two to the *Thessalonians*, and two to *Timothy*, to *Titus*, the *Hebrewes*, the Epistle of *Iames*, and two of *Peter*, first, second, and third of *Iohn*, of *Iude*, and the *Reuelation* of *Iohn*. 545

Quest. Are not the Apocrypha books part of the word of God?

Ans. They are not, neither haue been euer so accounted in the Church of God, but are annexed, as being full of good instructions and histories, declaring Gods wonderfull Prouidence ouer his people Israel. 546

Quest. What prooffe is there, that the other are Gods Word?

Ans.

Ans. It is proued by their antiquity, some of them being before all other bookes, sundry times oppugned and sought to be burnt vp by persecutors, and yet wonderfully preserved, and by miracles from Heauen confirmed, which shewes that they came from heauen, and are not of mans inuention. 547

Quest. *Having this word written, is it not sufficient for our saluation, without any helpe by preaching.*

Ans. It is not sufficient, but it must also bee set forth by preaching, that the hard places may bee rightly vnderstood, we may be kept from errors, and haue our dull hearts stirred vp to embrace it. 551

Quest. *What is the Preaching of the Word of God?*

Ans. It is properly the expounding of some part thereof, teaching hence, the duties to be followed, and the sinnes to be auoided, and exhorting to doe accordingly. 553

Quest. *Who may preach the Word of God?*

Ans. Onely such as are outwardly sent of God, ordinarily, and when extraordinary necessity doeth require, all such as are inwardly stirred vp, and inabled by Gods Spirit. 555

Quest. *What is required to the right hearing of the Word?*

Ans. To prepare a mans selfe by prayer and holy meditations, and by emptying the heart of corrupt affections, to attend diligently and reuerently at the preaching of the Word, and laying it vp in the heart, to doe accordingly all the dayes of his life. 557





TO THE READER.



Ourteous Reader, hauing beene much desired and importuned to Print these Questions, and Answers alone by themselves, in regard this great Booke is too large to be learned by heart; I haue condescended to their Requests, and printed them, for the further helpe and benefit of Ministers in their Churches, of Schoole-masters in their Schooles, and Housholders in their families, and it is called, The English Teacher, or, The A. B. C. enlarged; and are to be sold by JOHN MARRIOTT, at his Shop in Saint Dunstons Church-yard in Fleetstreete. 1630.







A
COMMENTARIE,
OR,
LARGER EXPLANA-
TION OF THE SHORT
 Catechisme, set forth in the
 Booke of Common
 PRAYER.

Quest.

Answer.
Explana-
tion.



HAT is Your Name?

N. or M.

This Primer Question
 may bee called. the

chisme, as an introduction
 question and answer
 therefore
 but ver
 Cl-

ing red earth : *Enah*, a Mother : *Abram*, an high Father : *Isaac*, laughing : *Jacob*, supplanting : and the Lord himselfe hath a name prescribed, *Iesus*, a Saviour, &c. Neither were these names giuen by chance, but Almighty God himselfe being the first guide heereunto, and many times appoynting the name, then holy men followed ; and generally, all the world in former ages, gaue names of speciall signification. *Pharaohs* daughter called the Hebrew child drawne out of the riuer, *Moses*, Drawne-out. *Joseph* was proclaimed by *Pharaoh* the King, *Abres*, Father; when as a Father hee provided for the Countrey, &c. A more especiall daily Monitory may this bee to vs, for that our name doeth remember vnto vs our Christian Profession, that wee may walke worthy of the same. And this may serue for some direction vnto vs, in the naming of our children, that wee preferre not Heathen names where other are vsfull and conuenient.

Quest. Whether may a man change his name, or not?

Change of names.

Ans. Hee may : First, by Gods speciall commaund : as *Abram* was changed into *Abraham*; *Sarai*, into *Sarah*; *Isaac*, into *Israel*; *Peter* into *Cephas*, *John* 1.43. &c. Secondly, if he bee conuerted from a false, to the true Religion: thus *Saul* his name was turned into *Paul*: for in this case if he thought vsitto retaine the old name, hee had profaned it, as hee that consecrated *Daniel* vnto *Belshazzar*, *Bels* Treason, which is, The King of the heathen, into *Meshecke*, *Venus*; of the fire. And the same if any man famous in the world should change his name, it should be counted a dishonour.

Honimes vnder the name of *Nathaniel Nestkins*: that their owne names might not hinder the Papists from the reading thereof: let this approoues not the changing of names, the more securely to commit any villany, as was done by the late Traytors of Nouember the fifth.

Quest. Who gaue you this name?

Ans. *My Godfathers, and Godmothers, in my Baptisme, wherein I was made a member of Christ, a childe of God, and Inheritor of the Kingdome of Heauen.*

Explan. In this answer I obserue three things. First, the time of the name giuing. *viz. In Baptisme.* For this is both answerable to the practise of the Church of God in all ages, since there was a Sacrament of Baptisme, or any other in the roome thereof, and standeth with very good reason. As for the custome of the Church, *Abraham* at the first institution of the Circumcision is said, to haue circumcised his soune the eight day, and to haue called his name *Isaac*, and this custome held as long as Circumcision, as may bee seene in *John Baptist*: *When they came to circumcise the Babe, and called him Zacharias.* And in the Lord *Iesus.* *When the eight dayes were accomplished, that they should circumcise the childe, his name was called Iesus.* **Obiect.** *Gershom* the son of *Moses*, was named before his Circumcision, for hee was afterward circumcised, when the Lord met *Moses in the Inne, and would haue slaine him.* *Rachel*, *Jacobs* Wife, immediatly after her trauell, named her child *Benoni*; and during the time of the *Israelites* being in the wildernesse, for fouertie yceres, they were without Circumcision, but it is not likely they were without names. **Sol.** This last was an extraordinary Time, necessitie made them dispense with Law, for that acte of *Rachels*, it openly shewes her desire, for the childe was afterwards called *Beniamin*, *viz.* at the circumcision. Lastly, for the first, no maruell though the custome of the Church were broken, seeing that Gods ordinance was also neglected, for feare of impatient *Zippora*: Secondly, what better time can be to impose names, then when wee begin to bee? We are first borne, and then haue the common name of man,

Gene. 21.

Luke 1. 59.

Luke 2. 21.

Exod. 2. 22.

4. 25.

Gen. 35. 18.

Ios. 5. 2.

Objections
42. 143.
God-fathers
answered.

then wee are borne againe, and haue the speciall names of Christians. The second thing in the answer, the persons that giue the name, *Godfathers and Godmothers*. True it is, that Parents were alwayes wont to propound the name. *Ioseph* directed by the Angell, told what the name of *Iesus* should be: *Zachary*, of his sonne *John*: and ordinarily, *Abraham*, *Moses*, *Ioseph* in Egypt; (also *Hannah* named *Samuel*; and *Rachel*, *Ioseph*.) But the Godfathers, following the direction of the Parents, haue vsed a long time to propound the name in publique: when *John* was to bee circumcised, it is said, *They called his name*, &c. But his parents had the greatest stroke in determining the name. One, writing against our custome herein, alledgeth the Councell of *Nice*, Can. 30. Let no faithfull Man name his Children by heathen names; and that of *Baronius*; my Parents called me *Tarrachus*; and out of *Dionysius*, that the Priest was wont to aske the name at the Church doore; and hence endeauoureth to prooue, that Parents, and not Godfathers, are to name their children, neither at the time of Baptisme, but before, for which he farther addeth, that they, which were *Adulsi*, were wont to come before their Baptisme, and put their old names in the Register. Vnto which I answer. First, that of the Councell of *Nice*, is a meere forgery, there being but twenty Canons in all, or two and twenty at the most. Secondly, admit it to bee true, and that which followeth, it is no more then we confesse, that Parents haue, or ought to haue, the chiefe stroke in the names of their owne children. Lastly, for the *Adulsi* holding their own names, it might be through conuincency, in some particular Church, at some time only. For it is most euident, that Godfathers were vsed amongst Christians, euen in the Primitiue Church. *Higinus*, Bishop of Rome, and Martyr, speakes of them in his list Decretall, who was but 140. yeeres after Christs incarnation, and the best reformed Churches doe allow of them. One, a learned Doctor of Germany, defends this vse vpon these reasons.

* 1. It is not against the Scriptures. 2. It is most ancient. 3. It proceeds from loue of the Parents procuring them, of them vndertaking. 4. It is to the benefit of the Infant, if the

* Zach in
Epi p. 530.
Reason
why God-
fathers are
vsed.

the Parents dye. 5. It is an helpe vnto the Parents, to which may be added, that it is a meane to increafe mutuall loue amongst neighbours, when they shall performe this duty one for another.

The third thing in the answer is, the addition: *Wherein I was made a member of Christ, &c.* Which is not so to be vnderstood, as though the outward washing of water, did make the baptized partaker of these so excellent benefits: for it is true of the Sacraments of the new Testament, which was said of them of the old: *It is impossible, that the blood of Bulls and Goates should take away sinne.* And in another place; *Circumcision auaileth nothing, but a new creature.* That the same may be said of Baptisme, see in the Pharises comming to Iohn his Baptisme: *O generation of Vipers (saith hee) who hath forewarned you to flee from the wrath to come? Where he sheweth, Baptisme to bee a meanes of escaping Gods wrath, after an implicite manner; but withall, requires vertue, which being away, Baptisme auaileth not. And our Lord hauing commended Baptisme to all, excepteth yet, saying; He that beleeueth not shall be damned.* The case heerein is diuers; First, in those that are of ripe yeares and vnderstanding: there is required of them a due disposition of repentance, and faith, actually performed by, and in themselues. But in Infants it is enough that they pertaine to the Couenant, being borne in the bosome of the Church, and presented to the participation of gracious adoption by vertue of the Faith of their Parents.

The right vnderstanding then of this is, that in our Baptisme, wee are sacramentally, or instrumentally, made the children of God; and really, and truly, when wee are together baptized with the Holy Ghost; if thou beleue, and be baptized, thou art made Inheritour of the Kingdome of Heauen, and this is ascribed vnto Baptisme. *Except a man be borne of water and the spirit, &c:* as conuertyng, begetting vnto Christ, and building men vp in grace, is ascribed vnto the Officers of Gods Church. Wherefore let no man mistake this matter, thinking himsef safe, when he is baptized, for he may, nay, infinite numbers doe, notwithstanding perish.

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Heb. 10. 4.

Gal. 3. 5.

Luke 3. 7.

Mar. 16. 16.

Iohn 3. 5.

Acts 8. &c.
10. chap. 2.

Rom 6. 2.

Baptisme conferres not Grace, *Ex opere operato*, as the Church of Rome teacheth; but euer, in men of yeares as they were found in grace, they were thought fit to be baptized. Read of the Eunuch, of *Cornelius* and his company, of the Conuerts amongst the Iewes at *Peters* preaching. Now then consider, whether this bee thy case or no? Art thou indued with grace? Art thou baptized with the Holy Ghost? Art thou baptized into Christ? Beleueest thou with all thy heart? repentest thou with a true and due compunction? If it bee thus, thou hast put on Christ, thou art *buried with him by Baptisme, into his death, that like as Christ was raised from the dead, so also thou shouldest walke in newnesse of life.* O well is thee, that thou art a member of Christ, and inheritour of Heauen: If otherwise, thou hast beene admitted to the water in vaine, thou art still in thy sinnes. But thou wilt say, wherefore serues the remembrance of our Baptisme then? I answer, to confirme that grace, which is begun in a mans heart, if hee beleueth, hee shall be hereby more confirmed; if he be a true Christian, he shall be hereby registred in the Catalogue of true Christians, and all the fiends of hell shall not be able to blot him out againe. If it be further demanded, how can it bee said of all baptized, that they are members of Christ, seeing there are many Hypocrites, who beare onely the badge of Christ, but fight vnder the banner of Sathan. I answer, that our Church doth not vsurpe the gift of Prophecie, to take vpon her to discern which of her children belong to Gods vnsearchable Election, but in the iudgement of charity embraceth them all, as Gods inheritance; and hereby teacheth euery of vs so to beleue of our selues by Faith, and of others by charity. Saint *Paul* in his salutations stileth the whole visible Churches, to whom he writes by the title of Saints, and yet it is likely that by his extraordinary discerning spirit, hee could haue differenced the Goates of his flocke from the sheepe. How much more ought we, with our blessed mother the church of England, at all chastenings, presume that sacramentall grace, doth like a soule enquicknen the body of the outward element, and receiue these for our true fellow-members of Christ,

Christ, who haue beene made partakers of the same lauer of regeneration?

Quest. What did thy Godfathers and Godmothers then for thee?

Ans. They did promise and vow three things in my name, first, that I should forsake the deuill, and all his workes, the pomps and vanities of this wicked world, with all the sinfull lusts of the flesh. Secondly, that I should beleene all the articles of the Christian Faith. Thirdly, that I should keepe Gods holy Will and commandments, and walke in the same all the dayes of my life.

Explan. In this answer obserue foure Points, which are further to be opened. First, wherefore this promise is made of *forsaking the deuill, &c.* For the resolution of vvhich, it is to be vnderstood, that our naturall estate is carnall, and sensuall, yea a very subiection vnto Satan. True it is, that man by his first creation vvas holy and righteous, vvitnesse the Spirit himselfe; saying thus. *God made man in his owne Image, in the Image of God created hee him.* And God made man righteous, and this estate of holinesse was accompanied vvith exquisite, and most Diuine knowledge: for prooffe whereof, the creatures were brought vnto him to be named, and as hee named them, so they were called: now his names did so fit the creatures, expressing partly their seuerall natures, that if a most cunning Philosopher had studied all his life, hee could not haue done the like. Besides this, he being cast into a deepe sleepe, vvhether the vvoman was taken out of his side, did rightly diuine how neere shee vvas vnto him, saying: *This is flesh of my flesh, and bone of my bone, &c.* Againe, vnto his knowledge vvas added a sound estate of body, (from all diseases,) as death it selfe came in by sinne: hee could labour without wearinesse: for the sweat of the brow comes in after the transgression. Hee could abstaine vvithout preiudice to his health, hee could haue multiplied yeares vvithout gray haire, for hee was immortall. All creatures did reuerence him, the earth vvas all seruiceable vnto him vvithout barrennesse, bryars and thornes, none of all the serpents and vvilde beasts, were noysome vnto him. The vvoman

Mans four-
fold estate.
1. Of Inno-
cencie.
Gen. 1.27.
Eccles. 7. 1.

Gen. 2.23.

Rom. 5.18.

man was without sorrow in traauiling, without paine in bringing vp her children, & without subiection to the man. Both man and woman were comely without blemish, warme without cloathes, naked without shame. I dare not say, that they should haue propagated without copulation, with *Gregory Nyss*: Now man is fallen from this estate, sin proceeding from one *Adam* hath ouerspread all men. *All haue sinned and are deprived of the glory of God.* There is in vs all, so soone as we are, a want of all grace and goodnes, a pronenes vnto euill, and vntowardnes to do that, which is pleasing to the Lord, as both *St. Paul* setteth forth in himselte, saying, *The things which I would I doe not, which I hate that doe I.* And *St. Iames*, Let no man say that he is tempted of God. *Lust, when it hath conceived bringeth forth sin, &c.* And hence it commeth to passe, that we are the deuils subiects. For he that comitteth sin is the seruant of sin. He is in bondage vnto the diuill all his life long. The promise then which is made in our Baptisme, is that we shall come out of this estate of nature corrupt, into the estate of grace, which is, when we follow not the swinge of our owne dispositions, neither suffer the god of this world to rule in vs, but the Law and word of God: For heerein standeth mans restauration and bringing into a third estate, which is the estate of grace if the heart be purified by faith; if he faithfully beleene all the Articles of the Christian faith, and be sanctified to obedience of life, if he alwayes walke in the waies of Gods commandements; faith giuing him interest in this estate, and obedience certifying, that he is truly interested heerein, according to that of the Apostle: *Show me thy faith by thy workes.* And as our condition vnder sinne is most terrible; so is this vnder grace most comfortable. Then wee were dead in sinnes and trespasses: now we are dead vnto sinne, and aliuie vnto God in righteousnes: then we were seruants, yea bondslaues; now we are set at liberty, yea made sons of God: then we were euery day in feare; now we serue the Lord all our life time without feare: then our best works did displease God; now, though we faile in many things, we are accepted according to that we haue, and not according

De. Opific.
hominis.
cap. 17. 2. of
corruption.
Rom 3. 23.

Rom 7. 15

Iam. 1. 14.

Iohn 8. 34
Heb. 2. 15.

3. Of grace

Iam. 2. 18.
Eph. 2. 2.
Rom 6.
Iob. 8. 34.
I Iohn 3.
Heb 2. 15.
Luc 1. 7 4
Heb. 11. 6.
2 Cor. 8.

ding to that we haue not : then we were without God in the world to protect vs ; now we are made neere , yea of the household of God : to conclude, we were at the day of payment to receiue for our wages, death, now wee shall not tast of that death, but haue the gift of our God, which is eternall life. And heere is the last end ; the fourth estate of man indued with grace, which shall be without end, the first fruits of this are had heere , halte the haruest followes at euery mans particular death, the soule being placed in Paradife, and all is perfected at the day of Iudgement, when both soule and body inioy the kingdome of God the father.

Eph. 2

Rom. 6. 23.

4. Of glory

Eph. 2. 2.

Of free will

2. Cor 3. 5.

Rom. 9. 16

Lament 5
& 12.Conc. Mil-
nit. Can. 4.

Con A.

raus. can. 3.

Can. 4.

Secondly, we are further to consider, whether we be able and haue of our selues power to forsake the diuell, &c. and if not, whence we are to seeke for this. The words indeed seeme to intimate such ability, but they haue no such meaning : for we are *dead in sinnes and trespasses* ; that is, haue as little ability to doe any act of grace, as a dead man hath to moue himselfe, or to doe any thing, that belongs vnto the liuing. *We are not sufficient of our selues to thinke a good thought, as of our selues : It is not in him that willeth, or in him that runneth, but in God that sheweth mercy.* Where note, that as nothing in the worke of our conuersion and turning from sinne is ascribed vnto vs, so all is ascribed vnto God. Wherefore *Jeremie* saith, *turne vs O Lord, and so shall mee bee turned,* and the Apostle, *It is God that worketh both the Will and the deede :* and it is rightly decreed in an ancient councill against the heretic of *Pelagius*. *Whosoever shall say, that by the grace of the Lord, we are heerein holpen against sinne, because that by this is opened vnto vs, what wee ought to doe, and what to forgoe, and that it doth not effect this in vs, that wee chuse, and are able to doe what wee are commanded, let him be an anathema :* and not long after in an other councill : *Whosoever shall say, that at mans calling vpon God, his grace is bestowed, and that grace it selfe doth not worke this in vs, that wee call vpon him, he speaks against that of the Prophet *Eli*, I was found of them that sought mee not, and was manifested to those that asked not after me :* Nay, the Fathers in this Councill goe further, and denie any disposition in mans will towards

towards

Can. 4.

towards God, as touching his conuersion, according to that of *Salomon: The Will is prepared of the Lord.* Compare this with that, which is taught by the Papists at this day, and iudge whether they be not iustly charged with Pelagianisme.

Rom. 10. 14

Wee are therefore to seeke for this at the hands of God, wee must reade, heare, and learne, that wee may bee able to see. First, wee must learne the grounds of the Christian Religion, the Lords Prayer, Creede, and tenne Commandements, and then diligently heare Sermons; for how shall wee call vpon him, of whom wee haue not heard, and how shall wee heare without a Preacher? Hearing the Word preached then is Gods principall ordinance to begin in vs the grace of desiring to forsake sinne, which where it is, he will second with more grace, of vtterly shaking off the dominion of sinne, according to his promise of giuing grace for grace.

Ioh. 1. 16.

Thirdly, wee are to consider, what is the office which the God-fathers and God-mothers doe binde themselues vnto in the behalfe of themselues. Now as hath beene already said, neither men nor Angels can effect this vvorke of grace, it is a vvorke proper to GOD alone. Wee are not therefore to suppose that their promise tendeth to the full performance of this, by themselues, as vndertakers, or insuers of grace, but to doe vvhath vveake helpe and meanes may bee able to doe, both by their care of instruction, if Parents bee negligent or departed, and also by prayer vnto God for them. Godfathers vvere of old taken for sureties; as vvhhen one is admitted to be apprentice to any trade, hee must haue sureties for his trusty and faithfull seruice: so vvas it thought fit, vvhhen men turned from heathenisme, and vvere by Baptisme admitted into the order of Christians, that such as vvere counted faithfull, should bee sureties for their constant and honest proceeding according to the same order, and this vvas done vvhhen men vvere of age and able to answere for themselues, and hath euer since held to be available to the same purpose; and much more necessary for Infants, vvhhen growing vp, they shall bee pricked forward

ward vnto holinesse by them. O how greatly then are they to bee blamed, that turne this custome into an idle ceremony, by putting all care off: thus frustrating the intent of the Church, and deluding the congregation of Gods people.

Fourthly, let vs take a bricfe view, what be those abominations which a Christian at his first oath of allegiance to God, is to abiure solemnly. They are the *deuill and his workes, the pompes and vanities of this wicked world.*

Such an expresse forme of abrenunciacion of the deuill, and the pompes of the world is very ancient, and may well be thought to haue bin deriued from the Primitiue Church, whereof we finde expresse mention in *Tertullian*, and others. Very well therefore hath it beene continued in the Church of God, and retained in this our mother Church of England. True it is, that though such disauowing were not expressed at Baptisme, yet it must needs bee included implicitly in the very stipulation of that couenant, whereby wee make our selues members of Christ: But it is a more liuely and firme monitory vnto vs, to hold vs in due allegiance to our Lord and Sauour, when wee record, that wee haue at the first entring our names into his Band, and marching vnder his Banner, proclaimed an expresse desiance and abiuration of all his enemies. Whilest this *Memento* sounds in our eares, how shall wee dare to fly over like traytors to that enemy: nay, so much as to bee seene to maintaine correspondence, or entertaine intelligence with those that are professed rebels against our Lord? I haue solemnly before God and the congregation forsaken the deuill and his workes, to cleaue vnto my Lord Christ, and to set my selfe about his holy worke. Shall I then put my hand, or heart to the workes of Sathan, of Darknesse, of Death? Sure if I doe the deuils worke, hee will pay me my wages, the wofull wages of sinne; what that is, if mine owne conscience did not sufficiently vpbraide mee, the holy seruant of Christ Saint *Paul* doth further tell me, *The wages of sinne is Death.* I haue professedly renounced the vanities and pompes of this wicked world. Shall I then turne seruant to
so

so empty and deceiuing a Master, as is this wicked world? Sure if I doe, the reward of my sinne will be in the end nothing but *Vanity of vanities, all is vanity*. Christ my Redeemer bought mee out of this wicked world: shall I sell my selfe againe to that tyrant, and that for nothing? Such profitable Meditations are suggested, by this couragious denance made in the first entrance into our Christian warfare.

But to returne to the subiect matter whereupon this disclayming and forsaking is to be employed, it is a troupe of encompassing and besieging enemies all too neere vs, partly round about vs, and partly within vs, The Diuell, an inuisible foe, most powerfull by his owne subtilty and malice, hee setteth vpon vs by suggestions to draw vs to his works. Verely none of them can be good, for hee can doe nothing but sinne, and would make vs like himselfe. Hee employeth these workes and workemen when hee breatheth into our soules the hellish passions of presumption, desperation, pride, malice, murther of soules and bodies: contention of Religion, Atheisme, Heresie, &c. For the influence of spirituall wickednesses, he vseth among all other instruments the strongest against our owne soules, our owne naturall purblind reaton, to wound our Faith: hee hence whetteth and kindleth his fiery darts. The world a more visible foe, most insnarng by inticements and blandishments, that dazeleth our eyes with the luster of glittering pompes, and fading vanities. Our putting on gorgeous apparrell makes vs easily forget our putting on Christ, and our longing to be cloathed with immortality: sumptuous buildings make vs too soone forget the house *Not made with hands which we haue in the heauens*. Feathers, fannes, foretops, paintings, &c. Doe so sophisticate our bodies, and entoxicate our soules, as if we preferred theie ensignes of vanity, and disguises of mortall bodi:s, before the hoped beauty and splendour of glorified bodies.

2 Cor. 5.1.

Ob.

It seemeth then that all outward pompe and secular glory is renounced in our Christendome. What then shall become of Kings Courts, Royall shewes, triumphs, &c. Must these be ranged amongst the forbidden vanities?

Sol.

Verely no. As there are in all well-gouernd Christian

com-

common wealths, distinctions of habites, ornaments and buildings, to put a difference betweene seuerall degrees of subiects, so much more is it fit that there should be a maiesticke splendor, whereby the Prince and his Court may bee conspicuous aboue other, *In domibus Regum sunt, qui mollibus indumentis vestiuntur.* It is the brainlicke humor of some Anabaptists, to lay all the World leuell. Nor is it maruell that they, who defie all Kings, as limbes of the wicked world, and scourges of the disciples, should deny all robes of ornament, exceeding the skirts of a Weauers or Millers iacket. Our vow in Baptisme renounceth not ciuill pompes besitting particular callings or occasions, but the excesse of them, they being too much possessed by them, transported with them, or addicted to them. If they thus entise vs to forget God, and become a snare to vs, make vs to cling and cleaue to earthly things, then by our abuse they degenerate into *the vanities of this wicked world.* Alas, this they doe too often. God be mercifull in this to the best of vs.

The third foe is most sensible and inseparable, because neereſt vs, most powerfull in perswading and conquering vs, because it dealeth with vs, not as a stranger, but a deare part of our selues. Our flesh is the wife of our Soule, no maruell then if this bee easily drawne by that, as *Adam* by *Eue*, *Sampson* by *Dalila*, *Ahab* by *Iezabel*. Hardly and rarely can wee with *Iob*, checke this wife when shee giueth vs desperate counsell, to curse God and die. This weaker part of vs is the stronger by entisements, so that wee often againe embrace it, and beget compleate sinne vpon it, though wee haue in our Baptisme pronounced a finall diuorce against it. *The sinfull lusts of the flesh*, though they fight against the soule, yet strike as weere our soules as the very naturall flesh. Looke to thy selfe therefore thou baptized Christian, put on thy spirituall armour of prooffe, O thou champion of God, persecute thy defiance against the Deuill, the world, and the flesh, for that they are all Gods enemies, and all enemies to thine owne soule. First, that they bee Gods enemies, is plaine; the Deuill aduanceth himselfe as a God in this world, for which hee is called, *the god of*

*The world,
the flesh,
and the
Deuill.*

2 Cor 4.4.
Eptel. 2.2.

this

2 Cor 4. 4.
Ephes. 2. 2.

1 Ioh. 2. 15.

Galat. 5. 17.
1 Pet. 5. 7

Ephes. 6. 12.

Mat. 13. 22.

1 Tim. 6. 9.

Rom. 7.

this World, and a Prince that ruleth in the ayre. Now he that shall take vpon himselfe to bee a King, is the true Kings most deadly and greatest enemy: so is the Deuill, The world considered, not naturally, as it signifieth the frame of heauen and earth, or things necessary for the maintenance of this corporall life: but morally, as signifying vnlawfull or immoderate pleasures, or cares, abstracting or enticing from God; in this respect the World is such an enemy vnto God, as that the friends of the World are pronounced Gods enemies, and he that serues the world, cannot but hate God. Lastly, the flesh is said to fight against the Spirit of God. Morcouer, they bee also thine enemies: The Deuill is a Lyon, goeth about seeking whom he may deuoure: Wee must prepare euery day to fight against him: for wee are not to fight onely against flesh and blood, but against principalities and spirituall powers in heauenly places: the world as briars and thornes doth choke the seed of Gods word in our hearts, and make vs vnprofitable hearers: it is as a pit of water closely made to drowne thy soule in perdition: and the flesh so strongly assaulteth thee, that it carrieth thee captiue to the law of sinne, and neuer ceaseth vntill that it hath brought thee to be a most miserable creature.

Quest. Doe you thinke, that you are bound to doe, as they did promile for you?

Ans. Yes verily, and by Gods helpe so I will. And I heartily thanke our heauenly Father, that hath called me to this state of saluation through Iesus Christ our Sauiour, and I pray God to giue mee his grace, that I may continue in the same vnto my lines ende.

Explan. This Answer is a manifold cord, binding the Baptised vnto these three duties. First, an acknowledgement of obligation to performe in our owne persons whatsoever our Sureties haue vndertaken in our name. The insoluble strength of this bond is euident out of reason and common practise. The rule of Law is, *Quod quis per alium facit, per se facere videtur*. What a man doth by another, hee is in law taken to doe it by himselfe. If I depute a man to

seale a bond for mee, his acte bindeth me as sure, as if I had performed it immediately by my selfe. An oath taken by a Proctor *in animam Domini*, lyeth vpon the soule of him that authorized the taker.

Obiect. But an Infant cannot make any deputation, nor can at all binde himselfe, being not of iudgement and discretion so to doe, and therefore it seemes wee are free, from whatsoever was vnderaken by others for vs at our Baptisme.

Sol. Whosoever hath capacitie of being baptized, must needs haue withall a ioynt abilitie to vndergoe the Couenants of Baptisme, the dutie doeth inseparably accompany, the benefit. The stipulation of others for an Infant, where it is to his benefit, bindeth not onely in the gifts, but in the annexed duties. If a childe haue an hand to take a beneficiall Lease, hee must also finde an hand to pay the rent, and performe Couenants. Nor doth the Obligation of obedience binde the Baptized, meerely by vertue of the promise made by the God-fathers: though there were no such promise made by others for the childe, nor expressly by the partie baptized (in case hee should then bee of age) yet this holdeth *ex natura rei*, as an inseparable Condition accompanying the Sacrament of Baptisme: in as much as all Baptizing is *into the similitude of Christs death*, and implyeth on our part, the Couenant of obedience, mortification, and dying vnto sinne. Whosoever therefore, whether man or child hath abilitie to bee baptized, must needs withall bee of capacitie to vndergoe the couenants of Baptisme. Doeth Baptisme conferre vpon thee the priuiledge of adoption to bee the childe of God? Semblably, it layeth vpon thee the yoke of Obedience, to bee the dutifull seruant of God.

Rom. 5.

The second dutie is of protestation, and resolution to doe and performe in action, what wee acknowledge due from vs vpon such our Godfathers stipulation. Fitly therefore follow those words, *By Gods helpe so I will.* This bringeth the duties home to vs, and fastnerth them not onely in our vnderstanding, but in our wills and affections. Many
are

are content to professe this obligation, but the most are slow to atchieue this resolution.

A third following duetie is of Prayer, and that in both kindes: First, Thankesgiuing to God for calling vs to this blessed estate; and then, Petition for the grace of perseuerance.

Thanks to God is heere first in order of nature: for who, considering himselfe to bee made the childe of God, doeth not at the first apprehension breake foorth into the acknowledgement of Gods goodnesse, and glorifying his blessed name for such vnspeakeable mercie, before hee dare presume to begge a further gift from the same hand? Saint *Paul* in in most of his Epistles, beginneth with commemoration of Gods fundamentall mercies in Christ, and thanks for them, before he proceed to new petitions for continuance of sauing graces. Thankesgiuing to God for grace, is the fruit of the first grace, and the seed of the latter.

Lastly, petition for Gods grace, for continuance in grace, sheweth:

First, that it is not in our power to establish our selues, but that we must craue this blessing of him, who is the first Authour, and last finisher of our Faith, by whose power wee are kept and confirmed vnto Salvation, namely the same power and mercy by which wee are first taken out of the iawes of hell, as I haue shewed before in handling the ability of forsaking the Deuill.

Secondly, the difference heerein appeareth, betweene the two estates of grace and glory, the imperfection of this life, and the absolute perfectnesse of a better. Heere wee are still to intreat, *Lord increase our Faith*: Lord strengthen our hope: Lord assist our patience. But there we shall not neede to make request for establishment: our Faith shall then bee euacuated, by accomplishment; our hope fulfilled, by fruition; our patience needlesse, where there shall be no tribulation. There the exercise of the soule shall be in admiring, adoring, and magnifying that mercy and bounty, which hath preserved vs to the end of our mortall liues, and hath crowned vs with life euerlasting.



Of the Creede.

Qu. 1. **T**Hou saist that thou art bound to doe as was promised for thee, which was, that thou shouldest beleue the Articles of the Christian Faith, let me heare thee therefore rehearse the same.

Ans. I beleue in God the Father Almighty, maker of heauen and earth, and in Iesus Christ his onely Sonne our Lord, which was conceived by the holy Ghost, borne of the virgin Mary, suffered vnder Pontius Pilate, was crucified, dead and buried, hee ascended into hell, the third day he arose againe from the dead, and ascended into Heauen, he sitteth on the right hand of God the Father almighty, from thence he shall come to iudge the quicke and the dead: I beleue in the Holy ghost, the holy Catholique Church, the Communion of Saints, the forgiveness of sinnes, the resurrection of the body, and the life everlasting. Amen.

Explan. Before I come to speake any thing of these Articles in particular, a few things are to bee premised in generall. First, touching the name wherby they are called. What Articles are, it is well knowne to euery man, and so is the other name, the Creed of the Apostles. The proper name heereof in Greeke, in which tongue, these Articles were first penned, is *Συμβολον*, *Symbolum Apostolorum*: which signifieth either a note, a marke seruing to distinguish betweene one souldier and another, or a summe of money cast in, which we call a Shot.

*The Symbol
of the Apo-
stles.*

It is likely, and History consenteth heerein, that the Apostles dispersing themselues ouer the world, according to their Commission to preach the Gospell, aduisedly compiled an abridgement of the same to remaine, as a rule, according to the Analogie whereof, (though the Church were scattered farre and wide, yet both teachers and hearers might bee held

Aug. de-
temp Conc.
114.

in an holy agreement of the same faith : and heresies arising, being brought heereunto, as vnto a Touchstone, might bee tryed, and being found drosse, reiected. And because that euery one of the twelue compiled some part, (which being put together make the whole) it obtained the name of *Symbolum*: as *Augustine* testifieth (if it be his owne) where he reciteth in particular the seuerall words put in by euery Apostle. These were gathered faith he by *Peter*. *I beleene in God the Father Almighty*. By *John*, *The maker of heauen and earth*. By *James*, *In Iesus Christ his onely Sonne our Lord*. By *Andrew*, *Which was conceived by the holy Ghost, borne of the virgin Mary*. By *Philip*, *He suffred vnder Pontius Pilate, &c.* By *Thomas*, *Hee descended into hell, and the third day arose from the dead*. By *Bartholomew*, *He ascended into Heauen, and sitteth, &c.* By *Mathew*, *From thence he shall come to iudge the quicke and the dead*. By *James the sonne of Alphaeus*. *I beleene in the Holy Ghost, &c.* By *Simon Zelotes*, *The Communion of Saints*. By *Iudas, James his brother*, *The resurrection of the body*. By *Matthias*, *The life everlasting*. Amen.

Ierom. Epi.
41. part 1.
In the Sym-
bol of the
Church of
Rome, this
phrase, He
descended
into hell, is
not, neither
in the Sym-
bol of the
Easters
Churches.

All which I haue inserted, as probable, not as necessarily inforcing, that iust, according to this forme, it was first set forth by the Apostles : for both the phrases of Descending into hell ; and Catholike Church, may seeme to bee of later stampe : and moreouer, if it were thus certainly penned by them, it were a part of Canonick Scripture. The common opinion of our Diuines is, that it is called the Symbole of the Apostles, because it was gathered out of their writings, it may be by some of their disciples that heard them. For mine own part hauing recited thus, what I find touching the name and first collection of these Articles, I will leaue euery man to iudge, as reason shall induce him to doe,

Secondly, concerning the number of Creedes. It is certaine, that there haue beene many : some compiled by whole Councils, some by seuerall learned men of the Church, vpon speciall occasion, but none of those, which haue beene made by the Orthodox, doe any whit differ in substance from this of the Apostles, they doe only set downe in more words, that which is here contained in fewer, and so may serue instead of
some

some Commentaries vpon this of the Apostles. The principall is the Nicene Creed, made some three hundred yeeres after Christs Incarnation, vnto which were consenting 318. Fathers, *Constantine* the great Emperor being President. This (because of *Arius*, who denied Christs Diuinity) is larger in setting this foorth, how he is very God of very God, and of the same substance with the Father. Next is the *Athanasian* Creed, made by that holy man *Athanasius*, who by the *Arrians* was much persecuted: but he made this as for a testimony of his owne sincerity in the truth, so also to instruct and confirme others. And of like sort is the *Ephesine*, the *Calcedon*, the *Agathen*, &c. So that we need not be doubtfull, because there be many, which doe embrace, know, and receiue this; and so thou doest know and receiue them all.

Thirdly, concerning the ends, why this was committed to writing. They were sundry and excellent. First (as hath beene already said) to bee a rule of Faith, and a preseruatiue from Heresie. 2. That it might be a meane of distinguishing betwixt true Christians and Heretikes. 3. That euery man entering the profession of Christianity, might continually haue before his eyes that faith, for which he should suffer persecution, and to the defence whereof, hee should stand vnto the death. 4. That euery one of the *Catechumens* (which were new conuerted Christians) might haue in a readinesse, what to answer in their baptisme, when the Minister should demand, What beleueest thou? or according to that of *Philip* to the Eunuch: (*If thou beleueest with all thine heart, thou mayest be baptized*, vnto which he answered, *I beleue that Iesus is the Son of God.*) So when one of them was demaunded, *Beleueest thou aright?* he could, according to this forme of confession, answer: *I beleue in God, &c.* And if these be the ends, and according to these onely be the right vse of the Creed; then must it be acknowledged a grosse abuse amongst simple people, to vse it for a prayer; for the remoouing of which, as also for signification of our readinesse and constancy to defend the true Catholike Faith: It is rightly provided in our Churches, that all should stand, whilst it is in rehearsing. Some, I knowe, are offended heereat, and doe refuse to con-

3
The Creed
penned, why

Acts 8.37.

Standing
at the
Creeds
rehearsing.

Aug. tom.
10. p. 327.

forme themselves to this order, but truly they are too too disorderly: for besides, that hence there is a confusion of gestures in the Church, some standing, some sitting, and others kneeling, to the hindering the ignorant, from the knowledge of the right use, how do they answer the reuerend behaviour of the first Christians, who were wont to stand, during the whole time that the Word was in reading, except very aged and impotent persons, it being now so farre yeilded vnto them that they are required to stand onely in the time of rehearsing the Creed, as being a short abridgment of the Scriptures? or how doe they giue testimony of their consent, in the faith rehearsed, when as conforming themselves to the Ministers gesture in prayer, to testifie their contenting desires herein, they are altogether vncomfortable in the other of Confession?

Quest. What doest thou chiefly learne out of these articles of thy Faith?

Ans. First, I learne to beleue in God the Father, who hath made me and all the World. Secondly, in God the Son, who hath redeemed me, and all mankind. Thirdly, in God the Holy ghost, who hath sanctified me, and all the elect people of God.

Explan. In this answer, one thing must bee warily vnderstood, viz. How Iesus Christ the Son of God, may be sayd to haue redeemed all man-kinde: otherwise, euery mans estate shal seeme good enough, sith by him all are redeemed. Vnderstand it therefore, as other like phrases in the Scriptures, as that to the Romans: *As by the offence of one, the fault came on all men to condemnation: so by the iustifying of one, the benefis abound towards all, to the iustification of life, &c.* By which is meant, That all men which attaine to the Iustification of life, are made partakers of this benefit, by no other meanes, either in Heauen, or in Earth, within themselves, the obseruation of the Law; or without them, the merits of others, holy men, or Angels; but onely by the righteousness of Christ. So according to Saint *Augustines* like exposition of another Scripture-phrase tending hereto: Christ may be called the Redemer of all mankind: not because all are actually redeemed by him;

but

Rom. 5. 18.

Aug. de
predst.
Sanct.
lib. 174. 8.

but because no man is redeemed by any other but Christ onely.

When we say, he redeemed all Mankinde, the meaning is, he is the onely Redeemer of all men, who attaine this great benefit of redemption and saluation, by no other, according to that memorable saying, *There is none other name given vnder Heauen, whereby to be saued, but the name of Iesus.* Such as like better of the distinction (*viz.* He redeemed all men, that is, in regard of the sufficiencie of that hee did, and suffered; but not of the efficacie thereof) may follow it if they please: For the passion of Christ was futable to his person, his person of infinite excellency could not be so abased, without infinite merit, accrewing by such humiliation: his dying was more then equiualent to all the worlds perishing euerlastingly in Hell. Whereupon in giuing himselfe a ransome for sinfull man, he is rightly said to haue redeemed all mankind, for so much as he paid the full price of an vniuersall redemption: And this is the same in sense with that saying of *John, Behold the Lambe of God that taketh away the sinnes of the World.* *John* 1. 29. Wicked men and vnbeleeuers are not hereby secured; but more iustly and deeply damned, as treading vnder foote the Sonne of God, and prophaning his blood.

Acts 4. 12.

Quest. 3. Whom doe these Articles of your Faith concerne?

Answ. *The first part of them concernes God; the second the Church of God.*

Quest. 4. In the first part, concerning God, what doe you learne to beleue?

Answ. *First, I learne to beleue in God the Father: secondly, in God the Sonne: thirdly, in God the Holy Ghost.*

Explan. The Articles of our faith, being a sum of all things necessary to be knowne and beleueed vnto saluation (as hath bene already said) comprehend therefore not onely things concerning God, but also the Church of God, so that they may be fitly considered in these two parts. And because the knowledge of God, is principall, and the greatest part of a Christian mans taske, the maine things concerning him, are

first, and more largely set down, and then briefly those of the Church. Now, forsomuch as a Commentary of Catechisme is in this Treatise intended, I would not willingly leaue any ground of our Religion vntouched, & therefore haue thought it needfull here to insert some things more generall, concerning God, and then to proceed to the seuerall articles as they lye in order. 1. Whether there be a God. 2. What God is. 3. How many Gods there be. 4. That God is both Father, Sonne, and holy Ghost. 5. That Father, Sonne, and Holy Ghost are but one God.

Quest. 5. How knowest thou that there is a God?

Ans. Many wayes, but chiefly by mine owne conscience, accusing me for secret sins, which cannot be but vnto an infinite Wisdom that knowes the most secret thoughts of the heart, such as is neither Man, Diuell, nor Angell, but God alone.

Explan. Such is the Atheisme of these times, that this had need be taught for a ground of Religion, though it be indeed a ground in reason meerely naturall. Now this is to be read not onely in the booke of conscience; but secondly, in the booke of Gods iudgements, taking notorious wicked men oftentimes, in the very instant of their sinning, and singling out guilty persons by lots, as *Achan*, and *Ionah*, and wonderfully discovering murders, & other vilanies, that they might not escape vnpunished. Thirdly, in the booke of Prophecies, in which are things certainly, and particularly foretold, long before they come to passe, farre passing the reach of any creature. And these two, the Prophet *Esay* produceth as maine arguments against heathen Gods, for that they are both wanting in them, and are onely to be found in the great God of all. *Shew the things that are to come hereafter, that we may know, that ye are Gods: doe good, or doe euill, that we may declare it.* Fourthly, in the booke of Gods creatures wonderfully made and set in order, and euer since their creation preserved, when as the nature of the earth is to be heauy, and there is no solid thing to vphold it, for it is founded vpon the waters, being sustained in the place onely by the hand of God, the nature of the water is to ouerflow all the earth, and the nature of the

visible

Esay 41.23.

2 Pet. 3. 5.

visible heavens to be confounded with the waters, from which they were raised. Fifthly, the consent of all Nations among which there is none so barbarous and brutish, but acknowledgeth a diuine power gouerning the world, beneficial to all mankind, and auenging sinne. Nay, the very nature of man doth so farre abhor direct Atheisme, that rather then haue no God he will make him a God of stone or wood. Lastly, in the booke of holy Scriptures being maintained without any fleshly arme, against the rage of all tyrants, especially since the incarnation of our Lord Iesus, where euery page giueth some testimony of the God-head.

Quest. 6. How many Gods be there ?

Ans. But one onely true God, the rest are but Idols set vpon men.

Explan. Strangely did men dote of old, that followed a number of Gods, our light is such (thankes be to God) that in the darkest corner of this land men doe know that there is but one God : And this is most cleare by the light of reason : thus. God is infinite ; but there cannot bee two infinities, for then there should be somewhat beyond the infinite, and vncomprized in it, which is a contradiction to it selfe. Therefore there can be but one God. The like reduction vnto impossibility of plurality may be made out of the attributes of omnipotency, independencie, supreme goodnesse, and the like, which are capable onely of vnty. But heere in I rather referre to the sound principles of true Philosophy, vrged by some of the Platonicks and Schoolemen or rather to the tractates of the Fathers, who haue spent much time heereabout in their writings, and soundly proued the vanity of all other Gods.

Quest. 7. What is God ?

Ans. He is a spirituall essence, most simple, infinitely present, holy, wise, iust, and mighty, the Creator, preseruer, and onely gouernour of the whole world.

Explan. Here I call God Essence, because he alone hath being him selfe, and can say *I am*, other things are all of him *spirituall*.

Exod. 3. 14
Iohn 4. 20.

Pfal. 139.
Esay 6.3.

Pro. 3. 19.

Exod. 34.7.
Gen. 17.1.

Gen. 1.

Pfal. 65.

Acts 17.

Mat. 10. 29.

all, because he hath no body, nor members of a body, as we haue, *most simply*; that is, most pure, without mixture of any corporall thing; *infinitely present*, that is, filling all places with his presence, for he is euery where; *infinitely holy*, for the holiest Angels are not to be compared vnto him; *infinitely wise*, for he knowes all things, past, present, and to come, and all secrets of all hearts, hee knowes how to turne all things to the best for his owne glory, and the good of his people; *infinitely Iust*, hee cannot be corrupted, hee will not suffer sinners to escape vnpunished, but will plague them to the third and fourth generation; and *infinitely mighty*, all power is of him, the mightiest in the world are limited, and goe no further then they are permitted, he alone can doe whatsoeuer he pleaseth himselfe; *the Creator of the whole world*, for he made all of nothing, both heauen and earth, and the great waters, with all creatures; *the preseruer*, it is he that preserues and vpholds all things euer since they were made, by him the earth is established, that it moueth not, the waters are maintained for nauigation, and the Heauens, with the Sunne, Moone, and Starres sustained aboue, for the comfort of this nether world; by him the fruits of the earth are brought forth for the nourishment of man and beast, and by him wee feede and line, and one generation is prouided to succeed another. Lastly, *the gouernour*, for hee rules in all things by his prouidence both small and great, a Sparrow falls not to the ground without him, nor one hayre of our head.

Quest. 8. Into how many persons is the God-head distinguished?

Answ. Into three, the Father, Sonne, and holy Ghost.

Explan. It is not sufficient for the true knowledge of God, to be seene into the nature of the Godhead, which hath been already in some measure handled, but wee must also know God, as he is distinguished into three persons, of which euery one is very God. Therefore in this confession, is distinct mention made of them all if wee vnderstand it thus: *I beleue in God the Father, &c.* that is, I beleue in God who is the Father, and in God, who is Iesus Christ his onely Sonne, and

and in God, who is the holy Ghost. Moreover the holy Scriptures doe give large testimony heereof: First, that God is the Father, Sonne, and holy Ghost. *The holy Ghost descended upon him like a Dove, and a voyce came downe from heaven, saying, this is my beloued Sonne, in whom I am well pleased.* Here is the Father speaking from heauen, the Sonne baptized vpon earth, and the holy Ghost descending from heauen to earth: againe, it is commanded to the Disciples. *Goe teach all nations, baptizing them in the name of the Father, Sonne, and holy Ghost; and plainly. There be three that beare witness in heauen, the Father, the Word, and the Spirit.* Secondly, that euery one is very God, not onely the title ascribed vnto them, but their very works do declare. For what is the Creator of the world; is it not God? but such is the Father. *In the beginning God created the heauens and the earth, &c.* Such also is the Sonne. *By him were all things made, and without him was made nothing that was made:* and such is the holy Ghost. *By the Word of the Lord were the heauens made, and all the host of them, by the breath, or Spirit of his mouth.* Again, is the gouernour and preseruer of all things any other then God? But as the Father is such, without whom a little Sparrow falls not to the ground, so is the Sonne: for, *the word sustaineeth all things,* and so is the holy Ghost, *which is sent forth, and reneweth the face of the earth.*

Prose.

Math. 3. 16.

Mat. 28. 19.

1 Iohn 5. 7.

Gen. 1.

Ioh. 1. 10.

Psal. 33. 6.

Mat. 10. 29.

Heb. 1. 3.

Psa. 104. 30.

Quest. 9. If in the Godhead there be three persons, and euery one be very God, how say you then, that there is but one God?

Ans. w. Although there be three persons, yet is there but one onely God in substance, one infinite power, and one eternity.

Explan. This point is very mysticall, and therefore hath bred many heresies in some, denying the Sonne to be God, and some the holy Ghost, because they would not subiect humane reason to diuine mysteries. But the Scriptures are most plaine for it: First, because they teach but one God only. Secondly, because they teach this very point in so many words. *These three are one.* Thirdly, because that euer when they expresse the Lord God, it is by these words, *Iehouah, Elobim,* properly

Ioh. 5. 7.

perly englished, The Lord Gods, that is, God in more persons which is but one Lord. *Augustine* sheweth by a comparison that this may be in naturall reason: The light of the Sun, the light of the moone, and the light enlightening the ayre are three lights, and yet but one Sunne. But what should wee enter comparison betwixt things finite and made, and the infinite Creator of all, betwixt terrestiall generations, and supercelestiall? Why should we seek to tye him to the law of nature, who is aboue nature? It is no argument, man cannot beget a sonne, *sibi Contemporaneum*, which begins to be so soone as himselfe, and of whom it can be said, he makes but one man together with him, therefore neither can the Lord: for so the Lord shall be like man, when as in respect of him not men onely, but euen all the world is as a droppe of water. It is farre more absurd, then that of the Saduces, comparing our present fraile estate, with the spirituall and eternall to come.

Esay 40.15
Mark 12.28

Serm. 15 ad
frat. in ere-
mo.

Aristodemus a Philosopher, saith *Augustine*, laboured many yeares in finding out the nature of a Bee, neither finally could he: and how then should we comprehend the Trinity? See more in the Tractate vpon the sixth to the Romans, lib. 2. cap. 5, Sect. 3. & cap. 6. Sect. 1.

Quest. 10. What doe you learne heere to beleue concerning God the Father, and in which words:

Ans. I learne to beleene, that God is my Father, able to do all things, the Creator of the whole world, and the Lord and gouernor of the same, In these words. I beleue in God the Father Almighty, maker of heauen and earth.

Explan. In the handling of these Articles of our faith particularly, my purpose is to followe one, and the same method throughout, viz. First to shewe the meaning of the words, then the ground of the holy Scriptures, out of which they are taken, and lastly, how we are to expresse in our liues, our faith in euery Article.

First therefore touching the sense of this Article. I beleene, that is, I my selfe doe particularly know, and beleue whatso-
cuer

euer is here set down, and acknowledge it my duty so to doe,
 and not to rest contented with a generall faith, beleeuing, as
 the Church beleueth, without knowing the things beleued
 or with a generall faith beleeuing these things generally to
 be true, without applying them to my selfe. For there is one
 kind of faith, which doeth onely beleue these things to be
 true, such as is the faith of the Deuill, who is said to beleue,
 and tremble, and this faith is naturall, and historicall, repro-
 bates doe attaine vnto it : there is an other, which beleueth
 these things to be true, but yet in the applicatiō is altogether
 doubtfull, and onely hoping well in regard of Gods mercy
 which is the vncomfortable faith of the Church of Rome, &
 this can neuer speed at the hands of God, if that common
 speech of Christ be true, *According to thy faith be it vnto thee :*
 and that of *Iames, If any man want wisdome, let him aske it of*
God, and let him aske in faith without waivering. The true sauing
 faith exceeds all this, and certainly resolues the beleuer,
 though in regard of sin, there doe oftentimes arise doubtings
 but these are only weakneses in beleuers, not of the es-
 sence, or nature of faith. To proceed, *I beleene that God is my*
Father : that is, I doe not only beleue, that God is the Father
 of our Lord Iesus Christ, nor that he is the only Father of all
 things by creation, but that he is my Father by adoption and
 grace, and that I am his child, though by nature I be the child
 of wrath : so that he is a Father by generation, by creation, &
 by regeneration, or adoption. My Father able to do al things,
 that is all things, which it pleaseth him, all things, that are
 arguments of innnit power, without exclusion of the Sonne,
 or holy Ghost, for the Sonne also is able to doe all things,
 and so is the holy Ghost; and thus I beleue him to be the
 creator of the world also, and the gouernour, for that this is
 ascribed vnto the Father, as his proper worke, as the pro-
 per worke of the Sonne, is the redemption of his people, and
 the proper worke of the holy Ghost their sanctification, nei-
 ther of them being excluded from hauing to do in the worke
 of creation, redemption, and sanctification. According
 to that maxim in diuinity. *Opera trinitatis quoad extra sunt*
indivisa, The Works of the Trinity without are all indivisible,

And

[am. 2. 19.

 Iam. 1. 5. 6.
 The right
 Christian
 faith,

And onely within haue the feuerall persons their peculiar workes, here the Father onely begets, the Sonne onely is begotten, and the holy Ghost onely proceedes, and thus much for the meaning.

Proof.

God is Father.

Pfal. 2. 7.

Heb. 1. 6.

Math. 3. 16.

The generation of God.

Gen. 1.

Pfal. 104.

Secondly, for the grounds of this Article, and first, that God is a Father, and first by generation. Hence it is, that he calleth Iesus Christ his Sonne. *Thou art my Son, this day haue I begotten thee*, and his first borne. *When he bringeth in his first begotten, hee saith, Let all the Angels worship him*, and, *This is my beloved Sonne*: And in this generation doe three wonders concur. First, hee that is begotten, is equall in time with him that begat him, for hee is the Eternall God without beginning. Secondly, hee that begat, communicates to him, that is begotten his whole essence, for the essence of the Godhead cannot be diuided, part being communicated to the Sonne, and part retained still to the Father. Thirdly, the Father begets the Sonne within himselfe, not without, for there is no place without him, he containes all places within himselfe. Secondly, that he is a Father by creation, is plaine. For *He created the heauens, and the earth: Hee laid the beames of his chambers in the waters, he set the earth upon her foundations, &c.* And this his worke of creation was wonderfull, and farre surpassing all other workes of the greatest in the world besides. First, in regard of the matter, out of which the world was made, *viz.* Nothing, for all was made of nothing. Secondly, in regard of little, or rather no paines taken hereabout, for he spake but the Word, and all was made, he did but say of euery thing, let it be, and it was so. Thirdly, in regard of the instruments, and tooles vsed, which were likewise none. Fourthly, in regard of the time, all things were finished in six dayes, not that the Lord needed this time, for he could haue made all in an instant, but partly, that wee might enter into a more distinct, and particular consideration of all his glorious works, to set forth his praise: partly, that his prouident care ouer man might appeare, for that hee prepared all things fit for him before his creation, to stirre vp the greater care of his glory, in man: partly, to make knowne his soueraigne power ouer all creatures, when as hee caused light to bee without Sonne,

Sun, Moone, or Starres, and trees, plants to grow without the influence of these heavenly bodies, shewing hereby, that howsoever he doth vse meanes ordinarily, yet he is not tyed hereunto, but can, and will, if it please him, worke all things without meanes, that wee might learne to relye vpon his helpe, when we are destitute of all meanes of comfort; and lastly, to giue example of labouring in our callings the fixe dayes, and sanctifying a rest vpon the seuenth. Thirdly, that he is a Father by adoption, is testified, where it is said, *Of his owne Will begat he vs with the Word of truth*, and in that of *Iohn*, *those that are borne of God sinne not, neither can they, for his seed is in them*. Now to whom he is thus a father, is declared in the words following: *Herein are the children of God knowne, and the children of the deuill, viz.* in that the one sort commits not sin, the other doth iniquity, that is willingly, & wilfully. Fourthly, that he is able to doe all things, himselve witnesseth to *Abraham*, saying, *I am God all-sufficient*, and where he saith, *I am the beginning, & the end, which is, which was, & which is to come, euen the Almighty*. Yea, he cannot onely doe such things, as he doth, but whatsoever else. *He can out of stones raise up children to Abraham*, he is able to make many worlds. Fifthly, that hee is the Lord and gouernour of the world, and the preseruer of all things created; yea, that the smallest matters are vnder his prouidence, hath beene already shewed before in the description of God. And moreouer, the Prophet *Dauid* is much in setting forth the same, how he provides for things both heauenly, and earthly, both for man and beast, and the Lord himselve in the booke of *Iob*. Wherefore that of the Poet is false and absurd: *Non vacat exiguis rebus adesse Ioui*. Sixtly, and lastly, that I may come to the prooffe of that, which was first said; and first, that all these things are to be known particularly, and all the articles of our Faith. *This is life eternall to know thee, to be the very God, & whom thou hast sent, Iesus Christ*: and againe, *By his knowledge shall my righteous seruant iustifie many*: from whence with many like places, it is directly to be inferred, that I must studie for a particular knowledge of God, and of Iesus Christ; and not rest satisfied with an implicit faith, beleeuing as the Church beleueth, without know-

Iam 1.18.
1 Ioh. 3.9.

Gene. 17.1.
Reuel. 1.8.

Luke 3.7.

Psal. 104.

Iob 39.40.
Prooffe.

Iohn 17.3.

Esay 53.11.

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ing what, as their teaching is in the Church of Rome at this day, though *Thomas Aquinas*, and others not long since haue taught it, to bee necessary to know all the articles of the Christian faith, and only in other, more mysticall poynts to hold, as the Church holderth, without prying into them.

Obiect. The Apostles had a true faith, without this instinct knowledge, for they knew not how the redemption of man was to bee wrought, they were ignorant of Christs spirituall and heauenly kingdome, euen after the resurrection; in like manner, *Rahab*, who was saued by faith, knew onely, that the God of Israel was most mighty, and aboue all other Gods.

Sol. I answer, and so questionlesse many more haue beene saued without the distinct knowledge of these things, when either for want of meanes, or through weakenesse of conceit, they haue beene vncapable hereof. But note, that euer where true faith is there is struing after the increase of knowledge, as in the Disciples, who were euer attending to their masters Sermons, and questioning with him: Master, what meaneth this parable? and, Good master, teach vs to pray, &c.

Secondly, that these things are particularly to be beleued by euery of the faithfull, and without wauering, by reason of their weaknesse, (though as hath been said, the infirmitie of our faith attaines not vnto this at all times) is the rather to be confirmed, because of the many Canons made here against in the Councell of Trent. Examine therefore the faith of any recorded in the word of God, and you shall finde it to be such; *Abraham* by faith was fully perswaded: *Paul* by faith beleued, that the Sonne of God loued him, and gaue himselfe for him: *Philip* required of the Eunuch before his baptizing, that he should beleue with all his heart, &c. Againe, faith is the testimony of Gods Spirit, according to that, *The same Spirit beareth witnesse with our spirits, that wee are the children of God*; and who dare say then that it is vncertaine. Lastly, Faith is the euidence of things to come, and the very existence of things not seene; now it is a poore euidence, that giueth none assurance, but leaueth still in suspence, and doubtfull. Thirdly, that I am more specially bound to beleue, that God is my Father, will appeare, if wee consider, either

his

Scf. 6.
Can. 13,
14, 15, 16.

Rom. 4. 12.
Gal. 2. 20.
Acts 8. 37.

Rom. 8. 16.

Hebr. 11. 1.

his command, willing vs to call him Father. *When ye pray, say Our Father, &c.* Or the large promises made to those that rely vpon him, as vpon their Father. If God prouides thus, faith Christ, for foules and grasse, how much more will he for you, *O ye of little faith?* meaning, by a stronger faith they should relie vpon him, as vpon their father: or lastly, the examples of holy men, of *Abraham, David, Daniel, &c.* see the Catalogue, *Heb. 11.*

Luke 11.2.

Math. 10.

1. Dutie.
Obedience:1 John 1.
2.3.

Math. 12.

Mal. 1.3.6.

Thirdly, for the duties to be performed by vs, to shew our faith in God the Father, they are foure. First, we must obey his will: *Hereby we are sure that we know him*, that is, beleue in his name, *if we keepe his commandments*; and Christ publicly disclaimes all such from being his brethren and sisters, but onely such as doe the will of our Father which is in heauen: and the Lord himselfe by his Prophet *Malachy*, demands saying, *If I bee a Father, where is my feare? if I bee a Master, where is mine honor?* As if he should haue said, ye are bastards and no sonnes, which call me Father, but feare not to offend my will: they doe vainely flatter themselves, that they are coheires with Iesus Christ vnto God the Father, but yet doe not his will: they doe but thinke, and not beleue, that God is their Father, which keepe not his commandments. And this is the estate of most men and women in the world, which make their liues a trade of sinning against God; they doe plainly mocke God and his Church, in confessing that they beleue in God the Father.

The second duty is to be like vnto God, and to beare in vs some resemblance of his Maicsty, as naturall children doe resemble their parents. Wherefore it is said, *Be yee followers of God, as deare children.* Now this stands in two things. First, in holinesse of life: *Be ye holy, as God is holy.* Secondly, in loue, for *God is loue, and he that dwelleth in God, dwelleth in loue*; and this loue expresseth it selfe by beneficence, an aptnes, or readines to doe good; *Do good to them that hate you* (saith the Lord) *that ye may bee the children of your Father, which is in heauen, for hee maketh his Sunne to rise on the euill, and the good, &c.* More particularly by mercy towards the poore, for the Lord receiues the miserable prodigall, and the poore Publican, and the loue

2. Dutie
Like vnto
God.Ephes. 3.1.
Leui. 11.44
1 John
3. 16.

Math. 5.45

James 2.

of God dwelleth not in vs,saith Saint *James*, if we see the naked, and cloth him not, &c. therefore see how we shall be rewarded, *Mar. 25* If these things be so, then is it not so easie a matter to beleue in God the Father, as the world dreames of, and to come to the priuiledge of his children, but our corrupt natures must bee purged, and all wickednesse must bee emptied out.

3. Dutie.
Moderate
care for the
World.

Matth. 6.
32, 33.

The third dutie is, to moderat our cares for worldly things, either food, or rayment: For, what needes hee care for the world, who hath a louing Father, who is al-sufficient, and shall liue still, euer to prouide for him? and how can any true Beleeuer then, distract his minde about the things of this life, seeing his Father is all sufficient, most louing, and alwayes liuing, and not onely so, but such an one as prouides him a kingdome? Will the Heyres of Kings take care for pinnes and poynts, or not rather haue their minds taken vp with more princely thoughts? So, doe not yee care for such things, saith Christ, for thus doe the Gentiles; but *seeke ye the kingdome of God, and the righteousness thereof*. As if he should say, This is vnworthy, and vnbeceming the dignitie of your condition, to bee so basely minded, and this may serue also for the fourth duty.

Quest. 11. In which wordes doe you learne to beleue in God the Sonne?

Answ. In these. And in Iesus Christ his only Sonne our Lord, which was conceived by the Holy Ghost, borne of the Virgin Mary, suffered vnder Pontius Pilate, was crucified, dead and buried, he descended into Hell, the third day he rose againe from the dead, and ascended into Heauen, he sitteth on the right hand of God the Father Almighty, from thence hee shall come to iudge both the quicke and the dead.

Quest. 12. What doe you learne heere to beleue, concerning God the Sonne?

Answ. Two things. First, his Humiliation: Secondly, his Exaltation.

Explan. Before we come to the particular handling of these things, it will not bee amisse to lay open some generall things, neces-

necessarily to be premised, that we may with the better vnderstanding proceed to the consideration of these two estates of the Son of God, as followeth.

Quest. 13. What is the Son of God, who is also called Iesus Christ ?

Ans. He is perfect God by nature, and of the same substance with the Father ; and perfect man , made so of his owne good will, that he might become our Redeemer, and thus is hee subiect to the Father.

Explan. As the Father, so the Son, hath bin already proued to be very God, in the general questions concerning the Godhead : now that he is also very man like vnto vs, but without sinne, is easie to be shewed. St. *Iohn* tels vs, that the *Word was made flesh* : And the Author to the Hebrewes, that *The Son of God tooke part with the children, forsomuch, as they were partakers of flesh & blood* : Besides infinite places, wherein he is called man, and said to be made man, and said to haue become man, & that he was without sin, is taught in the Epistle to the Hebrewes, *Such an high Priest it became vs to haue, who is holy, harmles, and vndefiled* : And againe, *Iesus Christ offred himselfe without fault*, which is alleadged, to prooue that he did much excell all high Priests, after the order of *Aaron* ; for they had need, being sinful men, first to offer for their own sins, & then for the sins of the people. Moreouer that he was made man of his owne good will, the Apostle shewes to the Philippians ; *He made himselfe of no reputation, and tooke vpon him the forme of a seruant* : And whatsoeuer else he did vndergoe for our Redemption, was all voluntary. And in regard of this estate is it, that he saith, *The Father is greater then I*, and was before spoken of, as his seruant ; *Behold my seruant*.

Ioh. 1. 14.

Hebr. 2. 14.

Hebr. 7. 26.
9. 14.

Phil. 2. 7.

Esay 42. 1.

Quest. 14. How can this bee, that God should be made man ?

Ans. Not by turning the Godhead into the nature of man, but by taking mans nature vnto the Godhead, that so one person might bee both God and man.

Explan. This is such a mysterie, that naturall men cannot conceiue of it: wherefore some supposing it to be impossible,

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*Heresies
touching
Christ's 2.
natures.*

Phil. 2. 7.
Hebr. 2. 14.

Iohn 3. 13.

Heb. 6. 6.

that mans nature should be vnited vnto the Diuine, (which is infinite) but rather, that it must needs, vpon the vnion, bee confounded heerewith, haue held one onely nature to bee in Christ; as when a drop of Wine is cast into the Sea, wee will not say, but that it is all water still; and these were the Monothelites. Others supposing that two Natures could not concur in one person, haue held, that there bee two persons in Christ: and these were the Nestorians. But that both these bee errors, that which is written of Christ doth plainly shew. First, that the nature of man was taken to the God-head, and not abolished by the vnion. For, howsoener hee is said to haue become flesh, to haue been made man: which may seeme to imply a conuersion, or confusion of substances: yet hee is else-where sayde, to haue taken vpon him the forme of man, to haue been made partaker of flesh and blood, &c. Which latter phrasis may serue to expresse the former, viz. Thus *Hee was made man*, that is, tooke to his diuine nature, the nature *and forme of man*, so of the like. Againe, if the nature of man were abolished after the Vnion; hee was mis-termed a man, or the Sonne of man, and he could not possibly haue been subiect to sufferings. And on the other side it is absurd to hold two persons in Christ: for, so he must not be one Mediatour, and one *Iesus*, but two; the Idioms, and properties of the diuine Nature, where failely in the Scriptures ascribed to humane, and those of the humane to the diuine, as in these sayings; *Who hath ascended vp into Heauen at any time, but the Sonne of man, which is in heauen?* The Sonne of man was not then in Heauen, but God vnto whom man being vnited, might be said, by the communicating of properties, to be in heauen: *They crucifie againe to themselves the Sonne of God.* The Sonne of God cannot be crucified, nor his blood shed, it is a propertie of the man-hood, and by reason of the Vnion, ascribed vnto God. To conclude, this error breakes the Vnion of two natures in Christ, and makes his suffering without merit, or efficacie.

Quest. 15. What need was there, that the Sonne of God should thus abase himselfe to become man?

Ans. Great need on our behalfe, who could not be ransomed from our sinnes by Angels, or earthly Treasures, but onely by his precious blood.

Explan. It is the Blood of Iesus Christ, saith Saint *Iohn*, that cleanseth from all sinne; and Saint *Peter* excluding all other things of greatest worth, sets downe this alone: *Ye were not redeemed with corruptible things, as Golde and Silver, but with the precious Blood of Iesus Christ, as of a Lambe undefiled.*

1 Ioh. 1. 7.

1 Pet. 1. 18.

Quest. 16. Doth sinne deserue so ill, that wee could not by any other satisfactory meanes bee deliuered herefrom, but by the death of the Sonne of God?

Ans. Yes, it deserues the infinite curse of the Law, that is, all iudgement in this world, and euermlasting damnation in the world to come.

Explan. The Sonne of God did not needlessly submit himselfe to the curse of the Law, for without this we had all perished: *The wages of sinne is death.* And the Lord pronounceth all them accursed which continue not in all things that are written in the booke of the Law, to doe them. Now God will be iust of his word, not one tittle shall fall to the ground. And therefore that Law supposed to stand in force without remission, there must bee reall and equiualent satisfaction made, either by the person offending, or by some other in his stead: which supply and suretiship cannot bee conueniently performed otherwise then by the same nature which offended: nor can temporary satisfaction bee sufficient for the acquitting of an eternall punishment, vnlesse performed by a sacrifice of infinite worth and power. Wherefore Christ being God must take the nature of man, that he might repaire and restore man. Certainly no creature was able to performe this: for creatures are finite, and cannot beare an infinite burthen, such as is the curse of God due vnto sinne; it must then be the Prince of Heauen alone, the Sonne of God, who could not

Rom. 6.

Deut. 27.

vndergoe this as meere God ; for God cannot suffer , nor atchieue this as meere man ; for man cannot conquer. Therefore he must needs become man , remaining *God* and so he reconciled God and man.

Quest. 17. If hee must needs be made fit to beare the curse , why did hee not to this end take vnto him some other nature more excellent ?

Ans. *Man hauing sinned, it was most agreeable to the iustice of God, to receiue the payment of the debt of sinne in the same nature, which committed it.*

Genes 2.

Explan. It is true , the euill Angels also sinned , but they are without redemption kept in chaines of darknesse, as witnesseth Saint *Iude* : Of other creatures man only needed a redeemer, man onely hath sinned, and man only must by the iustice of *God* dye the death , according to that : *The same day that thou shalt eate thereof, thou shalt die the death* : and for that thou hast done this, *curst are thou, viz. thou O man* : therefore the suffering of any other nature could not bee so pertinent , nor kindly satisfactory.

Obiect. If *Gods* law, and absolute iustice be vrged , this due satisfaction must be made, not onely in the nature offending ; but also by the person offending : for, the direct Law is, *Anima que peccat morietur*. The soule it selfe which sinneth, that must dye for its owne sinne.

Solut I answer. The Law of *God* , and so his Iustice , may bee sayd to stand two wayes, *in rigore*, and *in vigore*. If wee consider it in the vtmost rigor , and strictnesse of the letter , surely it doth not admit of any pledge or suretie : but requirereth that euery singular man offending, must beare his owne personall burthen. Can you say that the Kings Law is satisfied , if a condemned Traytor , being to be executed , shall hire his friend to vndergoe that lot for him, like a *Damon* for a *Pithias* : But if wee consider *Gods* Law , as remaining in vigor and vncancelled in regard of a full weight of debt, or penaltie to be payed without remission of any the least graine of it, then is it capable of a suretie or pledge. As for example, If a man owe me a summe of money, I am no lesse

satisf-

fatisfied if another pay me it for him, then if himselfe should bring it with his owne hands. This is the admirable temper of Gods mercy in admitting a deputy or pledge in a capitall debt; and of his iustice, in receiuing the vtmost mites of the debt. Thus, that he might spare vs, he spared not his onely Sonne. O ye Angels admire and adore this wisdom.

Quest. 18. How came it to be thus with vs men? were we created sinners?

Ans. No: God at the first made man righteous, but by yeelding to the Devils temptation he made himselfe a sinner.

Explan. This hath bin already further explained. *Qu. 3.*

Quest. 19. Wherein did man yeeld to the temptation of the Deuill?

Ans. In eating the forbidden fruit, and not contenting himselfe with all other fruits of which the Lord had allowed him to eate.

Explan. Reade of this in the third Chapter of Genesis, and you shall see how craftily the deuill comes to the woman vnder colour of wishing her well, yea better, then God himselfe, whereupon she yeelds to eate, and offereth of the forbidden fruit to her husband, who did also eate. Now what this fruit was, it is vncertaine, and it is but lost labour to enquire after it.

Quest. 20. Was God so angry, that hee would curse man for eating an Apple, or Figge, or such like?

Ans. That was not the cause of Gods anger, but his unthankfulnessse, pride, disobedience, and crediting rather the Deuill then God.

Explan. In that one sinne of eating the fruit forbidden, did concur many sinnes, all very great. First disobedience, when there was but one commandement, and man so qualified, as that he could easily haue kept the same. Secondly, ingratitude and forgetfulness of Gods great benefits: for the Lord had done wonderfully for man, providing all things ready

*Adams sinne
in disobey-
ing Gods
commande-
ments.*

for him before his Creation, for necessity & delight, had giuen him a pleasant place to inhabit ; a Paradise, and power to eate all manner of fruit, of all sorts of trees which he planted not, onely he gaue him a straight charge concerning one tree onely, that he should not eat thereof ; for what day soeuer he should presume to eate thereof he threatned death vnto him: yet vngratefull man forbears not, but vpon the very first occasion shewes himselfe disloyall and goes beyond his limits. Thirdly, pride, and aspiring vnto an higher estate, euen to bee like his maker, yea to bee equall vnto him, for the Deuill told them that they should be as Gods. He was not content to be man, made after Gods image, and Lord and Ruler ouer all creatures in this world, beasts, foules, & fishes : but seeing the great Lord of all to be of greater dignity, he thought to sit in the same chaire of state with him. Fourthly, disloyalty, content to heare his maker blasphemously discredited, as being enuious, and therfore forbidding him that tree, lest by eating of it, hee should become as good as God himselfe : yea, in his heart he consented to this blasphemy, thinking better of the cursed Deuill of hell, then of the God of Heauen, who is blessed for euer. So that heere was matter enough against him, for which to lade him with curses, and to packe him out of Paradise.

Quest. 21. But though one man did thus, yet all did not, are vve all then sinners and vnder the curse ?

Ans. We were all in his loynes, and so what he did, and whatsoever estate he fell into, it is common to vs all.

Expl. This may seeme strange, and yet thus doe the Scriptures plainly teach ; *Sinne came in by one man, and death by sinne, forasmuch as all men haue sinned:* And againe, *All haue sinned, and are deprived of the glory of God.* Neither indeed ought it to seeme strange, for that we see the like dayly for matters of this world. A man nobly borne, and accordingly prouided for with a Princely estate, yet if hee become a traitor, his children, and so his childrens children throughout all generations, remaine without all Nobility, without

Rom. 5.
Rom. 5. 12.
3. 23.

all their fathers wealth, vnlesse it pleaseth their Prince to restore them, and a new to bestow it vpon them: Euen so our forefather *Adam*, losing that estate wherein he was made, we his children throughout all generations, are without all interest therein, vntill it shall please our great Prince and King, out of his grace to restore vs againe, and repurifie our tainted bloud, by the most precious bloud of his deare Son: in whom he repossesseth vs of the lost inheritance, and that with advantage.

Quest. 22. It seemes then that wee are sinners so soone as we are borne, before wee haue actually done either good or euill?

Ans. Yes verily, the child which is but newly borne, yea but conceived, and lining in his mothers wombe, is a sinner, and needs Gods Grace.

Expl. In sinne was I conceived, saith the kingly Prophet, and in iniquity was I borne. It was said of *Eſau* and *Iacob* euen before they were borne, before they had done good or euill, *Eſau* haue I hated, *Iacob* haue I loved; now where there is no sinne God cannot hate. *Eſau* then was a sinner, whilst hee was yet in his mothers wombe: and as it was with him, so is it with vs all. Otherwise we should not be mortall, for where sinne is not, there is no mortality. And this should make Parents betimes to pray heartily for the grace of God to be shed vpon their children.

Pſal. 51. 5.

Rom. 9. 11.

Quest. 23. I perceiue then by this which hath been said, that we are all in a miserable estate by nature, but you tell mee of Iesus Christ, that hee was humbled for vs, wherein standeth this his humiliation, and in which of your articles is it set foorth?

Ans. In these words it is set forth. And in Iesus Christ his onely Sonne our Lord, which was conceived by the holy Ghost, borne of the Virgin *Mary*, suffered vnder *Pontius Pilate* was crucified, dead and buried, he descended into hell; and there be three degrees of his humiliation.

Quest. 24. Which is the first degree, and in which words?

Ans. *First his Incarnation: set forth in these words. Which was conceived by the holy Ghost, and borne of the Virgin Mary.*

*Of Christs
humiliation.*

Explan. Having by questions, and answers premised, made a way to the consideration of the twofold estate of the Sonne of God, *viz.* his humiliation, and exaltation, we now, come directly to open the articles touching these, and first of his humiliation. For the meaning, considering what hath beene already said, I shall neede to speake but little. *And in Iesus Christ.* That is, I beleue in Iesus Christ, as being very God, equall to the Father, but in the order of the persons in the Godhead, the Sonne of God, and so the second person of the Trinitie, and his onely begotten Sonne, for in regard of him onely, is God a Father by generation, as hath beene already shewed, though he be the Father of all true beleeuers, also by adoption and regeneration; and this onely Sonne of God I beleue to be my Sauour, my Iesus, to saue me from my sinnes, I beleue him to bee Christ, that is annointed, or fore-appointed in the counsell of the Father, before all worlds, to be the high Priest, the Prophet, and the King of his Church. I beleue him to bee our Lord, that is to haue right of Lordship ouer vs, euen as the father hath, and power both of life and death, ouer such as loue him and are obedient, and ouer the stubborne, and disobedient. *Who was conceived of the holy Ghost:* that is, though hee was made man, yet not by ordinary way begotten of man, but the power of the holy Ghost made the blessed Virgin to conceiue without man; *borne of the Virgin Mary,* that is, this wonderfull conception, was in the wombe of *Mary* a pure Virgin, of whom hee was after borne, brought forth, and brought vp after the manner of other children.

1 Proofs.

Philip. 2. 6.

Secondly, for the grounds of holy Scriptures, from whence all this is taken: and first, that he is very God, and Lord, equall with the Father, Saint *Paul* is plaine. *Hee thought it no robbery to bee equall with God,* and enough hath beene already said aboue, concerning this. Secondly, that hee was made

man

man like vnto vs in all things, sinne onely excepted, I shall need to say no more for the proote hereof. Thirdly, that hee became man after an extraordinary sort, all the holy Gospels doe plainly declare. For they shew, how that *Mary* was contracted vnto a man called *Ioseph*, and before they came together, shee was with child by the holy Ghost: and that this should be so, was prophesied long before: both immediately after *Adams* sinning, and punishment. *The seed of the Woman shall breake the Serpents head:* and againe, by the Euangelicall Prophet *Esay*: *Behold a Virgin shall conceive, and bring forth a Sonne.* And though the Scriptures doe not plainly teach thus much, yet the Church of God doth constantly hold, that *Mary*, the mother of God, was *semper Virgo*, alwayes a pure Virgin, both because shee neuer had childe after, and *Ioseph* her husband was a man that feared God, and therefore in all likelihood, would not presume to know her, whom the Lord had as it were appropriated vnto himselfe. Now for so much as we read of his brethren, *Iudas*, *James*, and *Iohn*, it will not bee amisse a litle, to digresse to set downe the pedigree of Iesus Christ, as it is registred by *Epiphanius*. He had to his grandmother one *Anne*, who had three husbands. First *Ioachim*, by whom shee had *Mary* the mother of Christ, who were both of the same tribe of *Iudah*, according to *Damascene*, both according to *Epiphanius*, shee was of the tribe of *Leui*, then being dead, shee was wife vnto *Cleophas*, by whom shee had a second *Mary*, who was afterwards wife to *Alpheus*, and bare him *James* surnamed the sonne of *Alpheus*, and *Simon Cananens*, and *Iudas Thaddaus*. Lastly, shee was wife vnto *Salome*, who begat of her another *Mary*, which was wife to *Zebedeus*, and bare vnto him *James*, who was specially called the brother of the Lord, because most like vnto him, if it be true, which is written vnder the name of *Egippus*, that lined next to the Apostles times, where it is also added, that because he was like vnto the Lord, they sent *Iudas* before to shew the one from the other, shee bare also *Iohn* the Euangelist. So that all these were but his couzen Germans, and called his brethren onely according to the Hebrew phrase, by which *Abraham*, who was *Lots* Vncle, tells him. *We are brethren.*

Matt. 1.
Luk. 1, & 2.

Gene. 3.

Psal. 7. 14.

Christ his
brethren

Gene 13. 8.

To returne againe, vnto that, from which we haue digressed, this birth of the sonne of God is the chiefe and most stupifying wonder of the World.

First in that a Virgin is a mother, that she beares a Sonne, who neuer knew man, all the Historians in the world could neuer tell of the like, all the Philosophers cannot finde out, how this may be. Another, and farre more vnsearchable and venerable wonder is, that the infinite God, whom the Heauens cannot containe, is borne of a Woman, the Creator of all becomes a creature, he that comprehends the World in his fist, is comprehended in the streight compasse of a silly womans wombe, hee that giues foode and raiment to all, becomes naked, and destitute of all things; hee that is ruler of all, is made obedient to poore man; hee that is eternall, without beginning, and end of his dayes, is made mortall, and subiect to the arrest of violent death: nay, of the most reproachfull and ignominious punishment. And in this admirable birth of the Sonne of God, of a woman, there is a wonderfull correspondence to the fall; which came by a woman. *Eue* the first woman drew the curse vpon man, *Mary* the best-beloued of women, brought the saluation vnto man; shee gaue the fruit to man, by which he loseth Gods fauour, becomes a sinner, and subiect to death and damnation; but this woman giues him fruit, whereby he comes into Gods fauour, is made righteous, and inheritor of life, and saluation. And thus much for this, that he was borne of the Virgin *Mary*.

He is Iesus, viz. a Sauour of his people, for this name was *Ioseph* instructed in by the Angel before his birth: saying, *Thou shalt call his name Iesus, for he shal saue his people from their sins, &c* in the Epistle to the Hebrewes, *He is able perfectly to saue them, that come vnto God through him*, and besides him there is none that can saue vs, according to that. *There is no name, giuen amongst men, wherby we may be saued, but the name Iesus: &c* that of the Prophet, *I am the Lord, and besides me, there is no Saviour*. And for the further prooffe hereof, see what he hath done. Was it necessary, that to ransom vs, hee should empty the treasures of his riches, and become euen poore and of no reputation? He did thus. *He made himselfe of no reputation.* Must

he

The wonderfull
birth of
Christ.

Matt. 1. 23.

Heb. 7. 25.

Act. 4. 12.

Esay 43. 11.

Philip. 2. 7.

he indure the fiercenesse of Gods wrath against sin, his very curse due thereunto? He did thus also, *Hee hath redeemed vs from the curse of the law, being made a curse for vs.* Must he performe absolute obedience to the law, which we could not do? he did this also. *I came not, therefore saith he, to dissolve the law, but to fulfill it.* Lastly, must he liue euer to provide that what he hath done, may be effectuell for our saluation? Lo, *He still euer liues, and stands at the right hand of God, making intercession for vs.* So that he is truely another *Ioshua*, bringing vs out of the wilderness of our miserable estate by sinne, trampling our spirituall enemies vnder our feete, and victoriously putting vs in possession of our heavenly Canaan.

He is also *Christus Domini, the Christ, or anointed of the Lord*, for this name is commonly annexed vnto the other-*Christ Iesus*: In Hebrew is called, *Messiah*, by a word of the same signification. *The Princes are assembled together against the Lord, and against his Messiah, or anointed*; & againe it is said of him, *God hath anointed thee with the oyle of gladnes above thy fellows*: & more particularly of Christ, saith *Daniel*, *after threescore and two weekes shall Messiah be slaine*, though one of our owne men lately commenting vpon this, hath fowlely defaced this most pregnant testimony, interpreting this *Messiah*, the Kings and gouernors of the Iewes. And this name, *Messiah, Christ, or anointed*, was familiarly knowne vnto the Iewes before his coming; witnes that speech of the woman of Samaria, who could say, *I know well, that the Messiah shall come, who is Christ, & he will teach vs all things.* Now he is Christ, that is anointed vnto a threefold office. First of a King, that he might be King of his Church, ruling in it by his lawes, & in the hearts of beleeuers by his Spirit, and defending it against all enemies: for this, is he said partly to be after the order of *Melchisedeck*, that is, the king of righteousness, & he is also called *Melchi Salem*, that is, King of peace, according to the last tile giuen him by the Prophet: *Prince of Peace.* 2. Hee is anointed to the office of a Priest, that he might sacrifice for the sins of his people, euen one all-worthy sacrifice, that is, himselfe vpon the altar of the crosse, as a large discourse is had hereof in the Epistle to the Hebrewes. 3. To the office of a prophet, that he might re-

ucale

Gal. 3. 13.

Matt. 5. 19.

Rom. 8. 34.

Psal. 2. 2.

Psal. 45. 7.

Dan. 9. 26.

Iohn 4. 25.

Hebr. 7.

Esay 9. 6.

Deu. 18. 15.

Iohn 1. 18.

Heb. 1. 1.

uale the will of his Father vnto vs, enlighten our vnderstandings therein, and continually pray to the Father for vs. Of Christ vnder his name did *Moses* foretell. *The Lord shall raise you up a Prophet from amongst your brethren, like vnto mee, him shall ye heare:* chiefly meaning the head of all Prophets *Iesus Christ*. And according to this office it is said: *The onely begotten Sonne, who is in the bosome of the Father, he hath declared him:* and againe, *In these last dayes hee hath spoken to vs by his Sonne:* whereas hee was wont to speake sundry wayes by his Prophets, as if he should haue said, now he hath spoken once for all by his greatest Prophet of all.

The Sonne of *Mary* the Virgin, is this *Iesus*, and Sauour of the world, annointed, and none other in the world besides: for vnto him agreeth the time of the *Mefsias* birth, and suffering, the manner of his comming, of a pure Virgin, poore, & in the forme of a seruant, of the tribe of *Iudah*, of the seed of *Dauid*, the wonders he should worke, the vniuersall Peace ouer al the world, the departure of the Scepter then from *Iudah*, the testimony of deuils, the heathen Gods and prophets, the witnesses fro heauen at his baptisme, his miracles in healing maladies, raising the dead, darkning the Sunne, his glorious resurrection, and ascension, the misery of his enemies the Iewes, and the wonderfull acts done in his name by his seruants, the passage and power of his Gospel through the world, the subiection of kings Scepters thereto, the continuance of it to this day mauerger the rage of tyrants & persecutors. Seuenthly, that I am to belecue in his name, it is the summe of his preaching. *Repent, and beleue in the Gospel*. And this is the work of God, saith he, *that ye beleue in him, who he hath sent*. And they only are iudged to be such, as vpon whom he wil bestow eternal life, which receiue him, & they only receiue him, *which beleue in his name*.

Iohn 6. 29.

Iohn 1. 12.

1. Duty.

Now follow the duties, by which we are to exprest this faith in *Iesus Christ*, which are sundry. First, a thankfull admiratiō of this vnspcakable fauour of the Lord towards vs, we were miserable vnder the curse, & through feare in bondage to the diuell all our life long, there was no way to be deliuered, but the glorious Son of God must become vile & wretched man, the king of heaue must put off his glorious robes, lay aside his

Princely

1 To prayse
God for
Christ.

princely Scepter, and come out of his royall Throne of heaven, from riding betweene the wings of the winde: and beebasely cloathed as a seruant, bee ruled like a Babe, and lodged in a stable with bruit beastes. If mans heart be not lifted vp to more then ordinary thankfulnessse for this, the very Heauens will wonder, the earth will bee amazed, and the stones will vtter his praises, and crie out vpon Mans ingratitude. *Mary* that blessed virgin, that bare him, breakes out into *Magnificat anima mea, &c.* My soule doth magnifie the Lord, and my spirit reioyceth in God my Saviour. *Iohn* that was to be his Cryer, did but heare the sound of his mothers feet, whilst he was yet in the wombe, and skipt for ioy. And *Simcon* no sooner saw him, but as though ouercome with ioy, falls into *Nunc dimittis*, Lord now lettest thou thy seruant depart in peace according to thy word: to omit *Zachary* and *Anne*; The Angels and Shep heards singing, wondering, and setting forth the Lords praise for these things. But we vnworthy wretches looke for as much good at his hands, yet doe no way ioynie in thankfulness with this holy company. When *Moses* with the Israclites had been deliuered from the Egyptians by the red Sea, they sung praises: When *Deborah* & *Barak* were freed from the Midianites, they sung praises, and so did *Mordecay* & *Ester*, when they had the vpper hand of their enemies, euer still we heare the sound of praises; & greater deliuerance is wrought for vs, but where be our praises? What testimony doe we giue of our thankfull hearts therefore?

The second duty, is humbling our selues, to seeke the good one of another; for the Apostle propounds this, as a sound argument. This minde was in Christ, that being equall in glory with God, he became vile for our good, therefore we ought to humble our selues for the good of our brethren: and Christ himselfe vseth the same: He takes water, and washeth the feet of his Disciples, and wipes them with a towel, saying, What I haue done, see that ye doe likewise. Wee must thinke that wee are best and greatest Christians, when we are most seruiceable, through loue one towards another according to that, *Hee which is chiefe amongst you, let him be seruant to all.* This is the honour and Lordship ouer one another

Luke 1. 40.

Verse 41.

Luke 2. 29.

Iude 5.

2 Dutie.
In humility
to serue one
another.
Phil. 2.

Math. 23.

Iohn 13. 15

ther, that wee must affect, and the higher our places be, the more must we exceed this way. Not as some foolish Monks haue done, to shew the lowlinesse of their mindes, embrace lazerous persons, kisse their vlcereous bodies, and drinke the very water wherein they haue been bathed; nor yet wilfully to impouerish our selues of all worldly goods, with the Mendicant Fryers: for it may rightly be said, *Who required these things at your hands?* But first we are in meeknesse to restore such as are fallen through infirmitie, and not proudly insult ouer them. Secondly, we are to lay aside our greatnesse and superioritie ouer our brethren, in the case of offence, and to goe vnto them, and bee reconciled, according to that of our Sauour Christ; *If thou bringest thy gift vnto the Altar, and there remembrest, that thy brother hath ought against thee, goe first, and be reconciled to thy brother, and then come and offer thy gift;* and not to stand vpon this, I am a better man then hee, let him come to me if he will. Thirdly, we are euen to forget our estates and to visit poore mens houses, in the case of sicknesse and to put to our helping hands, for the reliefe of our brethren, in the case of danger, by any sudden casualtie, according to that allegation, to the comfort of Christ his sheep at the last day; *I was sicke and in prison, and ye did visit me: & to that precept of old: If the Ass of thy very enemy falls vnder his burden in the way, thou shalt helpe him vp againe.* Fourthly, wee are to abate of our dainty fare, & of our costly apparell; yea we must spare out of our owne bellies, for the comfort of others in the time of extreame want, according to the commendable practise of the Christians in Macedonia, of which the Apostle witnesseth, when the famine was at Iernsalem, saying, *According to their power (I beare them record) yea, beyond their abilitie, that they were willing.*

The third dutie is (in the remembrance of this admirable Vnion of God vnto man, whereby man is beyond measure graced) to put vpon vs high spirits, both by hauing our hearts lifted vp to Heauen, where our nature sits at the right hand of God; & also by being vndaunted at the greetest dangers that may befall vs, or at the greetest terrors that the deuill can strik into vs, we must say with *Dauid, Though, I walke*

Gal. 6. 1

Math. 5. 23.

Math. 2. 5.

Exod. 23. 5.

2 Cor. 8. 3.

3 Dutie.
To be lifted
vp in hearts
to heauen..
Col. 3.

Psal. 23.

in the vale and shadow of death, yet Will I feare none euill, for the Lord is my Shepheard; for the Lord (we may say) is in vs: and with Paul, *God is on our side, Who can be against vs?* We must stand fast in the cuill day, when wee are assaulted, not with flesh and blood, but with spirituall powers. For if our eye be but opened, to see who is with vs, as *Elisba* prayed for his seruant, *Lord open his eyes*, we shall assuredly be without feare, more being with vs, then against vs. If it were a dutie flowing from faith to be high spirited, according to the world, I know that many, yea all, would easily frame themselves vnto it; for euery mans spirit is too high this way, all meditate matters too high for them. But this highnesse must bee abated & brought low, that roome may be made for that which ought to bee: That must not be altogether without an high minde; for euery man is by all meanes to strue to exceed herein, onely be sure, that it aspire to the highest thing of all, (which is Heauen.)

The fourth dutie is, to yeeld due reuerence to this Lord, and gracious Iesus of ours: for that wee are his, hee hath bought vs. Neither are we vnder our enemies hands; neither are our *bodies our owne*, (that I may speake with the Apostle) *We are bought with a price, therefore glorifie God in your bodies.* He may rightly challenge at our hands, as the Father doth, *If I be a master, where is my feare*, or my reuerence? Now, what this reuerence is, is expressed to the Philippians; *God hath giuen him a name aboue all names, that at the name of Iesus all knees might bow &c.* that is, that al might outwardly reuerence the name Iesus, be reuerently affected inwardly, at the very sound thereof, and submit themselves to obey his will, at the very first comming of the same to their eares, for that it is of him, who is our Lord Iesus: as may best be vnderstood by comparing this place with that of the Prophet, vnto which the Apostle aludeth; *As I liue (saith the Lord) euery tongue shall sweare by me, and euery knee shall bow vnto mee.* For swearing by Gods name, is vsually put for worshipping, and seruing him. We are therefore to serue the Lord Iesus, and in all things so to behaue our selues, in our soules and bodies, as those that remember they haue such a Lord. Masters must

Rom. 8.

Ephes. 6. 12

2. Kings 6.

4 Dutie.
To reue-
rence Christ
our Lord.

1 Cor. 6. 10

Mal. 1. 3.

Phil. 2. 16.

Esa. 45. 16.

Ephes. 6.9.

Math. 24.

Math. 25.

entreat their seruants gently, for that they also haue a Lord and master, *Iesus Christ*, vnto whom they must giue account: all higher powers and great persons must so vse their authoritie ouer others, as that they may not be found by this their great Lord, smiting their fellowes at his comming; all men of all sorts must take heed that they haue so vsed their talents, as that they bee not found to haue gained nothing at his comming. If thou bee such an emptie and barren Professor of Christes name and seruice, though thou weare his badge, though thou with thy mouth call him Lord; yet he will bee a terrible Lord to thee at his comming, he will cut thee off, and giue thee thy portion with Hypocrites, hee will bid, Take this bad seruant, binde him hand and foote, and cast him into vtter darkenesse.

Quest. 25. Which is the second degree, and in which words?

Answe. He suffered the death of the crosse for my sins; set forth in these words: He suffered vnder Pontius Pilate, was crucified, dead and buried.

Explan. Hauing explained the first degree of the humiliation of the Son of God, we come now to the second. He suffered vnder Pontius Pilate: That is, a Heathen Iudge set ouer the Prouince of the Iewes, by the Romane Emperour: for hitherto they had Gouvernours of their owne, according to the Prophecie of olde Father *Iacob*, saying, *The Scepter shall not depart from Iudah, nor a Law-giuer from betweene his feet, vntill Shiloh comes.* For *Herod* the sonne of *Antipater*, was the first stranger that was Gouvernour ouer them, and the two and thirtieth yeare of his raigne was the Sonne of God borne, and in the two an fortieth of *Augustus Caesar* the Emperour, Olympiad, 194. And after this *Herod*, was *Pontius Pilate* set ouer Iudea, vnder the Empire of *Tiberius Caesar*. Before these, were men of the Hebrew Nation, Rulers there, viz. *Aristobulus*, *Hircanus*, and *Antigonus*, siue an thirtie yeares, and so ascending vpward to the times of *Indas Maccabens*, &c. Vnder the government then of this *Pontius Pilate*, Christ began to execute his Office, for which he was sent, viz. To preach the Gospel

Genes. 49.

Euseb.
Ioseph.

Luke 3.1.

Gospell both by himselfe, and his Disciples : and continuing thus to doe, and to worke many miracles, was spitefully entreated of the wicked Iewes, for the space of three yeres and vpward, then villanously betraied by one of his disciples, apprehended, abused, & crucified, being full thirty three yeeres of age. *Hee was dead* : that is, he was not onely fastened to the Crosse, to the shedding of some of his blood, where the nayles entred into his hands and feet, but there gaue vp the ghost, was after pierced to the very heart with a speare, so that water and blood came out; and being found certainly dead, hee had not his leggs broken, as theirs were which had bin crucified with him, *And buried* : That is, for the more certainty, that his spirit was departed out of him, hee was taken down from the crosse, and laid into the graue. And this briefly shall suffice for the meaning.

Now follow the testimonies and grounds of holy Scripture, out of which this is taken. First, that he suffered vnder *Pontius Pilate*. 2. That he was crucified, and dead. 3 That he was buried. 4. That he did vndergoe all this for our sinnes. For the first : It would bee ouer tedious to rehearse all, that the Lord suffered, according as it is recorded at large by the Euangelists. We may therefore refer all briefly to these two heads : First, to that hee suffered before his manifesting himselfe to the world, whilst he was vnder age, and then to what he suffered after, whilst he was vnder age, great was the persecution, which was raised vp against him. *Herod the King* vnderstanding, that one was borne, who should be King of the Iewes, fearing to be deposed, called a Councell, and learning certainly, that *Bethalem* was the place of his birth, first sends cunningly by the wise men which came out of the East to worship this new borne King, to bee better assured of the house where he lay, pretending to come himselfe also & worship him. The Wisemen hauing found out the Babe, forbore to certifie the King hereof, and depart home another way, as they were admonished from aboue; whereat he being more incensed, gaue charge forthwith, to slay all the male children in *Bethalem*, that were two yeeres olde and vnder, without sparing any; insomuch, that as by some is recorded, his owne

1 *Prooſe.*

Matth. 2.

child being nourished there, dyed also: whereupon one said, *He had rather haue been Herods hog, then Herods childe.* But the Lord provided wonderfully for the safety of his Sonne at this time, by admonishing his Parents secretly to hasten away before this bloody massacre, and shedding of innocent blood. Thus the Lord of life was faine to flee for the safeguard of his life, when he was yet in his swadling clouts.

Moreover, he suffered by want and pouerty, wherefore he saith, *The Foxes haue holes, and the Birds haue nests, but the Son of Man hath not whereon to rest his head.* For this is not onely true of him afterwards, but from his birth vppward. His parents were so poore, that when his mother should be deliuered of him, she had none other place to bee in, but euen without the towne, in a caue of a rocke, called the Manger, where poore people rested that could get no roome in the towne, as one well obserueth vpon that place of *Luke*, where this History is set down, viz. *Basilius Magnus*. For otherwise the Shepherds could not haue found him out in the night, but must haue searched in the stables of sundry Innes: Moreover the article *in* prefixed in the Greeke, seemes to insinuate, that some certaine Manger knowne by that name was meant. Hereunto consenteth also *Iustin Martir*. *In dialogo cum Tryphone*: after other words he saith, that they rested in a certaine caue neere the Towne; and *Origen* saith, it was a thing commonly celebrated among the Christians: namely the caue where Christ vvas borne. So also *Epiphanius*, *Theodoret*, and all antiquity. After that hee grew to bee thirty yeeres of age, he began to manifest himself vnto the vworld, following herein the rule set downe by the Lord concerning the Lewites. *From thirty yeres old & upward, euen to fifty yeres old.* Though he attained but to the thirty foure yere of his age, according to the consent of Chronologies; howsoeuer it may seeme otherwise by that which the Iewes alledge against him. *Thou art not yet fifty yeeres old.* Whereupon *Irenaeus* concludes, that he vvas about this age, when he suffered vpon the Crosse, and saith, that the Elders of the Church learned the same of *Iohn*, and that place of *Numbers*, may seeme to giue some light and credit hereunto. Now *Tertullian* and *Lactantius* contrariwise

teach,

Luke 9. 59.

The Manger wherein Christ was laid.

Luke 2.

Basil.

Iustin.

Mart.

Orig. contra Celsum.

Luk. 3. 23.

Numb 4. 3.

Iohn 8. 57.

teach, that he was but thirty. In this great variety, because the word of God saith nothing, but that of *Ioh. 8. 57.* It is hard to define infallibly his certaine age. But to me the former opinion seemeth most probable. The Lord at 30. yeeres of age, as hath bin said, beginning to manifest himselfe vnto the world, was still more and more hardly vsed of the world. First, of the Deuill, then of men. He being led into the wildernesse by the Spirit, did vndergoe the want of all things forty dayes, and forty nights, and then was most strongly assaulted by the Deuill, when he was supposed to be weakest, by reason of his continuall fasting. Of men he was hardly vsed. First by vile and slanderous speeches, they calling him a glutton, and a drunkard, a friend of Publicans and sinners; saying, that hee was mad, that he had a deuill, and that through *Belzebub* the prince of deuils, he did cast out deuils, and that he was a Deceiuer, or Imposter, & if any thing more vile could be deuised against him, or his followers. Secondly, by their practises against him, without any open violence: if any man followed him, he was excommunicated out of the Synagogue, hee was pronounced accursed: therefore he himselfe was much more excommunicated and accursed; they called a Councell against him, as against a dangerous arch-Heretike. Thirdly, by their practises against him ioyned with violence, but without effect. Once they sent officers to apprehend him, who being ouercome with the grace of his speeches, returned without doing their office: another time they tooke vp stones to haue stoned him: and a third time they led him to the side of an hill, thinking to throw him down head-long, but he went thorow the midst of them, & escaped. Yea, such, and so vncessant was their rage against him, that whereas many Rulers did esteeme of him, yet they durst not professe it, for feare of the Pharisees. Lastly, drawing neere to his last passion, hee had the apprehension of the wrath of God wrestling with him, which made his sweat like drops of blood, the like to which was neuer heard of, being exceeding heauy and sorrowfull, so as that he could take no rest in the night, but prayed againe, and againe: and the third time; *Father, if it be possible, let this cup passe from me.* And these almost were his sufferings

Matt. 4.

Christs sufferings by the Deuill, by men.

*Mat. 11. 19.
Ioh. 8. 48.*

Mat. 27. 63.

*Iohn 9.
12. 7. 49.*

Iohn 11.

Iohn 7.

ver. 10. 11.

Luke 4.

Ioh. 12. 42.

*Luk. 22. 36,
40, &c.*

Eſay 53.3.

2. Proſe.
Chriſt crucified.Luke 23.
45, 46.

Act. 2. 23.

Gal. 3. 13.

Ioh. 19. 33.

Ioh. 18.

Chriſt his apprehenſion.

Verſe 6.

Ioh. 18.

13, &c.

Ioh. 19. 17.

Luk. 23.

Eſay 53.9.

in generall, which made him a man of ſorrow, according to that of the Prophet; *He is a man full of ſorrowes, and hath experience of infirmities.*

Secondly, that he was crucified, and dead, is alſo plainly ſet downe by the Euangelists; with the circumſtances aggravating this his accuſed death; *He was hanged* (ſaith S. Luke) *betwixt two theeues, and from the ſixt houre to the ninth, there was a darkeneſſe over the land, then he cryed with a loud voyce, Father, into thy hands I commend my Spirit, and gaue up the ghoſt.* And S. Peter vpbraids the Iewes herewith telling them, that *they had crucified, and ſlaine him.* And S. Paul ſaith, *Hee was made a curſe for vs, for it is Written, Cursed is euery one that hangeth on a tree.* Moreouer, that hee was dead, the Souldiers that came to breake his legs did teſtifie, for ſeeing this, they let him alone. As for the circumſtances of his death, they make the matter farre more haynous on the Iewes part, and more grieuous on Chriſts part. Firſt, they apprehend him like a Varlet, that had done ſome outrage, comming vpon him with ſwords and ſtaues in the night time; *Indas*, one of his Diſciples, being their Guide, who was hired vnto this with thirty pieces of ſiluer; and moſt obſtinatly proceeded they in their enterprize, though hee gaue them ſome taſte of his Diuine power: for he did but ſay, *I am he*, and with the breath of his mouth, they fell to the ground backward; hee did but touch the eare of one, which was cut off, and healed it. Secondly, they carry him firſt to one High Priſt, and then to another, then to *Pilate*, then to *Herod*, and backe againe to *Pilate*, amongſt whom he is mocked, laughed at, ſcornefully entreated, and buffeted, queſtioned withall, ſpitted vpon, and crowned with thornes. Thirdly, they compell him to carry his heauy croſſe, till he fainted vnder the burthen, being without all pittie and compaſſion towards him. Fourthly, though they could charge him with no fault at all, worthy of any puniſhment; inſomuch, as that *Pilate* the heathen Iudge would haue acquitted him, yet they cried out, *Cruciſie him, cruciſie him*, and had rather, that *Barrabbas*, a Traytour and Murtherer ſhould bee ſpared, then he. Fifthly, they hung him vp betweene two theeues; the moſt harmeleſſe and innocent man in the world,

is numbred amongst the vicked, and euill doers. Sixtly, not content to pierce his hands and feete, in most bloody manner, with nailes, by fastning him to the Crosse, like most hard-hearted vvretches, they giue him vineger mingled with gall to drinke in his great heat and thirst, they doe whatsoeuer they can, to encrease his sorrowes, by nodding the head at him, by vvbrayding him with the sauing of others, and telling him, that he could not saue himselfe: Otherwise, say they, let him come downe from the Crosse, and we will beleene in him. When in his greatest pangs, hee cryed out, *Ely, Ely, lammasabactani*, they mercilesly scoffe at him, and say, hee calls to *Eliu*, when they knew well enough, that he called vpon his God. Lastly, not being astonished at the admirable Eclipse of the Sun, contrary to the course of nature, (it being about the full of the Moone, an obscuring not of some degrees, but of all the light of the Sunne, and for three houres together) nor moued at the vaile of the Temple being rent, the opening of the graues, and the comming forth of dead bodies, all wonders of the world, they rage against him, vvhen hee is now dead, a Souldier runnes him into the very heart vvith a speare, so that the very vvater which is placed there, for the cooling of the heart, came forth together with the blood.

Luk. 23. 35.

Ioh. 19. 34.

Thirdly, that hee vvvas also buried, the Text doth plainly set downe; *Ioseph of Arimathæa, an honourable man, went and begged his body of Pilate, and buried it in a new Sepulcher, in a garden, neere the place of his suffering.* And this was, according to the prophesie of *Esay*, *He made his graue, With the rich, in his death.* Which is also particularly in our Creede expressed, both for the confirmation of his death, and for the mysterie of our not onely death, but buriall vnto sinne, prefigured hereby.

3. Prooffe.
19. 38.

Esa. 53. 9.

Fourthly, that all this was vndergone for our sinnes onely, is plentifully testified: 1 by himselfe saying, *I am the good shepheard, the good shepheard gineth his life for his sheepe*, then by his enemy *Caiphas* the high Priest, saying; That it was expedient, that one should die for the people, & not the whole nation to perish, which he spake, not of himselfe, but being high Priest

4. Prooffe.
Ioh. 10. 11.
Ioh. 11. 50.

Rom. 4.
Pet. 1. 18.

Eph. 5.
Heb. 8. 12.

1 Ioh. 3. 16.

Esa. 53. 5.

Exo. 29. 39.
Ioh. 1.

Exod. 12.
Num. 21. 9.

Ioh. 3. 14.

1 Pet. 2. 22.
1. 19.
Esa. 53.

Luc. 23. 4.

for the yeere Prophetically: Thirdly, by his ynering seruants the Apostle *Paul*, saying; *He was deliuered to death for our sinnes, and rose againe for our iustification*. St. *Peter*, saying; *We are redeemed, not with corruptible things, but with the precious blood of Iesus Christ*; to omit what is said to the same purpose, in the Epistle to the Ephesians, *He gave himselfe for his Church, to sanctifie it*: and in the Epistle to the Hebrewes, *The blood of Bulls & Goats, is not able to deliuer, or cleanse from sin, but that of the Son of God*: And that of St. *Iohn*, *Herby we perceined his loue, that hee laid downe his life for vs*: with infinitelike places. Nay, it is the plain prophesie of *Esaie*. *He was smitten for our sins, and broken for our iniquities, the chastisement of our peace is vpon him, and with his stripes we are healed*. And to the setting forth of this, tend all the types & figures of him, that were before his comming. All the sacrifices & slaying of sheepe, and oxen, calves, lambs, and feathered fowles, made by the Iewes, were types and shadowes of this grand sacrifice, for the expiation of sin: for, when men had sinned; they were appointed to bring these sacrifices; that they might be forgiven, and more specially, a lambe was to be slaine in the morning, and a lambe in the euening, euery day continually, which in truth was the Lamb of God, *Iesus Christ*, that takes away the sins of the world. Againe, in that was not circumcised, must die, as none of Gods people, and the blood of the Lamb in the Pascheouer, stricken vpon the vpper post of the doore, deliuered from the destroyer. Lastly, the brazen serpent healed them, that looked thereupon, being set vp aloft in the wilderness: so doth *Iesus Christ* heale all such, as by the eye of faith looke vpon him, being lifted vp vpon the crosse, as he himselfe applies it, saying, *As Moses lifted vp the Serpent in the wilderness, so must the Son of Man be lifted vp, which he spake signifying, what death he should die*. And these his horrible sufferings must needs be for our sins, for he himselfe was without sin: *There was no guile found in his mouth, neither did he any sin*. He was the undefiled Lambe of God, and without spot: He was led as a sheepe to the slaughter, without any desert of his owne, so that he was able to challenge his enemies. Which of you can accuse me of sin? yea, *Pilate* himselfe confisseth, that he found in him no fault at all, and *Pilate*s wife; that he was a iust man.

Touch-

Touching the duties, whereby we are to set forth our faith herein. The first is godly sorrow, in bewayling our sinnes, the onely cause of these great sufferings of our deere Saviour. The women that followed him to his death, wept for him most pittifully, but he instructs them better, saying, *Daughters of Ierusalem, weepe not for me, but weepe for your selues, and for your children.* So are we to weepe for our selues, the cause of this heauinesse being our naughtinesse. *They shall see him whom they haue pierced* (saith the Prophet) *and shall weepe every family apart, &c.* so there is no true Israelite so stoically void of all motion, but he wil weepe to see, how by his sins he hath stricken through, as it were, with sorrow, his most louing friend, master, and maker. If a man hath foolishly run into any such vnlawfull actions, as that he must needs die therefore, or some speciall friend, vnto whom his heart is most intirely knit: he is more then flint-like hard, if it pricks not his very soule, and much more if a woman hath done thus, and her best beloued husband must suffer. But such is the Lord Iesus vnto vs, and so ill deseruing are the actions, which we haue, and doe daily run into, either we our selues must die therefore, and still most hideously liue, euer dying, or our best friend in the world (vnto whom we are a spouse, and he the husband) must lay down his life for vs, yea, he hath done it, and we cannot but daily behold it in the Gospell. O then let vs weepe with *Rachab*, and not be comforted, let our hearts breake with sorrow for our so heynous iniquities, and let it continually afflict vs inwardly, as we are continually subiect to sinning: and the rather for that so doing we shall be comforted according to that, *Blessed are those that mourne, for they shall be comforted: and godly sorrow breedeth repentance vnto saluation neuer to be repented of.*

The second duty is the mortification of our fleshly members & sinfull concupiscences, & that for three speciall causes: First because that by liuing still in sinne, we come to be accessary to this odious murdering, & killing of the Lord of all: for they that liue obstinately in sinne, *do crucifie againe the Son of God, and make a mock of him*, so far are they from beleeuing in him crucified. Their daily practise is to draw *Christ* vnto the crosse, to driue nailes into his hands, and feete, to scoffe at him, and to

1. Duty.
Godly sorrow for sin.

Luc. 23. 28.

Zach. 12. 5.

Ephe. 5.

Math. 5.
2 Cor. 7. 10.

2. Duty.
Mortification of sin.
Heb. 6. 6.

runne him in with a speare to the very heart, howsoever in word they desie and spet at such practise.

Rom. 6.4.

Secondly, because all such, as vnto vvhom Christs death is effectuall to doe away their sinnes, are conformable vnto him in his death, and buriall. *All that are baptized into Christ, haue put on Christ & are by baptisme buried with him into his death, &c.* If the head be dead, and buried, the members cannot be alieue still, no more can any true member of Christ, be alieue vnto sin, such as is euery true beleener: he doth but prate then, and not beleue that Christ was crucified, dead, buried, whosoever liueth still willingly in any sinne. Thirdly, because no man following the trade of sinne, can be Christs disciple. For such an one must deny himselfe, that is, to be as he is naturally and according to the carriage of his owne disposition, and so follow Christ. He must forsake all and goe after him, if occasion require, father & mother, brethren and sisters, house & ground, and life it selfe, that is, all profits, all pleasures, and whatsoeuer most precious things might be an hinderance vnto him. As he that would be into any mans seruice entertained, must vtterly forsake his old seruice vnto his Masters enemy, otherwise he cannot belong vnto him: No more canst thou belong vnto Christ, if thou be still exercised in the works of sinne, his vtter enemie. Besides beleeuing the sufferings of Christ procures wonderfull loue of Christ, and where this loue is, there is a continuall endeaour in all things to please him. If these things be so, if the Sonne of man should come now to iudgement, should he finde faith vpon the earth? I feare hee should finde but a very little, and but in very few.

3. Duty.
Patience in
suffering.

Mat. 15. 25

v. 5. 12.

The third duty is patience & ioy in suffering any thing for Christs sake & the Gospels, as those which are glad of any occasion to shew their loue for so great loue of his. And we are chiefly to reioyce herein for two causes. First, because that by suffering wee are made like vnto him, according to this his speech, whereby he encourageth his disciples: *It is well for the Disciple if he be as his Master, & the seruant as his Lord*, and we shall be rewarded like vnto him afterward, for he saith, *Reioyce and be glad, for great is your reward in heauen.* We are to be like minded vnto *Yriah*, who being bidden (when hee came

weary

weary from the warres, to goe to his owne house, to cheare vp himselfe, and to delight in the company of his wife) answered, *may, my Lord Ioaab, &c.* lyes in tents in the fields, & shal I doe thus, surely I will not, and so was content with his, perhaps, hard lodging amongst the Kings seruants : so do all true Christians say, what; did my Lord Iesus suffer pouerty, hunger, thirst, violence and wrong, was he harbourlesse, abused, and hanged on the Crosse, and shall I neuer thinke my selfe well, but when I am rich, honoured, and abounding with all good things of this life? God forbid, I will be glad rather, if I be counted worthy to suffer with him crosses, persecutions, troubles, or death it selfe. Secondly, because that in suffering for his truth, he doth grace vs, for so much as he takes vs for his Martyrs, and witnesses; as if the King should choose certaine men out of his dominions to be his Champions, to maintaine his honour, furnishing them in such sort, as that they could not be ouercome, though they must striue, and take great paines in playing their parts, yet they would doe it cheerefully, and ioy much herein, for that they would take it as an honour done vnto them by the King, more then vnto others : for euen thus doth the Lord Iesus honour those, whom he calls forth to suffer for his truth; they be his Champions, chosen to maintaine his honour, and he prouides assuredly so for them, as that they shall ouercome, according to that glorying of *Paul*, *In all things we are more then conquerors through him that loued vs.* And this was it, that made the Apostles glad for being beaten. *They reioyced, that they were counted worthy to suffer any thing for his sake.*

The fourth duty is, to remaine vnterrified with the pangs, and approaching of death vnto vs, because our Lord Christ hath died, and in dying hath ouercome death, hee hath taken away the sting of death, which before made it terrible : for the sting of death is sinne, and the strength of sinne, is the law, but for the one he hath satisfied by his death, the strength of the other he hath made to cease by the liberty, which hee hath brought vs, in so much as we are not vnder the law, but vnder grace. So that now we may challenge this our greatest and most terrible enemy with the Apostle. *Death where is thy sting,*

2. Sam. 11.

Rom. 8. 37.

Aa. 3. 41.

4. Duty.

1 Cor. 15.
Rom. 6.

Hcb. 4. 15.

King, hell where is thy victory? Death of it selfe indeede is most fearefull, as being the wages of sinne, and the passage to eternall pangs; but Christ by dying hath altered the nature of death; of a curse, he hath made it a blessing, of the passage to hell, hee hath made it the entry of heauen to all the faithfull. Againe, though our grieffe in our sicknesses bee great, his pangs were greater, and so he hath had experience of our miseries, and so cannot but haue compassion, and provide that wee shall not be tempted aboue our power, and in good time deliuer vs out of all our troubles.

Quest. 26. Which is the third degree of his humiliation, and in which words?

Ans. Thirdly, he descended into Hell, that I might be deliuered from Hell, and everlasting death, in these words, he descended into Hell.

*Ref. in Ex-
posit. Syn-
bol.*

Explan. This clause was wont of olde to be inserted into most of the confessions of faith: as *Rusin* saith, *Sciendum est, quod in ecclesia Romana Symbolo non habetur additum.* We must know, that it is not added in the Creed of the Church of Rome: and neither saith he, is this speech had in the Churches of the East, yet the meaning hereof seemes to be the same with this: He was buried. It is not in the Creed councell of Nice, nor in the Creed of *Athanasius*, nor in the Sirmian, nor in the Sardian, nor in the first Toletan, nor in the Ephesine, nor in the first nor sixt Constantinopolitan, nor in the Calcedon councels, nor in many other ancient confessions, and tracts written by the learned Fathers, for the space of 400. yeares and vpward. See *Pirk. demonstr. problematicis.* page 129. &c. Notwithstanding it is now, and may well be an article of our faith, or at the least this third degree of Christ his humiliation, set downe vnder it. About the meaning of these words great disputations are held, & whole bookes written, to leaue all which, onely signifie briefly, that these words are interpreted fve manner of wayes.

*Of Christ
descent into
hell, diuers
opinions.*

Some holding them meereley literally. *He descended into hell,* that is, went into the place of the damned, or some lower places thereabout. They which vnderstand it literally of the place of the damned, say, that hee went thither to triumph

ouer

ouer all the damned Ghosts, and deuils, his enemies. They, which vnderstand it of some place thereabout, say, that hee went thither to free the Patriarkes, that were detained for their originall sinne in *Limbo*. The grounds common to both, are both that to the Ephesians, *He descended into the lower parts of the earth*, and that of *Peter*: *By which Spirit hee went, and preached to the spirits that were in prison, which were disobedient in the dayes of Noah*, and that of the Psalmist, *Thou wilt not leaue my soule in hell*. But the last sort, that stand for *Limbo*, haue some speciaall allegations besides, as that to the Hebrewes. *The way into the holiest of all was not yet opened, whilst the first Tabernacle was standing*: And againe speaking of the Patriarkes, he saith, *All these died, and receiued not the promises*.

Ephe.^{4.9.}

1 Pet. 3. 19.

Psal. 16. 10.

Heb. 9. 8.

Heb. 11.

Secondly, others againe hold them literally, but expound *Adn's* the graue, saying that, *Hee died, and was buried*, that is, annoynted to the buriaall, and descended into the Sepulcher.

Thirdly, others interpreting *Adn's* the graue, make the descent to be figuratiue thus, *he descended into hell*, that is, remained in the graue vnto the third day.

Fourthly, some others interpret it as an *Idiom*, or phrase peculiar to the Greekes. *κατεβη εἰς ᾄδην*, *He descended into hell*, that is, was in the estate of the dead, for thus the Greekes were wont to speake of a man departed; whether good or bad.

Lastly, some others hold it to be merely figuratiuely spoken, *Hee descended into hell*, that is, suffered the torments of hell, viz. the anger of God against the sinnes of all the Elect powred forth vpon his soule, driuing him into that bloody agony in the garden, and making him cry out, *My God, my God, why hast thou forsaken me*.

Now of all those, that which stands for *Limbo* is to be exploded, as by other found positieue reasons drawne from Scriptures: so in regard also of the impertinency of the places alleadged: for in that to the Hebrewes: *The way into the holiest was not yet opened*, is meant nothing else but that, which in more words is there expresse, viz. heauen and happinesse, the redemption of man, as verse 12. was not obtained by the seruice done in this tabernacle: and in the other, these dying

receiued not the promises, is meant, the incarnation of Iesus Christ so long before, and so often promised, but not sent in their times.

The second interpretation seemeth to me too much strained, and maketh this short Creede needlessly to labour with tautologie, for what else can this import, He was buried, that is, laid in the graue, and descended into hell, that is, vvent downe into the graue, as if it had beene said, Hee was buried, and was buried.

The third not much different from this, and onely sheweth that this his buriall was not a meere transeunt act or passion, but had a due continuation by his body so remaining, *in statu quo*, till his resurrection, which me thinks is sufficiently implied in the specifying of his buriall, and rising the third day, importing that for that *interim* his body lay still in the Sepulchre.

The fourth interpretation hath farre more probability, this Creed being composed by those, who fitted it not onely to the Greeke stile, (in vvhich language it was vvritten) but also to the Hebrew ordinary phrase, vvhich soundeth in this fashion, speaking of a dead man, namely, that hee is dead and gone downe into *Sheol*, which vvherer you translate, hell or the graue, or some place of blisse, it doth not heereby specifie any of these distinctly, but onely pointeth at the state and condition of the dead in generall, and considereth them by a confused motion, as opposite to the state of the liuing here vpon earth. So that by this construction, heere is to bee meant, that our Sauours, not body onely, but soule also did for this meane space vndergoe the common lot of separation the one from the other, and so remained in the ordinary estate of others departed in this life. Howsoeuer it be yeelded that this phrase may well beare this sense; yet because both thus much is implied in the generall word of Christs being dead, (which must needes meane a true death, putting him in the common condition of other dead men) and forasmuch as these words of descent, &c. doe rather import somewhat added to his death and buriall, the more currant exposition is to make it a seuerall and different Article, or Parcell of our Sauours per-

performances: and so we will now consider in the remaining Interpretations.

That Branch of the first Interpretation, auouching that our Sauour did sometime *in triduo mortis*, really descend in soule into the place of the damned, is most literall, naturall, and agreeable to the words, no way lyable to Tautologie, nor repugnant to the analogie of faith; but consorting with the plaine termes of Scripture, and testimony of ancient Fathers. In this sense the Church of England, in the first times of reformation, seemeth to vnderstand and interpret this article; both by insisting vpon the direct words, in the booke of Articles of Religion, where the truth and realty of Christs descent into Hell is auouched in the same manner with the realtie of his death, &c. as also by the Explanation thereof in the larger Catechisme authorized by our Church, called *Nowels Catechisme*. The end of such descent might well bee to triumph ouer Satan in his owne dunghill and dungeon, and withall there to vpbraide vnto the damned spirits of obstinate men, what a gracious and glorious Sauour they had neglected. Though some be of another minde in this poynt, yet I see no coactive reasons out of Scripture, or otherwise brought by them against this plaine literall construction. And *ceteris paribus*, why should not the authority of our Mother the Church of England ouersway? For my part, in my priuate opinion, I haue much inclined to the fifth interpretation, applying this descent into hell parabolically to the dismall apprehension of Gods wrath lying heavy vpon the soule of Christ, and representing the paines of hell due to vs. The reasons that periwade that our Sauour vnderwent such inward sufferings in his soule, are.

First, if hee had not suffered extreame torments in soule, (besides what he suffered by sympathy, through bodily pangs) he must either haue beene weake, and ouer-yielding, or else haue dissembled, being without sorrow, when hee expressed so great sorrow, (as one saith, that *Hillary* sometimes held, but afterwards recanted, making a sound confession of his Faith:) for if Christ did not truely suffer, wee are not truely redeemed, or else the Saints of God, which are by infinite de-

Artic. 37:

Sixt. Sam.
nens. Bibl.
Pastum.
li. 6. Ann.
53.

Mat. 26. 28.
verse 39. 40

Luk. 22.
43, 44.

Luk. 24. 46.

verse 50.

Hebr. 5. 7.

Arg. 2.

degrees, more weake then Christ, God and Man, must bee acknowledged to haue had more courage, and magnanimity, when they haue been vnder extreame torments, then he had. For before his passion vpon the crosse, he was very heauy, & much troubled, in so much as he said, *My soule is very heauy, euen vnto the death*; & prayed three times, if it were possible, *that the cup might passe from him*: at what time also his passion was noted to be so great, that he swet with paine, *and his sweat was like drops of blood, and an Angel appeared from Heauen comforting him*: whercas weake men haue by Gods assistance ioyfully prepared themselues, and haue beene ready to meet with the most extreame bodily torments. Againe, in the time of his Passion, what a wonderfull deale of feare was he surprized withall, when he cryed out, *My God, my God, why hast thou forsaken mee*? yea, and hee cryed againe the second time, and gaue vp the ghost: whercof mention is made also in the Epistle to the Hebrewes: *In the dayes of his flesh, he did offer vp prayers and supplications with strong cryings and teares to him that was able to saue him from death, and was also heard in that which hee feared*: whereas weake men haue been vnder cruell tormentors hands with vndaunted courage to the astonishment of the beholders. Now there is no Christian but will acknowledge that Christ was, ten thousand times more able to indure any torments, then any of the most constant Martyrs that haue suffered for his name: and if hee were without all comparison more able to beare: whence could it happen that he was pressed with such sorrow, heauinesse, and feare, but for that hee alone suffered more then all Martyrs, if all their sufferings were put together ener since righteous Abel to this day. And how could he suffer more, but in his Soule wherein hee felt the wrath of God, which is insupportable to men, and Angels? Heere to is added this reason also, Christ did sustaine the person of the faithfull, who without him were all subiect, not onely to bodily sufferings, and death, but to the euerlasting death of the soule: now the only way whereby God is pleased to deliuer vs heerefrom, is by sending Christ to bee in our stead, and more or lesse to suffer that, which we for sinne should haue suffered; wherefore it is said,

said, He was made sin for vs that knew no sinne, that we might be made the righteousnes of God through him. And, Hee tooke flesh, that hee might destroy through death, him that had the power of death, that is, the *Devill*. Therefore Analogie inferreth, that as the Lord Iesus suffered for vs in body; so hee suffered in his soule also, and thereby hath perfectly redeemed vs in both: but how, and by vvhat particular passions he suffered in soule, is not reuealed, and therefore by vs vnutterable. Onely we must know, that how great soeuer his passions were, he did in the end ouercome them all, and by the way, though he feared, sweate blood, and cryed out through vvant of present sense, and apprehension of the vnion with the diuine nature, yet the diuinity vv as neuer separated from Christ Iesus, but supported him, and made him conquerour ouer all, when he seemed to be overcome.

The Meditation also vpon these sufferings of our Sauiour, is very needfull and profitable to vs.

First, the remembring of Christs passion in his soule, is an antidote to preserue vs from sin. For, though thou be so stout-hearted, as that no bodily punishments can teare thee from following thy will, and resolution in wickednesse: yet, doe but behold Christ in his spirituall conflict with Gods vv rath due to sinne, sorrowing, sweating sweat of blood; comfortlesse, and crying out vpon his Father vvithout hope, and it vvill make thee to tremble to thinke, am I forward to commit that vv which doth thus anger the King of Heauen? that he vvould not shew any countenance nor fauour, that hee vvould no vv hit spare, nor regard his owne beloued Son, standing in the roome of sinners, though his groans and cries vv ent vp to Heauen. O then, if I doe thus, if I rot in the dreggs of my sinnes, how shall I indure his anger? How regardles vvill he be of me when I shall in my need cry for mercy? Surely, I shall vvith *Esau* be sent away empty, though I seek the blessing vvith teares.

Secondly, it begetteth an exceeding contentment and comfort in all our ticknesses, bodily pangs, and sufferings, Christ Iesus hath indured greater pangs then any of this kind can be, our sinnes deserue greater then these. Wherefore, as a poore

1. Cor. 5. 21
Hebr. 2. 14.

1. *Dutic.*
By the remembrance of Christs sufferings, to feare to sinne.

Hebr. 12. 16

2. *Dutic.*
Joy in all bodily sufferings.

poore prisoner in for some capitall crime, but againe released for his life, and onely chastised with some few stripes, will reioyce in the midst of these his pettie sufferings, remembering what he hath escaped : So vve, being in misery in this world, but deliuered from the euerlasting torments due vnto vs for our offences, cannot but reioyce in the midst heereof, seeing wee haue escaped that misery, ten thousand times greater.

Yet I sincerely confesse, that though these reasons and motives bee yeelded vnto, as prouing the truth of this doctrine; namely, that Christ did thus suffer in Soule; yet they inforce not, that this must bee the sense of this Article. There are many true positions in diuinitie, concerning the actions and passions of our Sauour, which are not euident Articles of Faith, nor directly intended by any parcell of the Creed. So then, I neither presse vpon any mans iudgement herein, nor obtrude mine owne; but rather referre both my selfe and my Reader to the iudgement of the more learned in our Church.

Quest. 27. Is this all the humiliation of the Sonne of God for our redemption? Did hee no way else abase himselfe for vs?

Answe. Yes, hee became obedient to the Law also, that by his obedience and righteousness, wee might stand righteous in the sight of God.

Explan. Howsoeuer this bee not expressed in the Creed, yet is it implicitly set downe, in that he is sayd to bee made man, borne of the Virgin Mary, and to haue suffered, that is, to haue been obedient to sufferings: for, being man, he is vnder the Law, as witnesseth the Apostle, *God sent his Sonne made of a woman, and made vnder the law, that he might redeeme those that were vnder the law:* and becomming obedient, euen vnto the death of the Crosse, his obedience to the will of his Father cannot but bee admirable: and S. Paul seemeth hence to extoll it, saying, *Hee became obedient to the death, euen to the death of the crosse.* And that which may thus be gathered from the words of this confession, is plainly testified in sundry places.

Christ obedient to the Law.

Gal. 4. 4.

Phil. 2. 8.

places. First, that hee obeyed the whole Law of God, and then that hee did this for vs, that wee might be accepted for obedient and righteous. That hee obeyed the whole Law of God, is testified, both generally, *I came not (saith hee) to dissolve the Law and the Prophets, but to fulfill them.* And againe, as hath beene already shewed, in that hee was vnblameable, and without spot, and no man could accute him or sinne: and particularly, for that no duty required by the Law morall, or ceremoniall, was omitted by him. The loue of God required by the morall Law, did shew it selfe in him, when hee whipt those out that bought and sold in his house; and when he verified that Prophecie, *The zeale of thy House hath eaten me up.* The loue of man in him abundantly appeared, in his vnweariable going about to doe good, in his free healing of diseases, and casting of Deuils out, and in his compassionat feeding of thousands sundry times in the wildernes, being like otherwise, to perish. Againe, for the ceremoniall Law. *He was circumcised the eight day, and his name called Iesus: When the daies of his mothers purification were accomplished, he was presented in the Temple, and an oblation offered for him according to the Law.* When he had cleansed the ten Lepers, he bade them go, & offer their gift, which was cominanded by the Law of Moses; and so he did euer, when he had cleansed any. He kept the Sabbath of the Iewes, he frequented the Temple, and kept the Passcouer: and Lastly, being an high Priest, he sacrificed himselfe vpon the Altar of the crosse, for the sinnes of his people. All this he did and that necessarily, because the first Tabernacle was yet standing, nothing ceremoniall was disanulled, vntill the rent of the vaile in the Temple, at his death, and therefore he could not haue been perfectly righteous, had he omitted any of these things.

Secondly, hee did all this for vs, that wee sinfull creatures might become righteous through him, according to that, *He is made of God vnto vs Wisdome, righteousness, sanctification, and redemption.* And in another place, *That we might be made the righteousness of God through him.* And more largely to the Romanes, *That which was impossible to the Law, in as much as it was weake, because of the flesh, God sending his owne Sonne in the*

Math. 5. 17.

Luk. 2. 21.
22, &c.

Luk. 5. 12.

Matt. 26.

Hebr. 9. 28.
Christ fulfills the law for vs.
1. Cor. 2. 20
2 Cor. 5.

Rom. 8. 3.

similitude of sinfull flesh, condemned sinne in the flesh, that that righteousness of the Law might bee fulfilled in vs: that is, that Iesus Christ his freedome from sinne, and perfect righteousness in keeping the Law, might turne vnto vs to righteousness. We could not keepe the Law, neither can wee perfectly, as is declared at large in the seuenth to the Romans, and many other places: Now it is not enough then for vs, to obtaine eternall life, that the Lord Iesus should beare the punishments due to our sinnes, but hee must also fulfill the Law for vs, according to that, Doe this, and live.

*I. Dutie.
Cheerfulness
in striving
to
keepe the
Law.*

The duties, which we must performe to shew our faith in this, are these. First, cheerfulness in striving to fulfill the will and Law of God, in all things: for though we be vnprofitable seruants, when we haue done what we can, yet this is our comfort, that through our Lord Iesus, wee are good seruants, that wherein we are wanting, he hath fulfilled for vs. A Scholler is commanded to make such an exercise, as hee is no way able to doe: a seruant is bidden to carry such a burthen, as he hath no strength, or power vnto: Now, this may vtterly discomfort both the one, and the other; and because they know they shall vndergoe stripes, what paines soeuer they take; it may iustly harden their hearts against all paines: but admit, that the Scholler hath a friend to help him, that the seruant knowes, how otherwise to prouide for his carriage, they will readily, and with a good cheere, goe about their taskes appoynted vnto them. We are the Lords Schollers, we are the Lords seruants; the exercises appoynted vs, bee too hard, our burthens too heauy: but we haue here a sufficient friend that helps vs, one whose shoulders are ready to be put vnder euery burden, that ouerlodes vs; Oh then how readily should we goe about our taskes, how cheerefully should we strine to doe whatsoeuer the Lord hath appointed vs: seeing, that in so doing, wee shall assuredly please him, and haue a bountifull reward, euen euerlasting life. They of the Church of Rome are afraid, that by teaching this, all good workes would bee neglected, and therefore make men beleue, that they may perfectly keepe the Law; yea, and doe workes of Supererrogation also, more then the Law requireth at their hands;

hands: but you may easily perceiue, by that which hath beene sayd, how little cause there is of any such feare. The sounes of *Belial* indeed, men without all grace, growe secure heereupon, and endeaour to doe nothing themselves, because Christ hath done all for them: but they are fowly deceiued, as they shall finde to their cost another day. The Apostle saith not simply, *Hee hath fulfilled the Law for vs*, but with this addition, *which walke not after the flesh, but after the spirit*: that is, for vs, which would faine be righteous, and keepe the Law our selues, but through the weaknesse of the flesh, are not able, hee hath done nothing therefore for these secure persons.

The second duty, is to cast out the Anchor of our hope of eternall life, onely vpon the righteousness of Christ Iesus, and not vpon any merits of our owne, no not whereunto we are inabled, by the merits of Christ Iesus. For, as he sayd vnto *Paul*, *My grace is sufficient for thee*, so may it be sayd of his merits and righteousness. His righteousness is sufficient for vs. Either it alone must make vs righteous, or not at all, that must not doe somewhat, and our owne righteousness somewhat, the Lord will admit no such partnership: *But if it bee of grace, it is no more of workes*, saith he, *else were grace no grace? if of workes, it is no more of grace, else were worke no more worke*. Our good workes are ordained of God, as a way to eternall life, that wee should walke in them: They merit nothing, lest any man should boast. Let the Roman Catholiques therefore sit at anchor heere, if they will, let them build their hope vpon this sandy foundation: but let vs stick fast, and remaine vnmoueable vpon the Rocke Christ Iesus, let vs looke for the sweetening of all our imperfect good workes, from the perfume of his righteousness, that thus we may be sure to bee accepted before God his Father, at the last day.

Quest. 28. In which words is his Exaltation set downe, and how many be the degrees hereof?

Ans. In these words; The third day hee rose againe from the dead, and ascended into Heauen, he sitteth on the right hand of God

Rom. 8. 4.

2. *Duties.*
To relee
onely vpon
Christ.

1 Cor. 12.

Rom. 11. 6.

Ephes. 2. 10
verse 9.

the Father Almighty, and from thence he shall come to iudge both the quick; and the dead. And of this there be three degrees also.

Quest. 29. Which is the first, and in which words?

Ans. First, in that he arose againe from death to life, and ascended vp into heauen, in these words: The third day he arose againe from the dead, and ascended vp into heauen.

Explan. As the Lord Iesus, taking vpon him the worke of our Redemption, was greatly humbled, as hath bin shewed; so when this worke was finished, he was againe highly exalted; and looke by what steps of humiliation he descended, by the like also he ascended, till he came to the height of his glory, beginning first to rise from the lowest, in that out of the nethermost earth, he goeth vp to the highest heauens. Of this Article there be two Branches: *The third day he arose againe, from the dead,* is the first: *He ascended vp into Heauen,* is the second. Concerning the first: Being layd into the Sepulchre by Ioseph of Arimathea, and a great stone rolled to the doore of the Sepulchre, a Watch also was set to keepe his body, lest his Disciples should come by night, and steale it away, and say, *He is risen againe*: Being, I say, thus strongly guarded, hee is not hereby hindered, but powerfully riseth, and commeth forth of the Sepulchre, the third day after his buriall, which was the Lords day, or first day of the weeke, as he had foretold vnto his Disciples. Prooofe for the grounds of holy Scripture, from whence this is taken, the History recorded by the foure Euangelists, doth plainly declare thus much, who doe all set forth his rising againe, with the circumstances thereof. Generally, this time was the time of the Pascheouer, to shew, that the true Paschall Lambe was now come into the world, and the religious killing of all other lambs, as meereley a figuratiue, and shadowing ceremony, should now cease, the substance it selfe being now present. Againe, it was the first moneth, about the midst of it, which answereth to our March, wherein in this Northren Hemisphere of the world the pleasant Spring doth begin, to shew, that the earth did in her kinde reioyce, to receive the Lord reuiued from the dead, according to that of Melmethon,

Ecce

2. Branches
of the fifth
Article.

Matt. 28.
Marke 16.
Iohn 20.
Luke 24.

Ecce renaſcentis teſtatur gratia mundi,

Omnia cum Domino dona rediſſe ſuo.

See how the worlds grace renew'd doth ſhew :

With the Lord of all, all gifts return'd anew.

Melanth.

Gal. 5. 2.

Ioh. 16. 16.

Mat. 12. 40.

Math. 17.
12. 23.

Luk. 24. 6.

Ioh. 20. 18.

Luk. 24. 22
23 &c.

Thirdly, it was early in the morning, before the Sun, to ſhew that a brighter Sunne, the Son of rightcouſneſſe, was riſen to the world. Fourthly, it was the firſt day of the weeke, when he had lyen all the Iewes Sabbath in the graue, to ſhewe, that they are dead ſtill vnto Chriſt, that keepe their holy reſts vpon that day, as is ſpoken of circumciſion ; *If ye be circumciſed, Chriſt proſpecth you nothing :* and to ſhew that a greater worke was now ended, then the Creator of the world, viz. the redemption of the world : and that, as vnder the creation, the Lords reſting day from that great worke, was the Sabbath of Gods people : ſo, vnder the redemption, Chriſts reſurrection day, and of ending a greater worke, became their Sabbath, to endure to the worlds end. Fifthly, it was the third day after his death and buriall ; no ſooner to ſhew, that hee was truly dead, without all deceit : no later, leſt through his longer tarrying, the faith of his Diſciples ſhould turne into deſpaire. Now, that he did riſe againe indeed, and that he was not taken away out of his Sepulcher (as the Iewes, his enemies, would make the world beleue) is diuerſly teſtified ; and ſo fully, as that it were ſhamefull impudencie to deny it. Firſt, he himſelfe foretold thus much, ſometime darkly. *Yet a little while, and ye ſhall not ſee me, and a little while againe, and ye ſhall ſee me.* Sometime plainly. *As Ionah was three dayes and three nights in the Whales belly, ſo muſt the Sonne of man be in the heart of the earth.* Sometime againe more plainly, *The Sonne of man ſhall be deliuered into the hands of ſinners, and be crucified, and ſlaine, and riſe againe the third day.* Secondly, as he foretold, ſo that it came to paſſe the Angels doe witneſſe, *Hee is riſen, he is not here,* ſaid they to the women that came to imbalme him, *Remember how he ſpake vnto you, When he was yet in Galilee.* Thirdly, *Mary Magdalen, who came & told the Diſciples, that ſhe had ſeene the Lord, & that he had ſpoken vnto her,* and other deuout women, that followed him to the Croſſe, concerning whom Cleophas, in his conference with the Lord, ſaith, *Certaine wo-*

men

men made vs astonied, saying, that they had seene a vision of Angels, which said that he was alive. Now by the way is to be noted, that women first of all, of mankind, were vouchsafed this ioyfull sight of Christ risen againe, and chiefly she which had bin the fowlest sinner, *Mary Magdalen*, I mean not *Mary* the blessed virgin, to intimate vnto vs, that our comfort in Christ his Resurrection, comes not to any, in regard of their owne vworthinesse any vway; for then he would first haue called man to testifie the same, vvhich is the head, the image, and glory of God; or if not man, some excellent vvoman, such as *Mary* the Virgin, or *Elizabeth*; or if not some so excellent, one at the least, not noted for some great fault: But vvhereas hee doth cleane contrariwise, he shewes, that as no vnworthinesse past, can hinder vs of Gods grace in Christ: so no vworthinesse in vs being naturall, can further the same. Fourthly, the very enemies of Christ, the wicked souldiers that watched at his sepulchre, they came into the City, and shewed the high Priests how they were affrighted with the Angels, & Christ his coming out of the Sepulchre: but they had large money giuen them, to say, that vvhist they slept, his disciples came & stole him away. Which their report did not disproue their first testimony, because so manifest a lye: For first, it vvvas contrary to their knowledge, and notice giuen to the high Priests: and againe, the very vvords conuince them of lying, inasmuch, as that they say, *Whilst we slept, his disciples stole him away*: for if they slept, how durst they haue confessed it, their charge of vvatching being so strict: and if it vvwere true that they slept, how could they say what was done in the time of their sleep? Fifthly, vve haue many vvitnesses at once of his Disciples, hee appeared to ten of them being together in one roome, and the doore shut, on the very day of his resurrection, who certified *Thomas*, then absent, hereof; & because he vvvas then incredulous, eight dayes after he shewed himselfe againe, vvhen *Thomas* vvvas amongst them also, vvho feeling & seeing the prints of his hands, and feet, & side, made with the nailes, and speare, cried out, *My Lord, and my God*. Moreouer, hee ouertooke two of his other Disciples, the same day vvherein he arose, as they vvwere traouelling to *Emmaus*, and after much conference

mani-

1 Cor. 11.

Math. 28.
11. 12.

Ioh. 20. 25.

Ioh. 20. 27.

manifested himselfe vnto them; who so desires to finde more witnesses, may see the 21. of *Iohn*, the first of the *Acts*, and 1. *Cor.* 15. 6. &c. And the same was long before typically set forth in *Adam*, cast into a dead sleepe, whilst the woman was taken out of his side, and then wakening againe: after which manner, Christ sleeping by death, had his side wounded, whereout came water & blood (which giue the very being to his Spouse, the Church) and then after a while, he reuiued againe. Then was it set forth in *Isaac*, whom his Father *Abraham* receiued, in manner, from the dead, being bound, and laid vpon the wood, for a sacrifice. *Ionah* was cast out of the Whales belly the third day, when he had bene before in the bottome of the deepe. And thus much for the testimonies and proofes of this cause.

For the duties arising from this Faith: they are two: 1. to liue as those, that be at peace with God; For as he dyed for our sins, so he rose againe for our Iustification, and being *iustified by faith, we haue peace with God*: before, we were enemies, and so much at variance, as that we are said, to haue bin without God in the world; but now, this difference is taken away, and we are thoroughly reconciled. Now, that vve may liue as such, we must practise these 4 things. 1. contentation, and ioy in tribulation, as is added in the same place, not onely haue we peace with God, but reioyce in tribulation: the Prophet *Esay* saith, that *Hee gaue his cheeke to the nippers, and his backe to the pinchers, for the Lord God, saith he, will help me*: and if the Lord will help vs, what can hurt vs, it he be on our side, may we say with the Apostle, *Who can be against vs*? 2. Because our felicity stands in the continuance of this peace, vvee must by all meanes remoue whatsoeuer may breake it, & because sin *separates berwixt our God and vs*, vvee must remoue this chiefly far from vs. 3. Because strangenesse may easily breake off peace and loue, and familiarity encrease it, and cuts off occasions if any arise: vve must haue our Ligier-Ambassadors, as it vvere, lying in the court of heauen for vs. *viz.* our prayers by which vvee may obtaine the continuance of this, and if any contrary occasion be offered, cut it off. Wherefore we are often warned of this, *Pray continually, and in all things giue thanks*, and Christ

1 Duty.
*To liue, as
at peace
with God.*
Rom. 4. & 5
Chap. 5. 1.
Ephes. 2.

Rom. 5. 2.

Esay 50. 8.

Rom. 8. 33.

Esay 59. 1. 2

1 Thes. 5. 17

Luk. 16. 28.

by parables shews often, that we should pray importunately, & without wearinesse: for, euery day there cannot but be occasions offered on our part of breaking this peace, wee being so weak, and subiect to fall; therefore euery day must our prayers ascend to the heauens. Fourthly, because God hath his ambassadors of peace, the Ministers of Gods Word amongst vs, we must vse them reuerently, and readily hearken to all good motions, which they shall make vnto vs on Gods part: lest the Lord, seeing our base vsage of them, and our regardlesnesse of such wholsom instructions, as they offer vnto vs in his name, grow angry, & refuse to keepe any more peace with vs. We must therefore take into our mouths, that of the Prophet, *How beautifull are the feete of those that bring glad tidings of peace, and glad tidings of good things.* We must yeeld those that labour in the world, *double honour*, as the Apostle saith, *they are worthy.*

Rom. 10. 14

1 Tim. 5. 17

2. Duty.

*To rise vp
to newnesse
of life.*

Rom. 6. 4.

Reuel. 20. 6

*Signes of a
new life.*

Col. 3. 1.

1 Pet. 2. 2.

Eph. 4. 14.

The second duty arising hence, is to rise vp to a holy & new life from the death of sin, as Christ our Lord arose from death to life: *Like as Christ was raised vp from the dead, to the glory of the Father, so should we also walk in newnesse of life;* yea, we must do this if we would not haue the second death to rule ouer vs, according to that diuine voice; *Blessed and holy is he, that hath part in the first resurrection, for ouer such the second death hath no power.* Now, as our first life, viz our naturall, hath certaine signes, as breath, warmth, motion, &c. whereby it is knowne: so hath this second, our spirituall life, & these signes are chiefly foure. First, an heavenly mind: *If ye be risen with Christ, seeke those things which are aboue, where Christ Iesus sits at the right hand of God, &c.* For, if the minde be still plodding vpon the earth, and earthly things, if the thoughts be altogether bent this way, how is there any rising; if the food that periseth be still most sought after, how is there another kinde of life, the meanes of sustaining it being neglected; wherefore St. Peter willetch such, as be risen to a new life, *As new borne babes to desire the sincere milke of the Word, that they may grow thereby.* Secondly, an holy and innocent life: for such only are risen with Christ, as haue put on Christ, as haue put on the new man, which after God is created in righteousness and true holines. They which are stil the old men they were, if they were vnhol-

ly, vnholly still; if vile, vile stil; they I say, are not risen to a new life; they are not ranged into the order of true Christians, our captain *Christ* hath put all his souldiers into an other fashion. *They are blamelesse and pure, and the Sons of God in the midst of a naughty and crooked nation Without rebuke.* Thirdly, greater ioy in the grace of God through Iesus Christ, then in any thing, either of pleasure or profit in this world, because worldly things are old, ioy in them is past, now we are come to liue a new life, as he which is preferred frō a poor farmer, to be lord of great possessions: he is now a new man, he ioyes not in his farme which he had vnder others, it delights him not, that he had such a poore common estate, but in this his new aduancement is his cōfort. So we (being risen frō an old life to a new, from a naturall to a spirituall with Christ, from the life of the children of wrath, & of sins, seruants to the life of the sons of God) cannot but ioy onely in this, in regard of exceeding ioy, and we cannot but account all things drosse & dung with the Apostle, in comparison of the excellent knowledge of Iesus Christ, & of him crucified & risen again. We cānot but count it meat & drink vnto vs with our blessed Saniour, whē we are thus doing the will of our Father, viz. in works of holinesse.

4. Growth, & increase in sanctification for nothing which begins to liue, & is like to come to perfection, & to continue, is without growth; no more is any man, which begins to liue a new life in holinesse, he is not forward herein to day, & backward to morrow, a babe for knowledge & practise this yeere, and a babe an whole yeere, or seuen yeres hence: but he goeth forward, & groweth in grace, and in the knowledge of Iesus Christ, as *S. Peter* exhorts vs to do. He is a branch of the vine Christ, which shooteth much forth in a short time, he is a tree planted by the waters side, and not some shrub comming vp vpon the dry heath. If these things be so, what a nullity of faith is there in most men, when there be onely words to expresse it, *That Christ our head rose again the third day, &c.* but it is plainly disproued in deeds, by want of this newnes of life.

Phil. 2. 15.

Phil. 3.

Ioh. 4. 34.

2 Pet. 3. 18.

Ioh. 15. 1.

Psal. 1. 1. 2.

And hither to of the first branch of this article, now follows the other, *He ascended into heauen.* For the meaning: He being reuiued from the dead (his soule cōming again into his body)

wal-

Prooffe.

Pfal. 68. 18.

Iohn 14. 2.

Iohn 20. 17

Gen. 5. 24.

2 Kings 2.

Deut. 34.

Acts 1. 12.

Ephes. 4. 10.

Acts 7. 56.

Acts 9. 4.

walked here a while vpon the earth for the space of forty daies eating and drinking sometimes with his disciples, not for any need of sustenance, but for more assurance of his resurrection, & offering his body to be felt, & handled, comforting & instructing the, & then in the open sight of the all, he went vpon body and soule into the heauens, they looking and maruelling at it. For the grounds hereof. Sundry times was it foretold, by many types was it prefigured, & by sundry witnesses soundly testified. It was foretold by *David*, *Thou art ascended vp on high, thou hast led captivity captiue, & giuen gifts vnto men*; & *Christ* himself spake hereof to his Disciples both before his suffering, *I goe to prepare a place for you; in my Fathers house are many dwelling places, and I go my way, and will come againe & receiue you to my selfe, that where I am, there ye may be also*; and after, *I ascended to my Father, and to your Father, to my God, and to your God*. And the same was prefigured in *Enoch*, the seuenth from *Adam*; who is said to haue walked with God, and to haue bin taken away from amongst men: & in *Elias* the Prophet, who, whilest he was walking, & talking with *Elisha* his seruant, was taken vp into heauen in a fiery Chariot; and also in *Moses*, who though he did not ascend vp to heauen as the other, yet he is said to haue gone vp vpon an high mountaine, the mount *Nebbo*, and his body was afterwards scene no more vpon earth. Wherefore he is brought in with *Elias* conferring with *Christ*, vpon the Mount *Tabor*, at the time of Transfiguration; that the Types, & Antitype as it were, might meet altogether before *Christs* ascension. Lastly, *S. Luke* setteth down how he ascended, with the circumstances before spoken of, & that two Angels like men, in white apparell, asked the Disciples, who were looking vp to heauen, after that he was ascended from them. *Why stand ye gazing into heauen? this Iesus, which is gone vp into heauen, shall so come, as ye haue scene him goe vp to heauen*. And *S. Paul* saith, *He is ascended farre above all heauens, viz. all visible heauens to the highest, where the throne of God is, yea Stephen* the first Martyr addeth, & saith, *I see the heauens open, & the Son of Man standing at the right hand of God*: & he did once more yet manifest himselfe to *Saul* a persecutor to be there, when he called from heauen vnto him, saying, *Saul, Saul, why perse-*

perfectest thou me? vvhich indeed did vvonderfully confirme this thing, euen to vnbeleeuers, for that so forward a persecutor vvas suddenly hereupon turned to be a most zealous Preacher; for that he vvhich hated Christ, did set forth Christ his resurrection, & ascension vp into heauen, in euery place where he came. And vve are chiefly to gather all testimonies about this matter, because that seducers and couzeners (vvhoe would make the vvorld beleue that themselues vv ere some great persons, vvhen they haue done many and great matters, haue altogether failed in this last act of rising from the dead, and going vp to heauen, peculiar indeed to the Son of God alone. Such vvas *Simon Magus* a Coniurer, vvho by his enchantments much hindred the Gospell, and aduanced himselfe, and made the vvorld beleue, that after his beheading, hee made him aliue againe: but vvhen hee by his impostures, made a proffer to ascend to heauen also in the sight of many, hee fell downe againe, and breaking his necke, miserably ended his dayes. Such also vvas *Mahomet* the great Prophet of the Turkes. He commanded that his body should be kept from buriall vntill the third day after his death, promising that hee vvould then reuiue againe; but it being kept not onely to the third, but to the thirtieth, euen till a most horrible stinck came from him, no such thing appeared, onely they put his body in an iron coffer, vv which hangerh vpon the top of his Temple by the vertue of Loadstones, to the deceiuing of simple people to this day. Like to these, are all false Christs, that lewdly haue taken vpon them his honour. Onely this, our blessed Sauiour as he was vvonderfull in his life, so was hee in his death; vvhatsoever he promised, he did accordingly, euen after his death performe.

The duties whereby we are to shew our faith in this, are two; First, to doe the duties of our callings, without pretending any want of ability hereto: for hee ascended vp on high, as winneth the Psalmist, *to giue gifts to men*, which is also applied by the Apostle, saying, *He gaue gifts to men*. Now these gifts are such, as be fit for their callings, as is shewed in the history of the holy Ghost comming downe vpon his disciples, ten dayes after his ascension in the shape and like-

I. Duty.
To doe the
duties of
our calling.
Eph. 4. 8.
Acts 2.

Gal. 2. &c.

Ioh. 16. 7.
verse 13.

Deut. 6.

nesse of fiery tongues, accompanied with the rushing, as it were of a mighty winde : at what time they were made able to speake all languages, according to their office of Preaching in all Countries among men of diuers languages, and indued with zeale, to goe through with their Apostolicall function. And as many more were added to the fellowship of the Apostles, they were in like manner fitted with gifts needfull, as *Saul*, who before his conuersion was an enemy, but now a friend to the Gospell; before ignorant of these diuine mysteries, but now in knowledge not inferiour to the very chiefe Apostles : for hee learned nothing of any, as he saith, no not of *Peter*, *James*, and *Iohn* : and as many more as the Lord had imployment for in his Church, through the holy Ghost were wonderfully inabled thereunto. Wherefore apply thy selfe in what calling soeuer thou art placed, to walke worthy of it, pretend not insufficiency for a cloake of idlenesse; for so thou disparagest the vertue of Christs ascension, that said, *It is necessary that I goe away from you; for if I depart I will send the Comforter vnto you: And when he is come which is the Spirit of truth, he will leade you into all truth, &c.* If thou be a Minister, then neglect not thy office, plead not want of leysure, want of memory, want of ability to preach the Word, and to bee instant in season and out of season, for the Spirit inables thee against all these: if thou be a Master of a Family, neglect not the office of a Master, plead not ignorance, disuse, incumbrance of many busineses hindring thee from reading or speaking of the Law of God to thy Fainily, from Catechizing thy children and seruants, from praying with them, or examining the Sermons which they haue heard. As thou art a common Christian, fauour not thy selfe in thy weaknesses and sinnes: Plead not that euery man is subiect to sinne, and hath his infirmity, to be hindred from mortifying thy corruptions, to make thee rest contented with some clog of sinne still hanging on. If thou be a Magistrate, neglect not causes that come before thee, vpon pretence that thou hast not from God the gift of wisdom and discerning: but aboue all, take heede that thou be not ouertaken with gifts from men, which blinde the eyes of the wise, and will hin-

der thee from executing iustice and iudgement, from deliue-
ring the poore and oppressed. And so let all others of what e-
state or degree soeuer, feare to colour ouer their negligences
with the pretext of insufficiency: for Christ, that lets them
in their estates and places, hath ascended and obtained gifts
fit for them all: either therefore thou art an intruder, & neuer
called to such estate; or else in some measure fitted with gifts
for thy calling, and still obtainest increase by seeking: Accord-
ing to that, *If any man want Wisedome, let him aske it of God,*
who giveth liberally, &c.

The second duty is, to carry our selues as strangers in this
World, all the time of our abiding heere, because our Head
Christ Iesus is in Heauen; another World as it were, vnto
which we doe also belong, so many as beleue in his Name;
of this the Apostle speaketh thus, *If wee beleue that Iesus is*
dead, and risen, euen so they that sleep in Iesus, will God bring with
him: and both of these, and of them, that shall be liuing at his
comming to iudgement, he saith *Wee shall bee caught vp in the*
clouds, to meet the Lord in the ayre, and so shall we euer bee with
the Lord. Our countrey then is Heauen, the place of our
abode is prouided there where Christ is, and hath been euer
since his ascension, according as himselfe speaketh: *In my Fa-*
thers house there bee many dwelling places, and I goe to prepare a
place for you, that where I am there may ye be also. For this cause
is it that hee tells Christians that they are not of this World,
and we are said to be Pilgrims and strangers heere, as they
which are so much commended for their faith, *Abraham, Sa-*
ra, Isaac, Iacob, Moses, &c. Concerning whom it is written,
that they saw, *that they were Pilgrims and strangers upon earth,*
by which they declared, that they sought a countrey which is a bet-
ter then their owne, a Heauenly one, a city which God hath prepa-
red for them.

Now then, that we may carry our selues as strangers here,
four things are required: First, wee must long after our
countrey and citie, Heauen: as *S. Paul* saith in the name of
all beleeuers: *Wee sigh, desiring to bee clothed with our house,*
which is from heauen; and particularly of himselfe, *desiring to be*
dissolved and to be with Christ, which is best of all. If we put our
selues

2. *Dutic.*

James 1. 5.
To line as
strangers
heere.

1. *Thef. 4. 14.*

verse 17.

Ioh. 14. 2, 3

15. 19.

Hebr. 11. 13
14, 15, 16.

To line like
strangers,
what re-
quired.

2 Cor. 5. 2.
Phil. 1. 17.

selues vpon a iourney into a place far from our owne home; especially, if the Wife goeth from her owne Husband, or Children from their louing Parents, wee haue a longing desire to bee at home againe; and the rather, if wee bee hardly vsed abroad, and vndergoe many dangers: But we are here absent from God our louing Father, and from Iesus Christ our deare Husband, in a world of miseries, and which hateth vs: Oh, how can we then but long to be at home with them.

Secondly, we must not care any more, nor be more in loue with the goods and possessions of this world, then trauellers, that come to Innes of best entertainment, and richly furnished, are in loue with them: but as they vse them for their necessity, a night & away, not further regarding any thing they find there: So must we vse things of this world; If riches increase, according to *Dauids* counsell, *we must not set our hearts thereon*. If we haue the world, as *S. Iohn* aduise, *we must not loue it, nor the things of the world*, but vse it, as it is laid in another place, as though we vsed it not.

Thirdly, as men vpon their trauaile in strange places, are very inquisitiue for the right way, and will now and then bee at the cost to hire a guide, but will not associate themselves with euery company, but be choyce in this regard: so must wee euer bee carefull of our way to Heauen, inquire for the right at Gods word, and his faithfull Ministers, and rather then faile bee at cost this way, and not company with lewd persons, lest wee be seduced by them, either through error, if they bee Heretiques, or through vice, if otherwise wicked.

Fourthly, as they which bee in a strange Countrey, doe comfort themselves, in all the misery which they endure, because they hope, yea long to be at home againe, and to be recompensed for this, with the loue of their friends congratulating their returne, and all other pleasing contentments, which they wanted abroad: so must we in the midst of all our sufferings bee comfortable, remembring that we are in a strange Countrey: when wee shall returne to our Fathers house (vnto which time it will not bee long) wee shall bee

recom-

Psal. 62. 10.

1 Ioh. 2. 15.

a. The 3. 6.

recompensed with ioyes vnſpeakable. Thus did *Moses*, when he might haue had the pleasures of *Pharaohs* court, and lined like a Kings son : *Hee chose rather to suffer affliction with Gods people, for he had respect to the recompense of reward.* And for this is it that we are exhorted, *alwayes to reioyce, and to reioyce again, for that the comming of the Lord is at hand;* at which time we shall be taken vp to our owne countrey, and euer remaine with that Lord. And here is added by *S. Peter*, a fit thing, viz. *As Pilgrims and strangers, to abstaine from fleshly lusts that fight against the soule,* which as vtter enemies do their indeuour to hinder vs, and to keepe vs out of our soules Countrey. Euen as a woman that is taken vp with a delight in strangers loue, growes out of fauour with her husband, and is for this iustly diuorced from him : so, whosoeuer is taken vp with fleshly lusts, either by couetousnesse, or vncleannesse, or sur-fetting and riot, &c. procures such dislike at the hands of our iealous Lord, as that he shall for euer be kept from comming at him.

*Heb. 11. 25,
26.
Philip. 4. 4.*

1 Pet. 2. 11.

Quest. 39. Which is the second degree of his exaltation, and in which words ?

Ans. Secondly, he hath all honor, power, and authoritie in heauen and in earth, together with God the Father, in these words; He sitteth at the right hand of God the Father almightie.

Explan. In this Answer is set downe the very meaning of this Article, containing the second degree of his exaltation, the second step of his rising, answering to the second degree of his humiliation. There hee was despised, and placed vpon the gybber betweene two theeves, and hung like a poore creature, as vnable to helpe himselfe : heere hee is honoured, placed in the State-chayre of Heauen, and full of power both in Heauen and in Earth : there he was poore, weary, hungry, thirsty, and harbourlesse ; heere hee sits at ease, full, rich, and abounding with dwelling places, euen for all that seeke vnto him. Lastly, there hee was scorned, mocked, and derided with robes and crowne, as vnworthy to weare them ; he was lesse esteemed then rebels and murderers : heere he is crowned and robed with glory, and in earnest, as most worthy,
hce

1 King. 2. 19

Psal. 45. 9.

Acts 7. 56.

Rom. 8. 34.

Prooffe.

Col 3. 1.

Ephes. 2. 20.

hee hath all knees bowing vnto him, and a name aboue all names. For thus is this phraſe of ſitting at the right hand, wont to bee vſed in the Scriptures. *Salomon* is ſayd to haue made a Throne for his mother *Bathſheba*, and to haue placed her at his right hand, which was a doing of great honour vnto her, ſo as that whatſoeuer ſhe would command ſhould bee ſo. In the ſiue and fortieth Pſalme the queene is placed at the Kings right hand in a veſture of golde, that is, is highly honoured by him. In which places, with the like, howſoeuer there is trueth both in the wordes, and in the litterall proper ſenſe; yet here it is not ſo: the Lord of Heauen hath no right hand nor left, (as ſome ignorant and vnlearned Monks haue taught long agoe, becauſe hands, and feet, and face, and other parts of the body are aſcribed vnto him) neither hath Chriſt any ſeat in Heauen; for there is no need of any there: for which cauſe he is ſaid alſo to ſtand at the right hand of God, and to be at the right hand of God, making interceſſion for vs. The meaning therefore heere is onely to be taken, that hee hath all honour, power, and authority, in heauen and in earth, together with God the Father: euen Chriſt Ieſus, both God and Man, receiueth theſe in his whole perſon, but collated vpon him in regard of his Man-hood, his God-head in it ſelfe being vncapable of any new reall acceſſion of glory or power.

For the grounds of holy Scripture from whence this Article is taken, they bee many and moſt euident, which confirme both his being at the right hand of God in Heauen, and ſecondly, his honour there, and thirdly, his power, and authority. Firſt, that hee ſitteth at the right hand of God in Heauen, is plainly ſet foorth, where wee are bidden to ſeek the things aboue, *Where Chriſt Ieſus ſitteth at the right hand of God.* The very words are to be noted againſt the Vbiquitaries, which will haue Gods right hand to bee euery where, and ſo the very body of Chriſt to be euery where, and really preſent in the Sacrament of his Supper. But marke theſe words, and they teach vs not thus, but that his body & ſoule now glorified, are aboue in Heauen: and like vnto this, is that place to the Ephesians: *He ſet him at his right hand in hea-*

uenly

uently places. Moreouer, the Apostles, as hath bin already said, saw him go vp into heauen bodily, & *Stenen* saw the heauens open, and the man *Christ* there; and *Paul*, though he saw nothing, yet he heard his voyce from Heauen: *Saul, Saul, why persecutest thou me?* And where he was then, the Angels plainly told his disciples, he should remaine, till at the last, he were seene comming down visibly, in the same sort, that he ascended: wherefore it followeth in the next article; *From thence he shall come*: From whence, I pray you, is this? The Vbiquitary must needs answer absurdly, From euery where: But the Apostle answers; *The Lord himselfe shall descend from Heauen with a shout, with the voyce of the Arch-angel, &c.* Likewise this refuteth the Papists, who though they deny Christs body to be euery where, yet are so bold as to saie it to be many where by the fiction of bodily presence in the Sacrament. Surely, Christs body is so in the heauens, that it is held and contained there, how then is it at the same time, there, and here vpon an Altar, nay, on many Altars? which plurality of places must needs take away, and destroy the Essentiall nature of a true body, and so turne it to an imaginary phantastick body, With the *Marcionists*.

Again, that he is in highest honor there, the Apostle sheweth, in that he saith, *God hath highly exalted him, and giuen him a Name aboue all names, that at the Name of Iesus, euery knee might bow, of things in heauen, and earth, and vnder the earth.* And is not that the highest honor, which is cited in the Epistle to the Hebrews, out of the Psalmes; *Worship him all ye Gods?* Lastly, for the infinit power communicated vnto him and soveraignty ouer all things, himselfe speakes, as already in possession hereof; *All power is giuen vnto me, both in heauen and in earth.* Yea, he is made King of all the vworld: for, *Aske of me,* saith the Father, *and I will giue thee the heathen for thine inheritance, and the ends of the earth for thy possession.* He hath power ouer all his enemies, according to that, *Sit thou at my right hand, til I make thine enemies thy foot stooles.* And that of the Apostle, *He must raigne, till he hath put all his enemies vnder his feet.*

To come now to the duties of this faith. The first is, to exult for this exaltation of our head, *Christ Iesus*, for our nature

A&S. 1. 12.
Acts. 7.
A&S. 7.

1 Thes. 4. 16

Phil. 2. 9. 10

Psal 97. 7.
Hebr. 1. 6

Math 28. 18
Psal. 2.

Psal. 110. 1.

1 Cor. 15. 25

1. Dutie.
Joy for
Christ his
honour.

1 King. 1. 40

Acts. 7. 56.

Rom. 8. 34.

Psal. 2.

Rom. 8. 37.

2. Duty.
*Reverencing
 the name of
 Christ.*

Phil. 2. 9.

Acts. 9.

Iohn 14. 15

thus honored and graced. Euen as Israel reioyced & shouted for ioy, so that the earth rang again, whē the son of *Dauid, Salomon* was crowned king; and as *Steuen* in the midst of his persecutors now ready to be stoned, ioyfully brake out, & said, *see the heauens open, and Christ Iesus standing at the right hand of God.* So the beholding of the same by the eye of faith, must cause the like gladnes in vs, euen in the midst of our greatest dangers. If we haue Christ on our side, who can be against vs? If we haue him who is dead, or rather who is risen again, and sits at the right hād of *God*: if he be with vs, whō al Angels do worship, before whose iron scepter, all his enemies are but as a potters vessell. It is ioy enough for the wife, if her husband be inuested into any great dignity; It is enough for all good subiects, if their king subdue, & get the vpper hand of his enemies: It is ioy enough for a louing friend, if his dear friend be any way aduanced: but our husband Christ is here crowned, our king Christ makes his enemies his footstoole, our friend Christ is highly aduanced. What then, though we be poore, afflicted, and disgraced: yet, through him thus raised, *Wee are more then conquerors*: we are aduanced, we are raised.

The second duty is, willingly to yeeld obedience, and to be subiect to Christ Iesus; euen as we are willing, yea, desire to be vnder the Prince, or some most noted person of Honor, for we count it a credit for vs so to be, though some seruitude, or attendance be required hereunto, which otherwise we could be content to be freed from. For, what Prince is so hie in dignity as the Son of God, the Prince of heauen? what person of honour may be compared with him? Yea, he excels all in all things, that may make vs willing with subiection, & bowing the knee at his name, which is inferred hercupon. 1. In power and might, whereby he is most able to doe vs good, and to subdue our enemies vnder vs, seeing (as was shewed to *Saul*) they that persecute his people, doe *but kicke against the prickles*. 2. In the loue of his subiects: for, that he doth not compell to his seruice, but saith, *If ye loue me, keepe my commandments*, he is not rigorous & austere to the willing, if they faile in many things; he forgiveth vnto senenty times seuen times, he leaues them not to themselves; to performe their hard taskes, but

giues

giues them his spirit to helpe their infirmities. 3. In his facility and easinesse towards them, he presseth them not too heauily, but his *yoke is easie, and his burden is light*. If he had been thus with *Rehoboam* the son of *Salomon*, towards the people of Israel, they would for euer haue bin his seruants, for they desired but to haue their yokes made more easie: and why should we not the be seruants to the Son of God, & offer our selues much more readily to do his wil all our dayes? But alas, most men are so blinded, that they make no account of this, as a prefermēt vnto them. they think it better to be the base seruants of sinne and the deuill, that they may haue a little pleasure of the vanities of this world; and so by satisfiing their promise made in Baptisme (as formerly hath bin shewed) they exclude themselues from the benefit of their baptisme. For they are none of Christs seruants that liue in sin, seeing that he that commits sinne, is the seruant of sinne.

Math. 17. 22.
1 King. 12.

Iohn. 8. 14.

3 *Duty.*
To vse
Christ as
Mediator
onely.

1 Iohn. 2. 2

Rom. 8. 34.

The third duty is, to come vnto the throne of Grace, in our prayers, only by Christ, & vtterly to refuse the helpe of other Mediators whatsoeuer; *If any man sin* (saith S. Iohn) *we haue an Advocate with the Father, Iesus Christ the righteous, and he is a propitiation for our sinnes*. Hauing therefore so good a friend, yea, and euer making request for vs, and perfuming our prayers, with the sweetnes of his merits, with incense out of a censor, what need haue we of Saint, or Angell, to helpe vs to access and acceptance before the Father? Yea, I need not say, what need, but what faith can we haue in so doing, seeing that both him selfe hath bidden vs aske in his own name, and in the case of sin-guiltinesse, we are directed onely to him, as our onely Mediator and Advocate. Wherefore the profession of the Church of Rome is in this point by all meanes to be reiected, as a profession and practise of infidelitie in Christs sitting at the right hand of the Father. Their comparison from earthly Princes are chaffie, and of no moment, if they be brought to the balance of the Sanctuary, and are meerly colours, whereby they seeke to daube ouer their blind deuotion, and to gull the doting people.

Quest. 31. Which is the third degree of his Exaltation, and in which words?

Answ. Thirdly, he shall come from Heaven, at the end of the world, to iudge all, that shall then be found living, and all that haue dyed since the world began, in these words. From thence he shall come to iudge both the quicke and the dead.

Explan. For the meaning of this Article, it is opposite to that, which setteth downe the first degree of his humiliation; for, as there of God, he was made Man, yea, a poore man vnder the gouernment of *Ioseph* and *Mary*: so here, he is of a poore man, set ouer all, both rich and poore, great and small, that they might be disposed of, according to his pleasure: And as there he was vnder earthly Iudges & rulers, who did often decree hard things against him: so here he comes, as Iudge, & Ruler of al, to decree vnalterable extreame things, against all the stoutest of his enemies: and comfortable things, for all his louers and friends. *Hee shall come from Heaven*: that is, as man, for thus onely he can remooue from place to place, his God-head euer fills all places; as man then he shall come down visibly and openly, with great glory, & troupes of Angels about him; as Iudges are wont in pompe, & with great attendance, to ride their circuits, & he shall come downe, towards this neither part of the world, where they haue liued, whose causes shall be heard, and proceeded in, as Iudges are wont to goe, to sit in Iudgement in such places, as wherein they dwell, which are to be brought before them; *To iudge those that shall be then living*: for the world shall be full of people, euen to the houre of his comming, and then the dead being raised out of their Graues, euen all from the first *Adam*, shall be ioyned with the living, (who shall onely, instead of dying, be changed) and thus all people together, of all Countries and Nations, shall be presented before his Tribunall, to receiue sentence, (according to the equity, yea, & iustice of his Gospell) whether of Absolution, to passe into the Kingdome of the Father; or of condemnation into the Kingdome of hell, with the Deuill and his Angels for euer.

Secondly, for the grounds of holy Scriptures, wherenpon al this is founded, the coming of Christ to iudgmēt, according to all these circumstances, is plainly heere set downe in many Places. First, that he shall come againe, the Angels sent of God

Prooffe.

for

for the same end, told his Disciples thus much, immediately after his ascension, saying, *This Iesus shall euen so come downe from heauen, as ye haue seene him goe vpto heauen:* And in another place it is said, that Christ *vnto them that looke for him, shall appeare the second time Without sin vnto saluation:* and of himselfe, he saith, *I goe away, but will come againe.* Secondly, that he shall come to iudge, not in puerity, but in Maiesty, not basely accompanied, but gloriously with Angels, not like a Lamb to be slain againe, but like a Lyon, to teare in pieces his enemies: all this doth he himselfe promise, saying, *Then shall they see the Sonne of Man come in the clouds of Heauen, with power & great glory, and hee shall send his Angels with the sound of a Trumpet, &c.* And what is here wanting, is further supplied in the next cha: *When the Son of man commeth in his glory, and all the holy Angels with him, then shall he sit vpon the Throne of his glory, & before him shall be gathered all nations, &c.* Thirdly, that the world shall be then full of people liuing, as at other times, & that all shall not die; before, the Apostle sheweth, both where purposely he entreateth at large of the resurrection, saying, *We shall not all sleepe, but we shalbe changed in a moment, in the twinkling of an eye, at the last trumpet;* & where he comforts the Church of God in this, that their dead friends, and they aliue, shall meete againe at the last day. And the Lord himselfe plainly saith, that as it was in the dayes of Noah, & in the daies of Lot: so shall it be, at the comming of the Son of mā: thē the world was ful of people, which were eating, & drinking, marrying & giuing in mariage, &c. til the flood came, & swept thē all away; till fire came frō heauen & consumed them all: so shall it be at Christs cōming to iudgement. Fourthly, that quick & dead shal all come to iudgement before him, was long since cōfirmed vnto Iohn by vision. He saw a Throne set, and the Son of Man sitting thereon, the books opened, & al, euen the dead, as wel as the liuing, brought before him to be iudged, according to the things writtē in the books, *then the earth gaue vp the dead buried there, & the sea gaue vp the dead that were therein.* And S. Paul hence giues warning, that we iudge not one another, *For we must all appeare before the iudgement seat of Christ.* Fifthly, that the maner of his comming shal be most terrible, to all his enemies, but comfortable to his

Acts 1. 12.

Heb. 9. 28.

Iohn 14.

Math. 24.
30. 31.

Chap. 25.
31. 32.

1 Cor. 15. 51
1 Thes. 4.

Luc. 17. 27.

Reue. 23. 12

Rom. 14. 10

Luk. 17. 27.

Prou. 1.

Math. 24.

friends, and faithfull people : for the terrour, it is set forth by comparifons taken from the flood, fearfully drowning the old world, without mercy, or compaffion; from the fire and brimstone descending vpon Sodome, from the sorrowes comming vpon a woman in trauell, from a feuerie Mafter returning from a far Countrey, and adiudging his vnprofitable feruants to be cut off, and to haue their portion in the place of weeping, and gnafhing of teeth ; and from a thiefe breaking into a houfe, to rob & flay, in the dead time of the night, &c. For euen fuch, & more terrible by far, fhall Chriffs comming to iudgement be.

2 Pet. 3. 10.

Pfal. 50. 5.

Math. 24.

Againe, this terror is fet forth by particular accidents that fhall accompany this time, *viz.* flaming fire, in which the Lord fhall come to render vengeance to the wicked, wherewith the earth, with the works thereof, fhall be burned vp, *The heavens fhall paffe away as a frowle, and the elements fhall melt with heat.*

Iocel. 2. 6.

Zach. 12.

Mat. 24. 30.

Reu. 16. 24.

A denouring fire before him, and a great tempeft round about him. The Sunne and the Moone darkened, and the Starres loofing their light. A great trumpet founded, piercing from one end of the world to another : and all this in a moment, in the twinkling of an eye. Laftly, it is fet forth in the effects.

Luk. 21. 28

1 Thef. 4. 14

Iohn 5. 29.

Math. 25.

1 Cor. 4. 5.

All faces fhall gather blackneffe. They fhall fee him whom they haue pierced, and mourne every family apart. And as the Lord himfelfe faith, *All the kindreds of the earth fhall mourne.* They fhall runne away, and call vpon the mountaines to fall on them, and vpon the rockes and hills to couer them. But vnto thofe that wait for the comming of the Lord, it fhall be comfortable, wherefore Chrift faith, *When ye fee thefe things, lift up your heads with ioy, for your redemption draweth neere :* And the Apoftle vfeth this argument to the Theffalonians, to diffwade them from sorrowing, like vnto the Heathen : for at his comming, *we fhall be taken vp into the clouds, to meet the Lord, & fo remaine euer with the Lord.* Sixtly, at the time of this iudgement, it fhall be proceeded according to mens works ; *They that haue done good, fhall go into euerlafting life, they that haue done euill, into euerlafting condemnation.* The fhcep of Chrift that haue fed the hungry, clothed the naked, vifited the ficke, &c. Shall be invited into the Kingdome of the Father ; the reft, into euerlafting fire. And fecretteft euills fhall not then bee hid, for thoughts fhall be mani-

manifested, and most hidden things discovered. The booke of euery mans conscience that vvas shut vp and benumbed, here shall be opened, and according to the things here vvritten, he shall be iudged. Not onely for sinnes committed, but euen for omitting good duties, men shall bee sent into Hells tormentes. No outward thing shall then stand any man in steed, the foolish Virgins vvith lampes, but vvanting oyle, shall be shut out of the Bridegroomes chamber. No crying, or crauing, shall then preuaile, for such, as haue liued impenitently in sinne: if they shall say, *Lord, Lord, open vnto vs; he will answer, Depart from me ye workers of iniquity, I know you not*: If vvith *Esaie*, thou then seeke the blessing vvith teares, there is no place for repentance to be found. And thus much for the grounds of Christs coming to Iudgement, and the further setting forth of the same: Now, if any man shall aske the time vvhen these things shall be? it is easily answered; *The day and the houre knowes no man, no not the Son of Man himselfe, but the Father onely*: but for the yeare, diuers men haue guesseed diuersly, and because they be but coniectures, I vvill not trouble the Reader herewith. A principall vnaccomplished forerunner to be taken heed vnto, the Gospell, hauing beene already preached to all nations, and Antichrist, that man of sinne discovered; is his further laying open, and confusion, vvhen the Kings of the earth, that honoured him, shall make a mock of him; and a gracious conuersion of the Iewes, the stiffest enemies, vnto the Lord Christ: and then shall the coming of the Lord vnto Iudgement be.

For the duties of this faith. The first is, to keepe a good conscience before God, and men; because at the day of iudgement, euery conscience shall be a booke opened, and all the world shall read, whether it be good or bad. This *Paul* professeth to be his care, saying: *Herein I endenour to haue a cleare conscience alwayes towards God, and towards men*. The reason he alleadgeth before, viz. For that he had hope, *that the resurrection should be both of the iust and vniust*: that all should be brought forth another day to iudgement. And in another place, speaking of the Gentiles, vvich had not the vvritten lawe, hee saith. *At the day When God shall iudge the secrets of men by Iesus*

Reu. 20. 12.

Math. 25. 1.

Math. 7. 21.

Heb. 12. 16.

Mat. 24. 36

I. Dutie.
To keepe a
good consci-
ence.

Act. 24. 16.

Vers 15.

Rom. 2. 16.

Vers 12.

Vers 15.

Christ, those that are under the Law, shall be iudged by the Law, and they that are without, without the Law: for vnto both, the Conscience is a Law, bearing witnesse for, and against, and the thoughts accuse, or excuse: that is, in euery mans nature there remains some impression of good and bad, of right and wrong: a light whereby to discern these, and for those that haue done ill, here will be an accusation at that time, they that haue done well shall be excused. And this wee cannot, but in some measure conceiue by experience dayly, for that, when we haue done amisse, wee feele afterwards an inward trouble in our mindes, and though we would gladly put off the thinking hereupon, yet we cannot; but still perplexing thoughts this way come vnto vs, and disquiet vs, and chiefly when we are alone, and in greatest darknesse of the night. Now all this is nothing else, but our Consciences beginning the part, euen whilest we are aliue, and as it were, warning vs to take heede of sinne, though neuer so hidden, for it will not suffer it to be blotted out through forgetfulnesse, but is, and will be a continuall register hereof so long as we liue, and most of all men then present it selfe before the Lord, when finall, and irrevocable iudgement shall passe vpon all. Wherefore as he that is continually watched by one appointed of his Master, who hath power of life and death ouer him, (so that in no place he can be hidden from his sight, and he will not by any bribes be hired to conceale what he seeth) will carefully carry himselfe in all things as a good seruant, and not by any allurements be drawne to waite his Masters goods, or to neglect his businesse, or to any vnfaithfulnesse towards him. Euen so let vs be contained alwayes in the feare of the Lord, from this disloyalty towards his Maiesty; and from all abuses, either against our selues, or our neighbours, euen when opportunities of secrecie are offered hereunto: because our owne conscience notes our doings, and will not be hired to giue any other, but true testimony against vs, when wee come to our reckoning at the last day. Oh! how comfortable will it be then to haue a good conscience.

The excellency of a good conscience.

2. Duty.

To abstaine from iudging other men.

The second duty is both to abstaine from iudging and censuring others, and to neglect, and not to set by mens iudging

of

of vs, if so be our offences iudge vs not : because there is one iudge of all , and it is presumption in whomsoever , to take his office out of his hands, in iudging these to be hypocrites, these reprobates, and these damned creatures : and it is such presumption, as that whosoever vseth it, shall not escape the iudgement of God, according to that : *Thou art inexcusable, O man, whosoever thou art, that iudgest, &c.* And it is a flat precept, not onely for some, but for all : *Judge nothing before the time, that the Lord comes, who will lighten things that are hid in darknesse, and make the counsels of the heart manifest.* And what neede we to care , what iudgements of idle headed men passe vpon vs : seeing that it shall not stand as they iudge, but as the Lord iudgeth. Let vs therefore get the Lord to be on our side, and so not care how man in his iudgement is against vs. But yee will say, what ? are we not to iudge others at all ? whereunto then tends that of our Sauour Christ ? *By their fruits yee shall know them.*

I answer, yes, wee may by way of caution iudge others, in whom wee see the workes of darkenesse to abound , for the preferuation of our selues and others , who for want of information, and notice taking, might otherwise be subiect to the infection of their poyson : Againe wee may iudge, to make them ashamed , and to come to repentance from their dead works, as *Peter* did *Simon Magus*. But to iudge, that is, to pronounce, but in our hearts, any man a cast-away, thus to cease vsing meanes , as vnto a brother of his reformation (except such an one as hath sinned against the holy Ghost, which how know wee this ?) this is to enter into Christs iudgement-seate , and to procure ineuitable iudgement against our selues. If it be further demaunded, and are wee so lightly to esteeme mens iudgements ? how is it then, that wee are bidden to procure things honest before all men : yea, before those that are without, *viz.* Infidels, and vnbeleeuers ? I answer, that this is spoken in regard of iust occasions of being censured, which wee must by no meanes giue, nor make any shew thereof, but walke so blamelesly before all men, as that they, which speake euill of vs, as of euill doers : may be ashamed, and seeing our good workes, *glorifie God in the day*

Rom. 2. 1.

1 Cor. 4. 3.

Rom. 8. 33.

A. 8. 13.

1 Pet. 2. 12.

1 Cor. 4. 3.

day of their visitation. But if walking thus, thou be yet iudged, thou needest not with the Apostle, passe through this iudgement of man.

3 Duty.

*To watch
against the
Lords com-
ming.*

Mat. 24. 38.

Math. 24.

Math. 25.

1 Thes. 5. 5.

Ezech. 18.

The third duty is, euer to be vigilant, and watchfull against the Lords comming, because it will be sudden, as of a thiefe in the night. The same *which I say vnto you*, (saith our Saviour Christ hereupon) *I say to all men, Watch*. All comfort is promised to them that watch, and waite for his comming, and all terror is threatned to them, that doe otherwise. Now this watching is well doing with the good seruant, who being found thus, is bidden to enter into his Masters ioy: it is to haue oyle in our Lampes with the wise virgins, (*viz.* soundnesse, and sincerity of Religion) who were admitted to nuptiall delights with the Bridegroom: to walke in sobriety, and temperance, as children of the light, and of the day, to whom the comming of the Lord shall not be vnawares. And to be watchfull in this manner is almost necessary, because that by our vvorks we shall be iudged, and where then will our place be, if we be not euer thus exercised? For not only shall we be iudged, according to our vvorkes in generall, but according to those, vvherein wee are taken at his comming: if wee be then vvorking vvickednesse, if we be taken vvallowing in sin, no good thing which vvee haue done, shall aduantage vs, but the fearefull sentence of condemnation vvill passe against vs, for the sin, vvherein vve are found. Wherefore as we beleue this, so let vs expresse it, by our daily setting a vvatch ouer our vvayes; by our starting vp vvithout delay from our falls, least the Lords comming to iudgement preuent vs; by our obseruing, and taking all occasions to encrease the number of our good vvorks, in our seuerall callings, according to our ability, that thus we may be sure to be found in the number of those, vpon vvhom the sentence of absolution shall passe, *Come yee blessed of my Father, into the Kingdome prepared for you: for I was hungry and ye fed me, naked and ye clothed me, sicke, and in prison, and ye did visit me, &c.*

Math. 25.

4 Duty.

*To pray for
the confusi-
on of Anti-
christ.*

The fourth duty is, to pray for the further manifesting of Antichrist to all the vvorld, that hee may be stripped of his triple crowne, and all his robes of honour, more then imperi-
riall,

riall, and be pointed : and wondred at of all men, as a monster amongst men, & a seducer plainly set vp by the old couzening serpent the deuill, as we read in the booke of the Reuelation. For these things must bee, and then will Christ come to the comfort of all the faithfull.

The fift duty, is to be strong in the faith of Christ against all the assaults of Sathan, and manfully to resist his attempts to driue vs into despaire in regard of our sinnes, and vnworthinesse : for Christ our Sauour, not any other, shall bee our Iudge ; according to that of the Apostle, vttered to the encouragement of all faithfull people : *It is God that iustifies* : the Lord Christ, the great Iudge of all, that acquits thee, euen hee that died for thee, who then shall condemne ? Thy cause shall come before him, that loued thee thus dearely, vvhether thou wert yet an enemie, but now much more by faith, being reconciled, vvhether thou *can lay any thing to thy charge* ? assuredly none. Be not therefore faint-hearted, but make resistance herein against the deuill, *and hee will flye from thee*. The more weakly thou acquittest thy selfe in this, and the more fearefull thou art, the further art thou from faith, in Christs coming to iudge all the world.

Quest. 32. What doe you learne to beleue concerning God the Holy Ghost, and in which words ?

Ans. I learne so beleue that he is God equall with the Father, and the Sonne, and the Sanctifier of all the elect people of God, in these words : I beleue in the holy Ghost.

Explan. These few words of the Creed, doth teach no lesse concerning the holy Ghost, then is here set downe : *I beleue in the holy Ghost* : that is, as I beleue in the Father, and in the Sonne, and doe hereby acknowledge both Father, and Sonne to be God : so by beleueing likewise in the Holy Ghost, I acknowledge the Holy Ghost to be God also : againe, for that God is but one, as hath beene already shewed, in acknowledging the holy Ghost to be God, I confesse him to bee one, and so equall vvvith the Father, and the Sonne. Furthermore, in that I beleue in him the Holy Ghost : I acknowledge his office

*5. Duty.
To be strong
in the faith
of Christ.*

Rom. 8. 33.

Rom. 5.

1 Pet. 5. 9.

*Of our faith
in the holy
Ghost.*

fice of sanctifying and making holy the people of God : for otherwise the Father also is holy, and so is the Sonne, but that is the peculiar office of the Spirit to sanctifie, from hence hath he this name of the holy Ghost. Lastly, *I beleeue in the holy Ghost*, that is, I put my whole trust and confidence in him, as I doe in the Father and the Sonne for my preservation, and saluation : and more especially, as I depend vpon God the Father, as my Creator, and daily Protector, and vpon God the Sonne, as my Redeemer and daily Mediator ; so doe I depend vpon God the holy Ghost, as my comforter, and the worker of grace and all vertue in me, being of my selfe a lumpe of sin, and a masse of corruption.

1 Proofs.

Acts 5. 3.
verse 4.

Acts 28. 25.
Esa. 5. 8. 9.

For the grounds of this Article : and first, that the holy Ghost is God, S. Peter makes it plaine, when as hauing told *Ananias* that he had lyed vnto the holy Ghost, he added: *Thou hast not lied vnto men but vnto God*. These last words expressing who the holy Ghost was, of whom he had spoken before; viz. God. Moreouer, well said the holy Ghost, saith *Paul* by his Prophet *Esay* : *Goe make the heart of the people fat, and say, by hearing ye shall heare, and not understand ; by seeing ye shall see and not perceiue* : Whereas the Prophet tells vs, that *Iehouah* the Lord God spake these words vnto him, whence plainly folowes, that the holy Ghost is very God and Lord.

2. Proofs.

1 Iohn 5. 7.

1 Cor. 13. 13

Secondly, that the holy Ghost is equall with the Father and the Sonne, and not inferiour, or seruant, as *Macedonius* wickedly taught, is plainly from diuers reasons. First, because he is one with the Father and Sonne, according to that of *Iohn*, *There be three that beare record in Heauen, the Father, the Word, and the Spirit, and these three are one*, That is, one substance and essence, one infinite wisdom, power, glory and maiesty. Secondly, because he is alike worshipped with the Father and Sonne, as in that prayer put vp alike to them all. *The grace of Iesus Christ, the loue of God, and the Communion of the holy Ghost be with you all, Amen*. Lastly, because hee is alike the Creator of the world, and the preseruer of all things: for when God in the beginning made the heauens and the earth, &c. the Spirit is said to haue moued vpon the waters, *Incubasse*, by a word that signifieth to sit and hatch, and breed life,

Gen. 1. 2.

as a henne doth, to bring forth her chickins. And *Elshu* mentioned in *Iob*, a man of an excellent spirit, saith, *The Spirit of the Lord hath made me, & the breath of the Almighty hath given me life*: and in the *Psalmes*, it is. *If thou send forth the Spirit they are created, and thou renewest the face of the earth*, speaking of all other creatures, which are so made and pre-terred by Gods Spirit, the holy Ghost,

Thirdly, that the holy Ghost is the Sanctifier of the people of God, will easily appeare, if we consider, either this attribute holy, euen to be annexed vnto the Spirit, as Iesus and Christ serue to set forth the Sonne of God in his office: or the comparisns, by which he is for the further declaring of the same, compared; for he is said to be fire, and therefore *Iohn* the Baptist speaketh thus of him: *Hee that cometh after me viz. Iesus Christ, shall baptize with the holy Ghost & with fire*, that is, the holy Ghost, who is as fire, purging away and refining from the drosse of sinne, as is further set forth where we are forbidden to quench the Spirit of God: againe he is, compared to water, in that saying to *Nicodemus*, *Unlesse a man be borne again of water and the holy Ghost, he shal not see the kingdom of God*, that is, of the holy Ghost in the vse of water in baptisme, setting forth the power thereof, viz. to cleanse from the filthinesse of sin, as water doth from the filth of the flesh.

Or, if wee consider the workes of sanctification to bee all wrought by the holy Ghost: as first sauing knowledge, which is all one with faith, that most excellent and holy-making grace. *The Spirit witnesseth with our spirits that wee are the children of God*. It maketh vs to know and beleue those things, that are given vs of god, that is, righteousness in Christ, through whom we are his adopted children, and in the way to eternall life, according to that. *This is life eternall, to know thee to be the very God, and whom thou hast sent Iesus Christ*.

Secondly, spirituall gouernment, whereby cuill is suppressed, and that which is good increased in vs, error is auoyded, and the truth in all things followed. They which are in Christ Iesus, to whom there is no condemnatio, *Walke after the Spirit, and not after the flesh*, this spirit rules in them, and causeth them thus to walke, and all the sonnes of God are thus ruled,

Iob 31.4.

Psal. 104.30

3. Proofs.

Math. 3.11.

1 Thef. 5.19
Iohn 3.3.Rom. 8.16.
1 Cor. 3.12.

Iohn 17.3.

Rom 8.10.

and

Verse 14.

Gal. 5. 17.

Rom. 8. 26.

Iohn. 16. 13

Iohn. 14.

Psal. 45. 8.

Rom. 8. 15.

Num. 11.

Exod. 25. 31

Acts. 2.

1. Duty.

To keepe
our bodies
pure.

1 Cor. 6. 19.

and led, for all that are led by the spirit of God, as he addeth, are the *sonnes of God*. Particularly the spirit so governeth, by striving against euill motions, and by offering good: for the *spirit fighteth against the flesh, as the flesh fighteth against the spirit*: in our weaknesse it helps vs: for when wee are vnable to pray acceptably, it works with vs, and helpes vs to offer vp sighes that cannot be vttered; in our ignorances it directs vs: for it leadeth vs into all truth. Thirdly, spirituall consolation, in our seuerall afflictions and tentations, which is another part of holines: for this, he is called the Comforter, whom Christ promisseth to send, to mitigate the heauinesse of the Disciples after his departure: he is called the oyle of gladnesse; which maketh cheerfullnesse euen to appeare in the face; he is called the *spirit of adoption, whereby we cry, Abba, Father*; that is affecting vs with the assurance, and comfort of Gods children, when we are feared and troubled. Fourthly, power, commendably to doe the weightiest duties of our callings: therefore it is said to be the spirit, that was taken of *Moses*, and put vpon the Elders of Israel, that they might be able to iudge and decide controuersies arising amongst their brethren: it was by the Spirit, that *Aholiab & Bezaliel* were enabled to work all curious works about the Tabernacle: it was the Spirit that made the Apostles sufficient, vnto a far greater worke about the spirituall Tabernacle, viz. to preach the Gospel effectually to men of all languages, they being vnskillfull of any, but their mother tongue; and for this cause he is called by the Prophet, the Spirit of power. *Esa. 11. 2.*

The duties of this Faith are: First, to keepe our bodies holy and pure, as temples of the Holy Ghost, and not to defile them by vncleannesse: for our bodies are his temples, as the Apostle teacheth. This therefore we are to doe with all readinesse: as they to whose houses the King vouchsafeth to come, or some great person, by whose comming they are like to be bettered in their estate all their life after, they will not haue any noysome or vncleane roome, but their very entrances, and courts shall bee fit to giue contentment vnto those worthy Guests, for Gods Spirit is the King of heauen, by his comming hee makes vs the members of Christ, but no dung-

hill

hill is so loathsome as a body defiled by vncleannes. The body by whoredome is taken frō being the member of Christ, and made the member of an Harlot, the Temple of the holy Ghost is made a stewes. Wherefore let this, and all smell hereof in thoughts incontinent, and speeches filthy, be farre removed, otherwise there is no faith in the holy Ghost. When Christ found in the Temple at Ierusalem; which was made but of stone, buyers, and sellers, and money changers, that made the house of God, but an house of merchandize, he waxed so angry, that he whipped them all out, and ouerthrew their tables: how much more then will he disdaine, and scourge those, that make the Temple of the holy Ghost, this liuing Temple, not an house of merchandize, but a sinke of filthines, and vncleannes? On the contrary side, when the materiall Arke was entertained into the house of Obed-Edom, the Lord blessed him, and ali that he had exceedingly: how much more then will he bleffe vs, if we entertaine more nearly into the house of our body, not an Arke made of Cedar wood, but the Lord hereof himselfe, the holy Ghost, which is, when we keepe our bodies holy.

The second duty is, to beleue without doubting, whatsoever is contained in the holy Scriptures: because, that all were giuen by *inspiration* of the holy Ghost, and were set forth by holy men, not of any *private motion*, but as they were *moued by the holy Ghost*. Now, we cannot then beleue in the holy Ghost, but we must also beleue, whatsoever comes frō him.

We are therefore generally to beleue the promises, the threatenings, the histories here contained, to be true; the doctrines, precepts, and prohibitions to be of God, and necessarily to be obeyed: particularly we are to beleue places mysticall, which passe humane reason, and places seemingly repugnant in themselves, in the reconciling whereof, wee cannot bee so fully satisfied. Such things as be historicall, wee must not hold parabolicall, as *Prophirus* did the booke of *Iob*, because he could not conceiue, how so strange an history should bee true. Such things as be more vnpleasing, we must not hold to haue come from an euill God, and the more pleasing and sweet onely from our good God, as the Manichees and Mar-

1 Cor. 6. 18

Mar 11. 15.

2 Sam. 6. 21

2. Duty.

To beleue
the Scrip-
tures.

2 Tim. 3. 16.

2 Pet. 1. 21.

cion did the old Testament, for which they reiected it and received onely the new. Such things as were written by men formerly Icanalous, but after their conuersion holy & vertuous, are not therefore to be reputed as vnworthy our beliefe, as the *Semerians*, and the *Ebionites* did all the Epistles of *Paul*. Such things as were Written after, not concurring in all circumstances with the former, are not to be reiected, as the *Ebionites* did all the Euangelists, but *Mathew*; and *Cerinthus*, all but *Marke*. And if there be any other that haue done the like; they haue, in stead of beleeuing in, resisted the Holy Ghost, and are therefore to be abhorred. As for all such as truly beleue in the Holy Ghost, I may more confidently vse the words of *Paul* vnto *Agrippa*: *I know that they beleuee all the writings of the Prophets and Apostles*, and whatsoeuer Penmen of the Scriptures.

Acts 26. 27

3. *Dutie.*
To vse our
gifts to the
honour of
God.

1 Cor. 4. 7.

The third duty is, to vse all our gifts to the honour of God, who is the holy Ghost, from whom we receiue them all, whether wit and learning, whether agility and aptnesse, whether courage, strength, and magnanimity, or eloquence, or diuers languages, or any other: for it is the holy Spirit of God, that makes men able to the duties of their callings, as wee haue heard in the seuentie Iudges ioyned with *Moses*, and in *Aholiab*, and *Bezaliel* &c. and as the Apostle doth more then affirme, saying; *What hast thou, that thou hast not receiued?* If then thou abuse thy wit vnto deceite, thy power to tyranny and oppression, thy language to ostentation, thy learning to pride, thine agilitie to cogging and cheating, thy magnanimitie to stoutnesse and stubburnesse against Gods Word, thy strength to strength of drinking Wine, and of powring in strong drinke; what dost thou else but turne the weapons, wherewith the Spirit hath armed thee against thine enemies, vpon his very face: as if thou shouldest take the sword by a friend offered vnto thee in thy great necessitie, and seeke to sheath it in his bowels. Let vs therefore flye such monstrous ingratitude, and vse our gifts according to his good pleasure, let our learning, wit, and best cunning, be strained to further our own, & the sanctification of others: let our might power and courage, be bent for the strengthening, and the encouragement

ragement of the feeble, and faint-hearted, let our agility and aptnesse, be forced to a readinesse, vpon all occasions of doing good.

The fourth duty is, to submit our selues in all things, to the government of Gods Spirit, and not to sticke in our owne wayes, nor to followe the sway of our owne natures: for whom should we rather follow and be ruled by, then he, vpon whom we place our confidence, whom wee belecue to be the Leader into all truth, and our Guide. For if wee follow our owne thoughts, they will deceiue vs, *We cannot thinke a good thought*: It what we imagine to be best, we shall foulely erre; for *all the imaginations of mans heart are onely euill continually*. See what *Gehazi* gayned, when hee thought, by following his owne way, to get him great riches, and in the heart, condemned his Master *Elisha*, of folly and nicenesse, who was led by Gods Spirit, in refusing a gaine, for doing a myracle vpon *Naaman*. Looke vpon the misery, into which *Saul* the King brought himselfe, when hee thought to deale more wisely, in the matter of the Amalekites, then Gods Spirit by *Samuel* directed him: for, hee thought to please God well enough by Sacrifices, and to enrich himselfe also, by that vvhich God had appointed, to perish by the sword and fire. And no lesse foolish was *Achan*, and *Ananias* and *Saphyra*, to their smart, as their Histories doe declare: and *Salomon*, in taking many wiues, and contracting afinitye with most Princes for the encrease of his power, and establishing his peace. For, *Gehazi* is thus made a loathsome Leaper, *Saul* is turned out of his Kingdome, *Achan* and *Ananias* lose their liues, and *Salomon* almost tenne Tribes of his posterity. Let these examples therefore bee warnings vnto vs, that wee trust not to our owne inuentions, but goe out after the Spirit, speaking in the Word with *Abraham*, though vvee our selues know not vvhither. Euen as silly Orphans, vvhich know not how to buy and sell, and to deale in this wily world themselves, doe willingly submit themselves to some faithfull friend, that vndertakes this care for them.

4 Duty.
To submit
our selues
to Gods Spi-
rit.

2 Cor. 3. 5.

Gen. 6. 5.

2 King. 5.

1 Sam. 1. 5.

Iosh. 7.

Acts 5.

Heb. 11. 1.

Quest. 33. Which is the second part of your articles of faith, concerning the Church of God ?

Answ. The second part is, The holy Catholike Church, the Communion of Saints, the Forgiveness of sinnes, the Resurrection of the body, and the life everlasting.

Quest. 34. What learne you here to belecue, concerning Gods Church ?

Answ. Four things.

Quest. 35. Which is the first ?

Answ. First, I learne to belecue, that God hath a Church, consisting of a certayne number of true belecuers, of whom some be in Heauen, and some vpon earth, and that I my selfe am a member of the same.

To beleue
in the holy
Catholique
Church.

Explan. We are to prefix in our vnderstanding, I beleue, and so to confesse, I beleue the holy Catholike Church, &c. and not, I beleue in, as we say of God the Father, Sonne, and holy Ghost. For the meaning of the vvords then, it is fully set downe in the answer, viz. although I cannot see with the bodily eye, into the inuisible Church of God, consisting onely of true belecuers, yet I doe by faith firmly hold, that (as there is an outward and visible Church militant heere vpon earth, that is, a company of people outwardly called, by the sincere preaching of the Word, and further marked out by the right administration of the Sacraments amongst them) so there is such a Church, as is seene only by the eye of the Lord, inwardly called by the efficacy of the Spirit, part of which is already triumphant in heauen, and part here still in this world, the one sort being the Saints and faithfull departed, the other faithfull men and women yet liuing : And because I can no otherwise haue comfort in all this, I beleue to my further comfort, that I am a member of this visible Church, and of the same body with the godly in heauen.

1. For the grounds of this ; they are first to be brought, which testifie, that God hath a Church. 2. That this Church is a visible company called together, by the preaching of the Word, which is the Church before men. 3. That they yet onely

onely are the true Church before God, which are Beleeuers.
4. That no Church is to be beleeued in, that is, to be made the foundation of our faith; but onely to be beleeued, that is, to be acknowledged, and to be cleaued vnto, when it is found to be Gods Church, and to be obeyed in all things, wherein it obeyeth Iesus Christ the head of all.

First, that God hath a Church, is plain, from the often mentioning of the Church of God in the Scriptures. Great persecution is said to haue bin raised vp against the Church, in the Acts; and God is said, to haue giuen some to be Apostles, &c. *for the building up of his Church.* And in the Reuelation, there be seuen Epistles, directed to seuen severall Chuches, one to the Church at Ephesus, another to the Church at Laodicea, &c. This is so generally acknowledged, that it shall not need to bee further insisted in. But that this Church is a visible company called together, by the preaching of the Word, &c. these being the principall markes and signes, by which it is knowne amongst men, is somewhat contracted, yea, exploded by the Romanists, and other signes of vniuersality, antiquity, succession of Bishops, &c. substituted, and therefore, *aliquantulum operosius*, (as this Commentary vwill beare) to deale heerein. And first of all, the word *Ecclesia*, a Church, comming of *ἐκ* and *καλέω* in Greeke, that is, to call out, giueth great light herein, the Church being according to the signification of this Word, a people called forth out of the rest of the world, as the Apostle, not naming the Church at Rome, yet in effect callerh it, saying; *To you which are at Rome, called to be Saints*: now, if it be a people called out of the world, the best note whereby to know it, must needs be the voyce calling, which if it be the Talmud of the Iewes, it is a Synagogue of Christs enemies, if the Alchoron of *Mahomet*, it is an assembly of Saracens; if the Word of God corrupted by false interpretations in matter of faith, it is a Sect of Heretiques: But, if it be the pure Word of God, purely and sincerely preached, it is the Church of God. For, this hath euer beene a certaine note of Gods Church, and such as cannot deceiue. Thus hath it beene noted to be in the family of *Enoch*, that walked with God, *viz.* by obedience to his voyce;

1 Proofs.
That God
hath a
Church.
Acts 8.1.
Eph. 4. 12.
Reuel. 2. 3.

The true
marks of
the Church.

Rom. 1. 7.

Proofes of
the old Te-
stament.

and of *Noah*. For he did thus also walke with the Lord; and of *Abraham*, who went out at Gods Word from his Fathers house, and amongst his posterity, the Jewes, who at the word of the Lord, followed *Moses* and *Aaron* thorow the red sea, thorow the vvilderneffe, and the numberlesse turnings, by which they were directed from the land of *Ægypt*, vnto *Canaan*. And still vnder the new Testament, this was the infallible marke of Gods Church, first amongst the Apostles, vvho were called out frō others by the word of God, to follow the Lord Christ, then amongst other faithfull people, as they were added to the Church, they were called by the Word: witnesse that great vvorke of conuersion, vvrought by the Ministry of *Peter* at one Sermon, there were 3000. who, when they heard it, were seuered from the rest of the world, & added vnto the Church; & it is immediatly further noted, that *the Lord daily added vnto the Church such as should be saved*, viz. calling them, by the Sermons of his Apostles & Ministers. To proceed frō History, to the Doctrine of holy Scripture. Doth not the Prophet *Esay* teach the same thing? when he saith, *To the Law and to the Testimony, if they speake not according to this Word, it is because they haue no truth in them*, viz. When Seducers shall goe about to draw the to the seruice of Idols, & to follow South-sayers, and such as haue the spirit of Diuination, as in the 19. verse, they were still inseparably to stick to the Law of God, & not to follow them, which do otherwise: & the mark whereby to know these is, that *they spake not according to this word*, then the mark of Gods people, must needs be this word purely spoken, and taught amongst them. Againe, *S. Iohn* saith; *If there come any vnto you, & bring not this doctrine, receiue him not to house, neither bid him God speed*; And in the verse before, he twice nameth the doctrine of Christ; *He that continueth in the Doctrine of Christ, hath both the Father and the Sonne*. So that, if *Iohn* be made iudge of the Churches markes, the principall shall be the Word, the true doctrine taught there. And to the same effect speaketh *S. Paul*, *Though we, or an Angel from heauen, preach otherwise vnto you, then we haue preached, let him be accursed*: corrupt preaching is still made the mark of Seducers, and then on the contrary side, sincere Preaching cannot but be the

Acts 2. 41.

Verse 47.

Esay 8. 20.

Verse 19.

2 Iohn 10.

Verse 9.

Gal. 1. 8.

the marke of Gods people. What should I multiply more testimonies in this cate? Christ himselfe hath plainly taught the same with his disciples. For, to what else tend these words against the Pharises; *O hypocrites! Esaias Prophesied well of you, saying, In vaine doe they worship mee, teaching for doctrines mens precepts*: Doth he not condemne the Pharises for their false doctrine, to be a false Church? and what is this else, but to iustifie this, as a certaine mark of the true Church, viz. true doctrine, and teaching out of Gods holy word? and what hath been said of the word of God, the same is true also of the holy Sacraments, these rightly administred, are further certaine markes of the true Church; for these are the seales of Gods word, the signes of his couenant, wherby he binds himselfe to be our God, and receiues vs to be his people, and sure pledges of his loue towards vs, which we really haue, till wee come actually to be possessed of perfect holinesse, and glory with Christ, instead of which, these are here giuen vnto vs. The Sacraments of old, were Circumcision, and the Pasche, the Baptisme in the red Sea, the water flowing out of the rocke, &c. which the Apostle reckoneth vp, as markes of the Israelites, where he saith, that vnto them pertaines the couenants, *the giuing of the law, and the seruice of God, &c.* And more particularly, when he would describe the old Church visible, and the true Church of the Iewes, for example to the Church that then was, he sets it forth by these marks; *They all ate of the same spirituall meat, and dranke of the same spirituall drinke, for they dranke of the rocke that followed them.* And again, *They were all baptized in the Cloud, and in the Sea vnto Moses.* And in the Epistle to the Hebrews, comparing the first Tabernacle with the second, that is, the Church vnder the old Testament, with the Church vnder the new, hee makes the markes of that Church: *The Candlesticke, the Table, the Shew-bread, the golden pot with Manna, and Aarons Rod, Sacrifices, &c.* All Sacraments setting forth Iesus Christ. And more especially, at the first ordaining of Circumcision, and the Pasche, this is by the Lord assigned to bee the end of them, viz. to bee a signe and marke of his people. Of Circumcision, hee saith to Abraham, *This shall bee a signe of my Couenant vnto thee,*

Math. 15. 7.
Verse 9.

Rom. 9. 4.

1 Cor. 10. 2
Verse 4.
Verse 2.

Heb. 9. 3. 4.

Gen. 17. 11.

Exod. 13. 23

Verse 25.

*Proofes of
the New
Testament.*
Mar. 16. 16.

1 Pet. 3. 21.

Act. 2. 38.

Act. 8.

*Theod. li. 4.
cap. 12.
Atha. Apo-
log. ad Con-
stantin.
Socr. lib. 5.
c. 6. Basil.
exhort. ad
baptismum.
Naz. orat.
in bap.
Chrysost.
hom. 1. in
Act.
Greg. orat.
de non dis-
fer bap.*

that is, whereby all that would might know him and his posterity to be Gods people. Likewise of the Pasleouer; *The blood shall be a signe vpon the post of the doore*, by this Sacrament, the very Angell that came to destroy, should know where Gods people dwelt, and it was a perpetuall signe till Christs coming, for their children many generations after, must be still continually instructed herein. Now, vnder the New Testament, two others haue succeeded in the roome of these; Baptisme and the Supper of the Lord. Concerning Baptisme, the Lord saith, *Hee that beleuereth and is baptized, shall be saued*. Here Baptisme is made a marke of Beleeuers; and Saint Peter compareth Baptisme with Noahs Arke, which was easie to be knowne from other buildings, by the floating alone vpon the water, so is the Church by true Baptisme; and alwayes so soone as any imbraced the Word, the first marke of the Church, they are exhorted to this second, without delay; as the Jewes that were at Peters Sermon, when they were pricked in their hearts, and would know what they should doe; *Be baptized (saith he) in the name of the Lord Jesus for the remission of sinnes*. And this was the next thing that the Eunuch proceeded vnto, after hee had receiued the word, *What hinders me, (saith he) from being baptized?* It was the next thing done to *Cornelius*, to the Iaylor, and all others of whose conuersion wee reade in the holy Scriptures. It is true indeed, that after wards some famous men did delay their baptisme, vpon some sinister conceit, as is to be feared, that is, lest by sinning after baptisme, they should for euer bee cut off from being Gods people, though some other reasons haue beene alledged on their behalfe, as that *Constantine* the Great deferred his baptisme, that he might receiue it at the riuer Iordan, where Christ was baptized, as saith *Theodore*: and in the same delay did his sonnes follow him: *Constans* and *Constantius*, and *Valens*, and *Theodosius*, as hath *Ashanasius*, *Theodore*, and *Socrates*. And this was so common, that there were *Clinici*, and *Grabatari*, so called, who deferred vntill their last sicknesse; but this was euer misliked by the sincere Fathers, who therefore did often inueigh here-against, as *Basilins*, *Nazianzen*, *Chrysostome*, *Gregory of Nissen*, &c. Lastly,

for

for the Sacrament of the Lords Supper, the Apostle, makes it so certaine a marke of Gods Church, that when he would expresse the company of Gods people, of which they cannot be which partake of the table of deuils, he saith; *Yee cannot partake of the Lords table, and of the table of deuils, and cannot drinke the cup of the Lord, and the cup of deuils*: the reason is euident: for that the Lords table, is a marke or cognizance of Gods people; the deuils table, of the deuils: and not long after, speaking of corrupt partaking of the Lords Supper, when men came together in heart-burnings and contentions, hee saith; *Wee haue no such custome, nor yet the Church of God*, as who should say, that this is no marke of a true Church, which is noted, not onely by the creatures vsed in the Lords Supper, but by them rightly vsed, according to his appointment, as soone after he doth further alledge. And for this cause was it, that they went vnto the Lords table euery first day of the weeke, according to that of *S. Paul*; *Euery first day of the weeke, when yee are come together to breake bread, &c.* And this custome lasted long, as *Basilins* the great, and others doe testifie. And thus the true marks of the Church are manifest, without any suborning, or glosing, or wresting of sacred writings. But as for these of antiquity, visibilty, succession, consent, &c. If these shall passe for certaine and perpetuall markes, see what absurdities will follow hereupon.

First, the Church is only marked out vnto the learned, and to such as haue beene long exercised in Ecclesiasticall histories a long time, no simple person, or barbarous, can possibly come to the knowledge hereof; for how should these know such things, seeing that they depend vpon history, large, and much different in regard of the variety of writers, some affirming, some denying, some reporting this way, some that, the same things. Now the Church hath euer beene marked so, as that, (supposing the admittance of the written Word of God) it hath beene knowne to the simplest, though all writings of record made by man should haue beene burnt. Secondly, the primitiue Church in the Apostles dayes, & their successours must by this reckoning haue beene without any certaine marke whereby to be knowne, there being neither

*1 Cor. 10.
11.*

*1 Cor. 11.
16.*

Verse 23.

1 Cor. 16.

*Basil. Epist.
21.*

*Markes of
the Church
set downe,
by Roma-
nists refu-
ted.*

antiquity nor vniuersality, nor succession in those times, & the like might be said of *Abrahams* time, & *Moses*, and *Aarons*, &c. Thirdly, the Church of the Pharisees must haue bin the onely true Church of God in Christs time: for they only could plead antiquity, &c. they only could alledge the consent of their Elders, and succession of high Priests for many yeares. Whereas none of these absurdities will follow, if wee acknowledge the Word and Sacraments, the markes of Gods Church, the simple may know it as well as the learned, it is a marke common to the Apostles times & these, the Pharisees, & all heretiques are soone detected. Again, say that no such grosse things would follow here vpon, where haue you any testimonies for antiquity, &c. to be marks of Gods Church? I am sure that in the most worthy of credit, yee haue none at all: Whereas the Lord himselfe giues plentifull testimony in his word to the other marks, & the name of this very Creed, is an ancient monument of the Fathers, of the Churches consent hercin, *viz.* their calling it *Symbolon*, a badge or cognizance, as who should say, that the doctrine in this Symboll contained, is a certaine marke in them of whomseuer it is receiued of Gods Church. If any man shall yet sticke, because we doe not know who interpreteth the Scriptures truly, & receiues them according to the meaning of the holy Ghost, and so of the Sacraments. O let not this be any hindrance to our receiuing of the truth, because most are so vnripe in their vnderstanding: and so vnacquainted with Gods Spirit. For if we aske more vnderstanding to know this, the Lord will giue it vs, if we aske his Spirit to direct vs to his own meaning, he will giue it also. Moreover, we haue for helps this analogie or rule of faith to try the truth by, we haue the forme of Baptisme, and of administering the Lords Supper plainly set down; so that a discreet ordinary Christian may be sure, when they are rightly vsed, and when the faith is truly preached. We haue the burthen some traditions of men plainly condemned, the loue of Iewish or superstitious Ceremonies expressly censured, Idolaters, and Image-worshippers adiudged to the pit of Hell, workes in the case of iustification excluded, and grace magnified, him that seeketh to set vp himselfe aboue Gods, that is, Kings, and

Empe-

1am. 1.

Iohn 14.

Math. 15.

Gal. 3.

Gal. 5. 17.

Rom. 3.

Gal. 4.

Emperours pronounced Antichrist, outward things vilified,
 and spirituall seruice commended, will-worships disgraced,
 doers of works supererogatory pronounced vnprofitable ser-
 uants, persecutors detected as Woolues,&c. If this will not
 serue to resolu vs, but with *Thomas* we will stil be doubtful, let
 vs pray for some more special certificate, & the Lord sure will
 vouchsafe vs his speciali fauor, as he did *Thomas*, according to
 our infirmity. And let not weake Protestants be so vnstable,
 as to be carried away herewith, when they haue begun in the
 spirit, to end in the flesh, when they haue liued in the Church
 of God, by reuolting, to die out of the same. Many cauels
 more would be met withal, about the promise of Christs build-
 ing his Church, vpon the *Petra*, a rocke, of the constant re-
 maining of this Church, of his being present here alwayes to
 the end of the world to saue them from error, & to lead them
 into all truth, of telling the Church in the case of offence,
 which they say must needs therefore euer be visible: and on
 the contrary side, of the nouelty of our Church, our vnlaw-
 full ministry, & in detracting from the first reformers, &c. but
 I haue bin too long already for this brieft treatise, and there-
 fore will refer the reader to the learned writings of others,
 of this argument purposely, where hee shall finde them like
 chaffe blowne away, by the spirit of Gods truth: for that the
 rock, vpon which the Church is built, is not *Peter*, but *Christ*,
 for other foundation, *then Christ can no man lay*, *S. Paul* plain-
 ly teacheth: againe, his promise of the holy Ghost, and of be-
 ing present with his Church vnto the worlds end, proueth
 nothing for any particular place, but for the persons of true
 beleeuers, according to that, *When two or three are gathered
 together in my name, there am I in the midst of them*, & these shal
 not be suffered to fall, & lie in damnable heresies, but be led by
 the Spirit into all truth: & lastly his bidding: *Tell the Church*,
 proueth no more, but onely, that where the true Church of
 God is formally gouerned by excommunications, and other
 censures for sin: there obstinate, and otherwise incorrigible
 offenders, are to be complained of, and this discipline is to be
 exercised against them. For if it proueth the being of Gods
 true Church visible alwaies, it must also proue it in all places,
 else

2 Tim. 3.
 Mark 7.
 Ioh 4. 20.
 Math. 10.

1 Cor. 3. 11.

Objections
 answered.

else when any person is thus grieved, how shall wee come to the Church to complaine? and thus this rule shall remaine still vnperfect. For our ministry and Church, it is sufficiently iustified before, it much matters not, how lately the word began to be purely preached, and the Sacraments rightly administered, so that it now be so amongst vs, this maketh vs a lawfull ministry, and the true Church of God, against which our aduersaries may only barke; but not be able to vtter one word with reason: more specially for our ministry, howsoever perhaps wee might answere, that when an ordinary calling cannot be had, there is place for an extraordinary, yet we can truly maintaine that we can deriue canonically our ordination from the successours of the Apostles, as Master *Mason* hath learnedly declared.

Prooff.

*Beleeuers
onely the
true church*

Math. 13.

Math. 25.

Math. 7. 21.

Luk. 13. 25.

Eph. 4. 12.

Rom. 11. 20

Now it followeth to be proued, that they onely are the true Church before God, who are beleeuers. And this appeareth plainly: first, for that many of the visible Church are reprobates, and without part in Gods Kingdome, as our Saviour Christ teacheth by many parables, both of the sower that went forth to sow, some of his seede falling vpon the thorny ground, some vpon stony, and some vpon the high way, and so bringing forth no fruit; and in the parable of the draw-net, of the good corne, and the tares, of the Virgins, of the seruants with their talents, &c. all which tend to set forth the state of Gods Church to be such, as that therein there be many cast-awayes. Moreouer, he teacheth the same plainly, wherein he saith, *They shall cry, Lord, Lord, open vnto vs, wee haue prophesied in thy name, &c.* And in another place, *Thou hast eaten and drunke in our streets, and taught in our Synagogues, but I will say vnto you, depart from mee ye workers of iniquity.* Which being so, it must needs follow, that all the visible Church is not Gods true Church, but onely the company of true beleeuers. Secondly, this is further manifest, because faith onely setteth vs into Iesus Christ, and maketh vs members of his body, which onely is the true Church: for to this effect speaketh the Apostle: *They were broken off by vnbeliefe, and thou standest by faith, viz.* Ingrafted into the Oliue tree Iesus Christ, out of whom the Iewes were broken by vnbeliefe.

Faith

Gal. 3.

Eph. 2. 8.
Verse 19.
20. 21.

*The Church
to be beleue-
ued, and not
beleueued in.
Ieron part.
S. Epist. 41.
Non disci-
mus credo
in, sed cre-
do ecclesi-
am.
Rom. 1. 8.
A. 12. 5. 6.*

A. 2.

Ioh. 6. 68.

Faith onely maketh vs the children of *Abraham*, and heires by promise. Thirdly, the same appeareth from the description of the true Church to the Ephesians: which he calling them, and magnifying Gods mercy in calling them to this estate, he saith; *By grace ye are saved through faith in Iesus Christ*, and againe through him, *ye are Citizens with the Saints, and of the household of God, and are built upon the foundation of the Prophets and Apostles, Iesus Christ himselfe being the chiefe corner stone, in whom all the building coupled together, groweth to an holy Temple in the Lord.* Here faith onely is that, which makes vs grow to this Temple, and to bee thus neere vnto the Lord. No man therefore can beleene himselfe to bee a member of the true Church before God, by reason of any outward priuiledge, entring him into the visible company of Gods people, vlesse he be inwardly before God, through sauing faith made a member of the same. Fourthly, that the Church is onely to be beleened, that is, acknowledged, where it is found to be, and to be cleaued vnto: but not to be beleueued in, that is, to be made the foundation of our faith. This point, as it consisteth of seuerall members, so are they distinctly, and seuerally to be layd open. First, it is to be acknowledged, wherefoeuer it is found out by the markes before spoken of, thus the Church at Rome was once famous all over the world; and *Peter* endeauoured much, after that hee had once bene with *Cornelius* and the Gentiles; to bring the Church of the Iewes to acknowledge them to bee the Church of GOD also: and indeede, how otherwise can I say, *I beleene the Church?* Which is firmly to hold, and constantly to acknowledge it. Secondly, it is also to be cleaued vnto; for when the Church began first to flourish vnder the Gospell, it is said, *That God added vnto the Church daily such as should be saved*, he provided that they should be ioyned vnto the assemblies of his people; so that as *Peter* said vnto the Lord, *Whither should mee goe? thou hast the words of eternall life*: so saith every faithfull man and woman of his Spouse the Church; Eternall life is no where else to bee obtained: all the creatures out of the Arke perished, so doe all that keepe out of the Church. The word preached therefore, is by all to bee attended, the Sacraments

are

Cantic. I. 8

Reuel. 3. 3.

Jerom.
Damasius.Of the su-
premacie.
Con. Nice.
Can. 6.

are reuerently to be receiued, the assemblies of Gods people to be frequented. Thus the Lord directeth all his to doe in that mysticall song: *Get thee forth by the steps of the flockes, and feede their Kids by the tents of the Shepheards.* Thirdly, it is not to bee made the foundation of our faith, because so the spouse should be set in the roome of the Husband Christ, and because that so we might erre, and fall from true Christianitie, as any visible Church may doe, and many haue done. For the first, it was before shewed, that there can be none other foundation: for the next it is manifest, that the Church of the Iewes did often times erre, and chiefly, in crucifying the Lords *Messiah*. The Church of Galatia did erre so far, that the Apostle professeth himselfe to be afrayd that hee had laboured in vaine amongst them: hee was afrayd also of the Church of Rome for the same errour, which maketh him so long in prouing iustification by faith without the workes of the Law. The Church of Sardis was so farre gone, that the Lord saith, It had onely a name to be aliue, but was indeede, dead: and the Church of Laodicea was spiritually miserable, poore, blind & naked: and Ecclesiasticall History doth shew, that scarce any Church hath beene free, but at sometimes infected with heresie, which though it was not in former times noted in the Church of Rome; yet I take it, it could not be farre from Heresie, when the Head thereof, *Liberius*, subscribed vnto Arianisme, and *Honorius* vnto the errour of the Monothelites: when *Marcellinus* sacrificed to idols, and *Siluester* the second sold himselfe to the deuill, and became a Coniurer, and Negromancer. But say it vvas free a long time, doth that proue, that it must needs be so euer, nay, rather it is likely, that as other Churches had their time of infection formerly, so the Romanes turne came more lately. Againe, that the visible Church may fall into Heresie is plaine, because it hath sometimes made decrees, and afterwards the contrary hereunto, euen in matters of great moment. As about the Supremacy of Bishops: In the Councell of Nice it is decreed, That as the Bishop of Alexandria had. authoritie ouer all Egypt, Lybia, and Pentapolis: and the Romane Bishop, had the like custome for the Churches about him; so the Bishop

of

of Antioch, and of euery other Prouince should be supreme within his owne Diocesse: and the same thing is decreed in the Constantinopolitan Councell vnder *Theodosius* the Emperour, and in many more, and in the sixth African Councell, when the Bishop of Rome laboured for the supremacy of all, hee was discovered to falsifie the Councell of Nice for his purpose, by comparing the Copy which he had sent, with others, kept by the Patriarke of Constantinople, and of Alexandria, & so was reiected with disgrace, both *Zozimus*, *Boniface*, and *Siluester*, and it was decreed, that it should not be lawfull for any of Africa, or any other Prouince, hauing Metropolitans of their own to appeale to the Bishop of Rome. But first their owne Bishops; and Metropolitane, should haue the cause brought before them, then a Prouinciall Councell, and then a generall. And in the seventh African all Princelike supremacie is taken away from the highest Bishop. *Prima sedis episcopus non appelletur Princeps sacerdotum, aut summus Sacerdos, &c.* that is, as the Bishop of the first seat may not be called the Prince of Priests, or chiefe Priest, or such like: but onely the Bishop of the first seat. And according to these Councels some Roman Bishops themselves haue affirmed. *Iohn* the third hath left written, that, none ought to be called chiefe Priest, or vniuersall Bishop. *Clement* the 3. Bishop of Rome from *Peter*, (as they reckon) living in the dayes of *Iohn* the Apostle, wrote an Epistle vnto him with this superscription. *Clement to the Brother of the Lord, the Bishop of Bishops, governour of all the Churches of God, wheresoever they are founded by his providence:* Now if the Apostle as longest liuer of them all, were chiefe governour of all, as he acknowledged, he denieth his superiority any other in the world: that I may adde no more of the learned Fathers of the Church, that could not beare this high title in any, but the Antichrist; as in *Gregory* the great, Bishop of Rome, who affirmed, that the title of vniuersall Bishop agreed to none but either to Antichrist, or to his successor, &c. But the Bishop of Rome hath intruded vpon this title in degenerating times, in the Romane Councell called by *Boniface* the third, this thing was chieflly handled and decreed, that the Romane Bishop should be Pope, and Pontifex, that is chiefe Bishop,

Con. Constant. Can. 2

Con. Affric. 6.

Con. Affric. 7. Can. 6.

Hist. Mag. de Cen. 6. cap. 2. p. 4. 1

Clem. Epist. ad Iohan.

Greg. Epist. lib. 4. Epist. 32. 34. 36. 38. 39.

Anno 606.

shop, and haue full power to call, and to dissolue Councils, and to ratifie, or abolish things decreed by Council; through the fauour of vicked Phocas, vvho slew his Master *Mauritius* to obtaine the Empire, and being reprocued by the Bishop of Constantinople, preferred his aduersary the Bishop of Rome in this manner, vvho had a long time gaped after it. And this his priuledge vvvas after confirmed by *Pipin*, who was made King of France, his Master being depoted, and did this to gratifie the Bishop of Rome for this good office done vnto him. But his authority ouer Councils hath since againe been reuerfed, and he made subiect vnto them by the Council of *Constance*, and of *Basil*.

Againe, for free-will, you may see the contrary decrees of Councils before in the Treatise of mans corrupt estate; vnder the third question. For the worshipping of Images, it was the plaine decree of the Constantinopolitan Council vnder *Constantine Copronymus*, wherein were 338. Bishops; that if any man should presume to make the Image of God the Father, or of Christ, or of any Saint, he should be accursed.

Hist. Magd.
Cent. 8. c. 9.
pag. 550.
Of Images.

Hist. Magd.
Cent. 8. c. 9.
pag. 639.

Con. Trid.
Ses. 25. ca. 2.

And about forty yeeres after, viz. Anno 794. vnder *Charles* the Great, was a Council held at *Frankfurt*, wherein it was decreed, that, *It should be altogether estranged from the Christian faith, and held agreeable to the superstition of the Heathen, to worship and adore Images.* And with this, doth all antiquity consent. But contrariwise in the second Nicene Council, assembled by *Irene*, the Emprresse of Constantinople, (who wickedly and vnnaturally, put out her owne sonnes eyes, and draue him into banishment) it was decreed, that they should be vvorshipped; and more lately, in the Council of Trent order is taken, that the same Nicene decree, be of all men followed. The like might be shewed of the calling of Councils anciently by Emperours; but now by Popes of supream honour, which was wont to be giuen to Kings and Emperours, but now to Popes. Of Purgatory, the reall presence in the Sacrament, the adoration of the Host, vvorkes meritorious and supererogatory, of Monkery, and infinite ceremonies of which, nothing anciently, but now the vvorld is full of decrees hereabout.

But

But these contradictions already obserued, may suffice to shew, that the Roman Church it selfe is not free, but subiect to error & heresie, for contradictories cannot be both truths, therefore it must needs sometime onely haue bin in the truth, and sometime againe caried away with heresie. Lastly, this further appeareth, from the consideration of the manner, how things haue bin caried from time to time in the Church, viz. sometime according to the will of one Emperour, King, or Pope, and sometime of some few, and that not sincerely, but apparantly seeking themselues, & oftentimes to satisfie their malicious mindes. I should dwell too long here, if I should enter into a particular exemplification of this: it is so plaine to all that read of their proceedings, as that it cannot be denied. First, something hath bin conceiued by an higher power, then a Councell called, and his minde being divulged, they feare to appeare that be of a contrary opinion, or if they appeare, they are not admitted into the Councell, or through feare recanting, are receiued, & so it is proceeded to the matter propounded. Then a great shew is made, of calling vpon the spirit of truth for his assistance, but all is concluded, according as was before conceiued: and accordingly is taught in the Churches; and thus the people of God, vnder the pretext of Councils, is seduced. Which things being so, let the Reader iudge, whether the Church visible may not easily erre, seeing the fountaine, from whence things there held doe proceede, is thus troubled and filthy. Again, admit that freer Councils, which represent the Church, be called (which cannot be granted to haue bin in the Romane Church, certaine hundreds of yeares last past) yet who be they that make vp Councils, are they not men? that I may not say, men altogether intangled with voluptuous liuing, aspiring after nothing but honours & filthy lucre for the most part? and what assurance, I pray you, can we then haue that they cannot erre? yea, what feare may we not iustly haue, that they haue altogether erred? for if one, or some may, what more priuiledge can they haue altogether?

If it be said, that this is a doctrine tending to Atheisme; for if the church may err, there is no certainty of truth to be had: if no certainty of truth to bee had, then is there iust cause of suspicion

Obiect. I.

suspition giuen, that there is no certaine truth at all ; and then saith the Atheist, all is fabulous. I answere, that this consequence is most false : for though all the Churches visible in the world were in an error, yet there is certainty of truth to be had, *viz.* in the holy Scriptures, to which Gods people taking heed, may be saued from following *Baal*, with the seuen thousands in Israel in *Elijahs* time, who complained of the common reuolt of all, but himselve alone ; but was comforted with this, that the Lord had left vnto him seuen thousand, whose knees had not bowed to *Baal*, nor their mouthes kissed himselve. For thus taking heed vnto the holy writings of the Prophets. *S. Peter* commendeth them of his time, calling it a *sure word*, and a *light shining in a darke place*, and telling them *that they doe well* : and *S. Paul* would haue the Galatians not to regard the very Apostles, in comparison of the Gospel, which they had receiued, saying, *If we our selues, or an Angel from heauen, teach any otherwise, let him be accursed.*

If it be said further; All Heretikes do paint ouer their heresies with allegations out of the Scriptures, how therfore shall we know them? Can euery simple man barely by the Scriptures, discouer their craft, and keep himselve from their poyson? they are rather thus in the way of being peruerter, to their ineuitable damnation, as *S. Peter* teacheth. I answere, that this is a maruell, seeing *S. John* biddeth euery man try the spirits, *whether they be of God, or no* : and giueth a generall rule to know them by : and *S. Paul* saith, *Try all things, and cleaue to that which is good* : and the men of *Beræa* are commended, for searching the Scriptures, to finde, whether those things were so, which were taught them by chiefe pillars in the Church of God. What impudency then is it, to count this the high way of error? How did the people of God of olde, that had none but the Law, and the Testimony, with the help of Gods Priests, to direct them? What, were those of the Primitive church more slenderly appointed then we of these last times? Or is there any now superiour to the very Apostles, who submitted their teaching to the tryall of this rule? Let the Romanists then be ashamed of this shamefull aduancing their Pope, as infallible Iudge of all points of religion: for this

1 Kin. 19. 18

2 Pet. 1. 19.

Gal. 1. 8.

Obiect. 2.
The truth
knowne,
without the
Pope Iudge.

2 Pet. 3. 16.

1 Ioh. 4. 1.

1 Thes. 5.
11.

Acts 17. 11.

Esay 8. 20.

is indeed the way to Atheisme, the way to all error, when one Pope shall contradict another, or any shall fall into heresie, as they haue done, and yet be held for infallible.

Our rule is more certain, and neuer deceiueth, but when fickle-headed persons will wrest it to their owne wils, and not bring their conceits into subiection to it, which is *S. Peters* meaning. For here holdeth the promise of Christ, concerning the Spirit, to lead vs into all truth, viz. if with humble hearts (thinking that wee know nothing, as wee ought to know) we come to read and heare the word of God, and compare places more hard and obscure, with plaine and easie places, praying heartily in the name of Christ, to be directed aright, and no way belongeth to the Bishop of Rome, as head o the Church, as his flatterers vainly pretend.

If any man wil further object, that this cannot yet make any Church appeare to be a true Church to them that are without: For thus also the Roman Church wil rather be iustified; for that many points there held, different from vs, are plainly set downe, which without glossing, or paraphrasing, is not so in the Church of the Protestants. For example, *S. Iames* hath taught plainly; *We are not iustified by faith, without works*: It is not so of iustification by faith alone. Our Sauiour Christ hath said plainly, *This is my body*: but not so of the signe of his body. *S. Paul* hath said; *Worke out your saluation with feare and trembling*. *S. Iames* againe saith, *If any be sicke, let him be anoynted in the name of the Lord Iesus, &c.* and expresse mention is made of traditions, &c. I answer: It is good for the Roman Catholikes to deale herein, but with somelighter points of the religion, for feare (if they should proceed further to their grand doctrines, of Inuocation of Saints, of Image-worshipping, or worshipping the bread in the Sacrament, of withdrawing the Cup from the Laitie, of their Latine Seruice, and ridiculous ceremonies, and works of Supererrogation, &c.) of being altogether grauelled here. A man would not thinke, that they had the face to bring their stubble to the Scriptures without blushing; for if they haue one sentence of Scripture, in words speaking with them, we haue ten for the Protestants.

We haue an expresse command, forbidding Images, & their
K worship,

2 Cor. 8.

Obiect. 3.

Of points
maintained
by Papiſts
from plaine
Scriptures.
Iam. 2. 24.

Exod. 20. 4.

Deut. 4. 5.

Esa. 63. 16.

Rom. 1.

2 Cor. 3. 5.

Obiect. 4.
The Scriptures translated, Gods Word.

worship, and a further commentary here upon made by the Lord himselfe; *Take heed, for you saw no image in the day that the Lord spake unto you, &c.* against intocation of Saints, it is said; *Abraham knowes not of us, Isaac is ignorant of us,* and Angels and Saints hau. refused this honour: against the Popes suprema-
cie; They that are great among the Gentiles, haue dominion over them, but it shall not be so with you. Against the adoration of the Hoste, *They worshipped the creature, in stead of the Creator.* Against the merit of works; *We are unprofitable seruants, we haue done but our duty, When we haue done all.* Against free will; *We cannot thinke a good thought of our selues.* With infinite places more, of which very children are not ignorant. For the places by them alledged, they are but mere thewes. *James* must be compared with *Paul*, who is more large in the poynt of Iustification, and so his meaning will appeare, that we are iustified, that is, declared to be iust before men by our attentiu and vnpartiall workes, the rest are *eiusdem farinae*, easie to be answered, as no reader is ignorant. And therefore if the Scriptures be acknowledged the rule of truth, the Church wil soon be made manifest, euen to the vnconuerted.

If it be further objected, that plaine people cannot know, which be the Scriptures, because the languages wherein they were first written, is hidden from them; now there be diuers translations indeede, but much differing one from another, how then can they know the truth by the Scriptures?

I answer, this is a very silly shift indeed: for are not the Scriptures translated, the very scriptures of God, as well as the originals? If there be difference of translations, it is no more but as if the same history written in a strange tong should be told in English by diuers, some expressing it after one maner, some after another. Now for this little difference in words, no man I suppose, will say, that no certainty can be had of the truth of the thing told, by such as are vnskilfull of that tong; but that he may the rather perceiue the truth, because they all agree in the matter which they interpret: yet this is not the only thing that bringeth them to the knowledge of the truth, but to the first beginning of knowledge. As the people of *Samarita* were brought first to belecue in Christ by the report of the woman,

vvith

with whom he had talked, but afterwards they professed, that they did beleue, not because of her vvords, but for that *they had heard him themselves*: so they acknowledged the truth at the first, because they finde it so vvritten in translations, but afterwards, because they are certified by the Spirit, and their faith is not built vpon men, as the Church of Rome doth slanderously alledge, thus pulling themselves by the eare.

Ioh. 4. 41.

Obiect. 5.
The Familists and Brownists.

If it be still further objected, that this iustifieth those inordinate heady persons, the Brownists, Anabaptists, Familists, &c. for that in simplicity seeking for the truth in the Scriptures, they do find it to be the doctrine taught amongst the, & cannot find ours to be so. I answer, that they do fowly deceiue the world vnder the colour of simplicity, & religion: for that they seeke not the truth, but to bring the truth to the fauouring of their conceits, as may easily appeare to such, as shall obserue their insolent carriage and lewdnesse, which they follow, vnder the pretence of conscience. Moreover, as *Gamaliel* well noted, vnto the Councell gathered against the Apostles; *If this counsell, or this worke be of men, it will come to nought, but if it be of God, ye cannot destroy it.* So may it be said of them, If they were of God, they shold at some time or other, haue flourished; but in that their worke comes to nought, it is a signe, that it is of man. For they haue long troubled the world, and yet they are at this day almost none. As their fighting hath bin for shadowes, & about no substance, so haue the fantastical Enthusiasts themselves, as shadows vanished away. Lastly, if it be objected, that yet it will remain doubtfull, notwithstanding this rule of the holy Scriptures, vvwhether the Lutherans, or Calvinists so called, be the true Church of God: because they both propound vnto themselves, to find out the truth hereby: both are content thus to be brought to their triall, & both do almost flourish alike. I answer: That howsoeuer the Lutherans bee: grievous enemies vnto their brethren, especially some more harsh & hot-spirited amongst them, yet we do think so vvell of them, in regard of the points, wherein we consent together, as that we hold them to be the true Church of God also. The only thing that misleadeth the, is, that they are addicted too much, *Lutare in verba Magistr*; that is, to stick to *Luthers*

Acts 5. 38.

Obiect. 6.
Of Lutherans and Calvinists.

teaching, who no maruell, though he could not see to reforme all things himselfe alone, and so were overtaken with some small errorrs. If they be not so charitably affected vnto other reformed Churches, the Lord rectifie both their iudgements and affections in his good time.

1. *Duty.*
To frequent
the Word
preached.

1 Pet. 2. 2.

Now follow the Duties of this faith. The first is, diligently to frequent the preaching of Gods Word, and duly to read it: becaufe it is Gods voyce, whereby he calleth vs into the company of his people: it is that, whereby we must finde out his Church, it is that, by searching, whereof we must finde eternall life, as saith our Sauour. To this *S. Peter* exhorteth: *As new-borne babes desire the sincere milke of the word*; for this, the Bereans are commended, vnto this all are by the Prophets and Apostles vrged, as hath beene already shewed. Other writings without this, are but as pits, that will hold no water. Wherefore, as thou louest thine owne soule, suffer not thy mouth to be musled by any massing Priest, or thine eyes to be turned here from, for feare of seeing, as *Eue* did that, which may turne to thy destruction: nay, looke warily into this word, pray heartily that thine eyes may be opened to see the truth, lest by turning away, thou come to destruction, and know it not.

He that is in the truth, seeketh not to haue the mouthes of all others stopped, but is willing to let euery man speake: and so it will appeare the better, that the truth is with him. If there bee any then that cannot abide that others should bee heard but only themselves; what shall we think of these men but much more if they cannot abide their chiefe witnesse of which they bragge, to be heard speaking? Surely we will say their matter is naught, it cannot bee otherwise. And what shall wee thinke then of the Romanists which straightly tye their people from reading any Aduersaries vvritings, yea from the holy Scriptures, the chiefe witnesse of the truth: Their matter must needes be naught, and their workes euill, as our Sauour teacheth: *Hee that euill doeth hateth the light, neither commeth to the light, lest his deed should be reprobmed*: but he that doth truth, commeth to the light that his deeds may be made manifest, that they are wrought according to God.

Ioh 3. 20. 21

The

The second Duty is, to sticke inseparably to the Protestant Churches, as hauing the true and infallible markes of the Church of God, viz. the Word purely taught, and the Sacraments rightly administred; and to account all the faire shewes of the Church of Rome in the Antiquity, Vniuersality, &c. but as the whiting of Sepulchres, which inwardly are full of rottenesse and dead mens bones. For trees oftentimes seeme a farre off to be men, but come neerer and with better light, and they are soone discouered what they bee: So the Church of Rome, which is but a trunk or dead tree in respect of the liuing Church of God, may seeme the Church by this diuine light, if wee behold it thus a farre off: but come neerer, and bring the light of Gods holy Word, and it will appeare as it is, there being no page almost in the Scriptures, but some way depraued by their false interpretations: none of the Sacraments, but so loaden with their superstitious ceremonies, as that there is scarce any appearance of their first Institution. Wherefore, whatsoeuer it shall cost vs, though all our substance and liues, yet let vs remaine for euer seuered from the Church of Rome, and as *Philip* said vnto *Nathaniel* concerning the Messias, *Come and see*: so let vs come and see by the markes, the true Church of God, and hauing found it amongst the Protestants, though some be ready to thinke and say with *Nathaniel*: *Can any good thing come out of Nazareth?* Let vs lodge with it as the two Disciples did with Iesus, all our dayes.

The third Duty is, not to rest satisfied with an outward calling vnto the true Church visible, but to study & strue by attending vpon Gods ordinances to bee inwardly called, by being indued with a true faith, which is, to become a member of that, which is the onely Church before God. For he is not a Jew, that is one without and according to the Letter: but he that is one within, whose circumcision is of the heart: all outward things will stand a man in no stead, God may still notwithstanding all these, bee displeased with thee, and thou mayst proue a cast-away, as the Apostle speaketh by his owne example. Dost thou beleue therefore in word? beleue in heart, and in truth also. Dost thou make cleane the out-side?

2. Duty.
To cleane
constantly
to the Pro-
testant
Churches.

Ioh. 1. 40.

3. Duty.
To be in-
wardly cal-
led.
Rom. 2. 29.

1 Cor. 9. 27.

cleanse the inside also? Dost thou appeare to men to be a beleeuer? O prouide that thou mayst appeare such vnto the all-seeing eye of God?

4. Duty.
To knowe
the fundamen-
tall
points.

Rules of di-
rection, to
be kept from
errour.

The fourth duty is, to be wel acquainted with all doctrines of the foundation, and that by comparing things vvritten hereupon with the fountaine, the Word of God, and not to hang vpon any mans sleeue, lest if hee fall into the ditch, hee pull vs also after him. For euery visibie Church as hath been shewed, is subiect to erre: Let vs therefore onely follow the Church, as it followeth Christ Iesus. Take heed that in reading or hearing, thy mind be not forestalled with error: think nothing, conceiue nothing, know and resolue vpon nothing, vntill that thou findest it in the holy Scriptures. Whatsoever thou hast learned hence, walke still in humility, be not puffed vp aboute others. Pray hartily for the instruction of Gods Spirit, and with *Dauid* looke vp to the Lord, and say, *Lord open mine eyes, to see the wonders contained in thy Law.* And lastly, where the foundation is rightly layd, where the substance of Religion is held, separate not thy selfe for trifles, and by-matters: for as the Apostle saith of meats and drinks, that they neither commend vs, nor discommend vs before God: so is it of all outward things, they may be inconueniences; but the greater is, with *Peter*, to goe from the company of our fellow disciples: for this is a degree to the deniall of Christ himselfe, with the Israelites, to goe vp to fight against the enemy without *Moses* and the Arke, and ineuitably, to thrust our selues vpon horrible destruction.

Numb. 14.

Quest. 35. Which is the second thing that you learne to belecue, touching the Church?

Ans. Secondly, I learne to beleue, that Gods Church is holy, that is, sanctified, and washed by water, and the holy Ghost, and such as daily proceedeth in holinesse, vntill it come at the last, to be presented before God, without spot or wrinkle of sinne.

Explan. This thing is specially to be attended, as another notable marke of the Church of God; and lest any occasion of errour be taken by them that seeke occasion, the sense is first carefully to be opened, which is, 1. That the inuisible Church of

of God, *viz.* all true Beleeuers, are accepted for holy in Christ Iesus, at the very first act of their conuersion vnto the true faith, though before they were most vnclen by sin. 2. That they are all indued with actuall holnesse, through the operation of the holy Ghost, *viz.* with a constant hatred, and struing against all sinne, and vvith the loue of vertue and grace, and vvith an earnest study and care to grow herein. 3. That, as they vvich are recouering from any dangerous disease, that had brought them very low, grow euery day stronger, vntill they haue recouered their perfect heath and strength, and as children grow vp in stature, and in the lineaments of their body, till they come to bee perfect men: So doe true Beleeuers grow in holinesse, bringing forth dayly more fruits hereof, vntill that at the last in death, all vvickednesse be subdued, and they be in holinesse perfected, and so without spot, or vvrinkle presented before the Father. 4. That euery true visibie Church is holy also, *viz.* in regard of the best members thereof, though not in regard of the most, or greatest therein. 5. That howsoeuer the corruption of manners aboundeth, yet the doctrine remaineth holy, and pure, reproving these corruptions, and vrging to all holinesse of conuersation.

For the grounds of holy Scripture setting forth all this. First, that through faith all true Beleeuers are accepted for holy in Iesus Christ at the very instant of their conuersion: this appeareth plainly, because that faith iustificth, that is, makes a man iust, and holy: faith ingrafteth into Iesus Christ, and maketh vs partakers of his holinesse: faith maketh, that Christ dwelleth in our hearts. Againe, faith maketh vs to be the Sonnes of God; for, *to such as beleueed in his Name, he gave power to be the Sonnes of God*: it maketh vp the marriage betwixt Christ and vs, *that we become flesh of his flesh, and bone of his bone*. And what more can be said then, to proue the holinesse of true Beleeuers? vvill any man deny any thing in Christ to be holy? dare he say, that the sonnes of God are not holy? can it enter into his thought, that the place where Christ dwelleth is not holy? The Father imbraceth his Prodigall sonne at his very returne home vnto him? The Master

I. *Prooffe.*

Rom. 3. 28.

Rom. 11.

20.

Gal. 3. 17.

Ioh. 1. 13.

Eph. 5.

of the vineyard preferreth those, that were called at the last houre of the day : our Sauour Christ receiueth the penitent thiefe into Paradise the very day of his conuersion, shall wee not thinke then, that all these were holy, vvhich vvas, not through any holinesse of their owne, for they had done nothing, but through their faith in Christ, making his holinesse to be theirs?

2. *Prooffe.*

Secondly, that they are endued with actuall holinesse, the Apostle intimateth, when he saith to the Romans, that they vvere called to be Saints, and Saint *Peter*, vvhhen in praile of Gods Church, he saith, *Ye are a chosen generation, a royall Priest-hood, an holy nation, &c.* And againe to the Ephesians, *Ye are Citizens with the Saints.* And Saint *Iohn* saith, *He that hath this hope, purgeth himselfe, euen as hee is pure, that hath called him.* Moreouer, that all belecuers are thus, is plaine, because they haue one common calling to be Saints, whatsoeuer they shall plead at the last day, if this be wanting, if they be workers of iniquity, they shall be bidden : *Depart ye workers of iniquity, I know you not :* for this are the holy Apostles so diligent in stirring vp hereunto. *Doe all things, &c. That yee may bee blamelesse, and pure, and the Sonnes of God without rebuke. Haue your conuersation honest among the Gentiles, that they which shall speake euill of you, as of euill doers, may by your good workes glorifie God :* and it is the plaine sentence of the Scriptures. *Without holinesse no man shall see God :* Lastly, that this holinesse is a constant hatred and struing against sinne, and an vnfaigned loue of vertue, and endeauiouring thereafter ; and not onely an outward obseruation of holy duties ; nor yet on the contrary side, habituall righteousness, sufficient to iustifie vs before God. All this is also plainly taught, especially by Saint *Paul* in his owne example, he professeth of himselfe that he loued the good, and did strue after it, and that he hated the euill, and eschewed it, in such words, as if he would describe a man panting in his strife with most deadly enemies, and grieved that they should any whit ouermaster him, and therefore plucking vp his greatest courage, and vniting all his forces against them. And the same affections against sinne he sheweth to haue beene in the Galatians, where hee saith :

The

Rom. 17.

1 Pet. 2. 9.

Eph. 2. 9.

1 Ioh. 3. 3.

Math. 7. 22.

Phil. 2. 14.

15.

1 Pet. 2. 12.

Rom. 7.

The flesh fighteth against the spirit, and the spirit against the flesh, so that ye cannot doe those things that you would: and exhorteth all men to the like, saying, Take unto you the whole armour of God, that yee may be able to resist, &c.

Gal. 5. 17.

Eph. 6. 13.

More particularly that the holinesse of the faithfull is not onely an outward obseruation of holy duties (as some peruert it) but this earnest hearty endeauour against sinne, appeareth, because that this affected singular outward holinesse, (as being a meere Image to deceine the beholders) is reiected, and the endeauour of the heart only (as the substance) is accepted. The Lewes of old had otherwile beene holy enough, when they drew neere vnto the Lord, *With their lips, their hearts being farre away*: and the Phari'sees had beene the holiest of all, for their fastings, prayers, and almes: for their Sabbaths, and Synagogues, for their often washings, and outward deuotion: but they are condemned for most vaine, their seruice is so distasted, that they are bidden to bring no more oblations; they are challenged for their incense, new moones, and solemne assemblies. For not the hearers of the Word, but the doers are blessed; not the offerers vp of many prayers, but the secretly deuoute are rewarded; not the sacrificers, but the mercifull doe the will of God the Father. Againe, that our holinesse is not righteousness sufficient to iustifie vs before God, the Lord himseife affirmeth, when he saith, *If yee haue done all that ye can, ye haue done but your duty, ye are unprofitable seruants*; S. Paul hath spent many of his writings purposely here about, viz. to shew, that all such as seeke this way to be iustified, shall surely misse of their marke, let them colour it ouer how they will, alleadging our vniõ with Christ, so as that our actions are meritorious and perfect through him, I am sure that none of the Apostles doe giue him any limit vnto this doctrine. Paul notwithstanding his vniõ, acknowledgeth the imperfections of the flesh in him, and S. James saith, in many things, *We sinne all*, and S. Iohn, *If we say that we haue no sinne, we deceiue our selues, and the truth is not in vs.*

Esa. 29. 13.

Math. 6.
Esa. 1.

Math. 7.
Chap. 6.

Rom. 7. 18.
Ioh. 1. 8.

And if there be such a mixture of sinne with our holinesse, how can any member of Christ trust at all to his owne righteousness: Can he iustifie himselfe more then the very Apostles,

- 1 Cor. 11. 31. fles, and the excellent Christians of their times : nay, let him take heed rather lest by so doing he be cōdemned, seeing, that, *if we iudge our selues, we shall not be iudged*, and not if we iustifie our selues. Againe, that the faithfull are euer growing in holines, vntil that they come to be perfected in death, & then shall be presented without spot or wrinkle. Their growth is plainly taught in the Epistle to the Ephesians, vvhere speaking of Christ, it is said. *In whom all the building being coupled together groweth to an holy Temple in the Lord*, that is, as any building which becommeth fit for habitation, groweth neerer perfection euery day, till at the last it be fully finished ; so doth the Church of God. Wherefore wee are often remembred hereof by *Peter*, who saith, *Grow in Grace, and in the knowledge of Iesus Christ*, and where he exhorteth, *to desire the sincere milke of the Word that we may grow thereby* : and by *Paul*, saying, *Be renued in the spirit of your minde, and put off the old man, and put on the new*, that is, put him off more, and become more holy, and righteous : and againe, where he reproveth the Hebrews for their weakenesse, euen then, when by reason of the time, they might haue beene strong men in Christ ; to omit the Lords vpbraidings of his Disciples, for that hauing beene vvith him long, still they vnderstood not his parables, they were yet weake in faith, they had not yet growne in mortification of their fleshlinesse. Moreouer, that perfection is not attained till death, appeareth, because whilst we liue, we carry the flesh about with vs, by reason of which we cannot doe those things we would : vve are but like a bad writer, hauing his hand guided by a more skilful master, & this scholler notwithstanding is vnable to write a perfect faire hād, by reason of his owne vntowardnes : so the holiest of Gods children is short of perfection, by reason of the fleshes weaknesse, though they be guided by Gods spirit. And this they are not ashamed to confesse against themselves, Both *Paul*, *I strive*, saith he, *after the marke, not as though I had already attained it, &c.* and *Iames* and *Iohn*, as hath bin already shewed. But in death all imperfections vanish away, then shall they be presented without spot or wrinkle : for Christ therfore *gave himself for his church, that he might cleanse and sanctifie it, not hauing spot or wrinkle* : then
- Eph. 2. 20.
 2 Pet. 3. 18.
 1 Pet. 2. 2.
 Eph. 4. 24.
 Heb. 5.
 Gal. 5. 17.
 Phil. 3. 9.
 Eph. 5. 27.

the Bride is in her perfect beauty, in a vesture of gold of Ophir, with needle-works all glorious: she is then as a city, the paving of whose streetes is of gold, the walls of precious stones, all things most bright and shining: shee hath a siluer palace built upon her, *if she be a wall, if a doore, she is enclosed with boards of Cedar*: if shee be in any degree of true grace, shee is perfected and made happy. There is not need of an imaginary purgatory fire to purge them, Christs blood alone hath done it; his merits hide all their blemishes, and through him they are accounted worthy to enter immediately into Paradise, to receiue their peny of eternall glory, though they haue wrought but one houre of the day. If any perfection be ascribed to any in this life, it is meant onely of integrity, and vp-rightnes of heart, and not of a perfect degree of holinesse, and absolute fulfilling of the law in all things.

For the holinesse of Gods visible Church, that this is in regard of the best, not of the greatest therein, our Sauour *Christ* maketh it plaine in his comparisons, comparing the Church vnto ground, wherein corne is sowne, some falling in the hieway, some vpon thorny, some vpon stony grounds, there being for all these but one good ground; and vnto a field wherein is sowne both good corne, and tares by the enemy, which grow vp together, &c. now all this ground thus sowne, hath the name of corne ground, though the best of it only be corne. So is it with the Church, it is called holy by reason of the faithfull, not of the most or greatest therein, which are tares, or thornes, and briars comming vp amongst the corne. And this hath euer beene the state of the Church vnder the law. *They were all baptized vnto Moses, and did all eate of the same spirit, will meate; and did all drinke of the same spirit, will drinke, yet with many of them, was God displeased*: and vnder the Gospell, the Church of the Corinthians was troubled with incestuous persons, with branglers, and with drunkards; the Church of Galatia with false teachers, and many so inclined vnto them, that the Apostle feared, that he had spent his labour in vaine. The seuen Churches in Asia, named in the beginning of the Reuelation, had many bad members in them: and the same is true of all others before, and after them.

Psal. 45.

Reuel. 21.

Cantic. 6.9.

Math. 20.

Math. 13.

1 Cor. 10.

Lastly,

Math. 5.

Math. 10.

1 Cor. 11.

23.

1 Pet. 2. 2.

Deut. 13.

I. Duty.
To separate
from the
Church of
Rome.

1 Tim. 4. 3.

Campes.
Comitiss.
August. an.
30. Pigghius
Eccius.

Conc. Toñ. 1
Can. 7.

Lastly, for the holinesse of doctrine taught in the Church, this is so necessary, that wheresoeuer it is wanting, it is a certaine signe of a false Church, of a strumpet of Satan, and no Spouse of Christ. Euen as salt, when it hath lost his saueur, or a light hidden vnder a Bushell, is no light, no salt, good for any vse, but to be troden vnder foot of men: so is the goodliest Church corrupted in the substantiall of doctrine, it is no more worthy to be honoured as Christs Spouse, but to be spurned, and trampled vnder foot, as his most treacherous enemy. The teaching of the true Church, is Christ his owne teaching, according to that: *He that heareth you, heareth me.* And I haue receiued of the Lord, that vvhich I haue deliuered vnto you: *And as new borne babes desire the sincere milke of the Word,* not mixed, and corrupted with the poyson of false doctrine. Yea, whatsoeuer signes be shewed, and wonders done, the company of those that teach Idolatry, or any graund errorr fighting against Christs Kingdome, or villifying his precious blood, and mediation, is to be auoyded, it is a sure signe, that they are false prophets, wicked teachers.

For the duties of this faith. The first is, to make vs still to be more separated frō the church of Rome, for that she sheweth her selfe in this to bee a very strumpet, a false Church. Witnes her teaching, That it is vnlawfull for Priests to marry, howsoeuer vnable to containe, vvhē as the Apostle calleth this the doctrine of deuils forbidding to marry: Whence it commeth to passe, that in stead of holy Priests, she is full of filthy fornicators, and standeth to the iustifying of those abominations, teaching, that it is better for them to haue many vvhoores, then one vvife; that simple fornication is no more, then *aurem scalpere*, to scratch a mans eare. Wherefore without making any scruple, is whoredome publicly practised all ouer Italy, and infinite stewes are tolerated in Rome by the Pope, who taketh a yeerely pension of 30000. crownes therefore, which they call, *Lactis census*. Pope Clement would haue women common vpon this ground. By the order of nature, the vse of all things should be common. In a certaine Councell vnder Pope Leo the first, it was decreed, That hee which hath no vvife, but a Concubine in stead of a vvife, should

should not be expelled from the communion, if he were content onely with the coniunction of one woman, or concubine. And vpon this liberty giuen, it would offend all chaste eares, to heare the reports of their filthines in Rome, made by such as haue beene there. One saith, that being at Rome hee saw Prelates, and Priests take with them openly from the Churches common vvhores, and carry them in their Coaches to their houses, and gardens : and in the time of processions, that honest Matrons durst not come abroad for feare of them, laying in waite to take them. The same man further protesteth, that he can truly, and holily testifie, that in Italy and Germany hee found not siue Priests amongst an hundreth, which had contained themselves from the filthy company of vvhores. And why should this seeme strange, seeing the Popes themselves haue beene so beastly? *Innocens* the eight had sixteene bastards: *Pius* the fourth was so vile a leacher, as that in his old age he tooke things to prouoke lust, and so exceeded that hee died in the bosome of his strumpet, as his Epitaph doth witnesse. *Iohn* 13. set vp publique stewes, and being reproued by the Cardinals, hee cut off the priuities of one, the no'e of another, the hand of another, &c. till at the last hee was slaine in the bed of adultery, by her husband, whom he thus abused. Who so listeth may read more in *Platina*, and others writing of their liues.

*Elias Hafen
mulier hist.
Ordinis le-
uitici. c. 10.*

Cap. 7.

Balew.

But this may suffice, to make all true Christians, in stead of louing, to loath the Romane Church; whose innerrable Head being such, what shall we iudge of the tayle? If they shall say, that as great corruptions of manners are found amongst the Protestants also, our Apologie is, that it is the ennius man, which hath done this, there is no such corne sowne in the field of our Church, but wholsom, and holy, we abhorre these as the devils tares, and shame to defile our paper with vvritings patronizing these euils, as they doe: yea, wee say with the Apostle, *Abste, God forbid*, that such abominations should raigne in the Church of God.

The second Duty, is for euery man to study to bee holy, an hater of sinne, and a louer of vertue, to striue against all false wayes, and to endeauour after perfection of obedience,

*2. Duty.
To study to
be holy.*

ence,

Eph. 4.

ence, to walke in sincerity, and to banish Hypocrisie: seeing that all the true members of Gods Church are wont thus to doe. They are Saints, as hath bin said, they put off the old man with the lusts, and put on the new. This we doe all acknowledge, when wee confesse, *I beleene the holy Church*, but alas, how few doe accordingly? how is holinesse scorned? he that is not carried away with the streame of common impieties, but is carefull to haue a good conscience before God and man, shall be made a gazing stock and laughing stock. They say a yong Saint an old deuill, onely good fellowes, that defile themselves, with swilling, whoring, swearing and vanity, they are the men most generally esteemed in these miserable daies. The Lord then hath put a poore Church euen in the midst of his true visible Church, it is but a little flock, vpon which he will bestow the Kingdome. Wherefore let all such as loue this Kingdome, beware this broad way, and study for true holinesse, without which no man shall see God.

Heb. 11. 24.

3. Duty.
To renounce
confidence
in works
1 Cor. 1. 30.

The third Duty is, to renounce all confidence in our owne workes, and whatsoeuer we can doe, and to seeke for iustification, onely by the merits and obedience of the Lord Iesus Christ, *who is made vnto vs of God, iustification and redemption*. We must be holy, and exercised in holy and good works, that we may be members of the holy Church: but far be it from vs, to relie vpon our owne works or holinesse, for so we may seeke after righteousness with the Iewes, but not attaine it. We must haue the long white robes of Christs righteousness to couer vs, that we may be vnblameable, and without spot, before the Father, his blood washeth the Church, and sanctifieth it, that it may be presented without spot or wrinkle. Wherefore let not the flanders of Papists hinder vs, from following this rule, though they falsly charge vs with abrogating good works, whilst we seek to be iustified before God, by the righteousness of Christ alone: for, in so doing, we may boldly say with the Apostle, *Wee doe not disanull the Law, but establish the Law*, seeing wee teach the necessity of holy and good works.

4. Duty.
To bee con-
fident a-
gainst Pur-
gatory.

The fourth Duty is, to bee confident against the feare of Purgatory fire (wherewith the Papists teach, that we all must be

be purged, before that vve can enter into heauen, and that the torment hereof, exceedeth the pangs of any suffering in this world) because that by death the flesh is abolished in the faithfull, and perfect holinesse is attained, as hath beene already shewed. That fire is but mans inuention, to scarre fooles and babes, and to cony-catch them of a great part of their substance. Our Purgatory-fire, of which it is spoken in *S. Iames*, and in sundry other places of the Scripture, is affliction in this world, vvhich is, as the fining pot for siluer and golde; all other Purgatories were vnknown to the Prophets and Apostles, and to the Christians of former times, and therefore no cause is there, vvhich vve should feare them.

Quest. 36. Which is the third thing, that you learne to beleue, concerning the Church?

Ans. Thirdly, I learne to beleue, that Gods Church is Catholike, that is, consisting of persons of all sorts, scattered all ouer the world, and of all times and ages.

Expl. In this answer is fully laid open the meaning of the word *Catholike*, being a Greek word, it signifieth *Vniuersall*, & the church is here declared to be vniuersall. First, in regard of persons belonging to the Church, viz. men and women, of all sorts and conditions, hie & low, rich and poore, bond and free, princes and subiects, noble and ignoble, the Lord taketh some out of all these estates and degrees into his Kingdome: Secondly, in regard of places, the Church is dispersed East, West, North, and South, and not tied to any certaine place or places, neither to Ierusalem, nor to Rome, neither to Grecia; nor to Barbaria, but wheresoeuer the word of God taketh effect, there is the Church also: Thirdly, in regard of time, the Church was from the beginning, is now and shal be, throughout all ages, and in the end of this world, be crowned with eternitie, as the head thereof Christ Iesus is.

Secondly, for the proofes of these things. Nothing is more common in the Scriptures, then that all people, & all nations, shal come & worship the Lord, shal see the saluation of God, and haue ioy, light, and gladnesse, in stead of sorrow & heauines. And this was typically represented in *Noahs arke*, where-
into

*Esa cap.
40. &c.*

Ad: 10.

Leuit. 11.

Reuel. 7.

Acts 2. 5.

Math. 11.

Mark. 16.

1 Tim. 2. 1.

Vers. 3.

Vers. 4.

2 Pet. 9.

Math. 22.

Luke 3.

into entred the creatures of all sorts, foure footed beasts, and creeping things, feathered fowls, and all maner of cattell, both cleane and vncleane: Now the cleane of these, set forth the Iewes; and the vncleane, the Gentils, as was shewed vnto Peter; the cleane set forth the righteous and godly; the vncleane, the lewd & wicked, as the Lord would haue the Iewes vnderstand, when he forbad them to eat of the vncleane: the fethered fowles, and the more noble beasts, great and noble persons; the creeping things, the poore and needy; of all which, some were receiued into the Arke, and some are receiued into the Church; yea, the very vncleane wicked, when they repent.

Moreouer, in the book of the *Reuelation*, as some were sealed of euery Tribe of Israel, *Dan* only excepted, because of his Idolatry: so were some of all kinreds, nations, and tongues, which together made such a multitude, as could not be told. And this vniuersality of the Church, was noted to haue beene euen whilst the Temple stood: for, when the Holy ghost did wonderfully giue vtterance to the Apostles in all languages, some of all nations are said to haue beene there, Parthians, Medes, and Elamites, & the inhabitants of Mesopotamia, men of Cappadocia, Pontus, Asia, &c. *men fearing God*, which dwelt there for Religions sake. More particularly for persons belonging to the Church, the Lord doth both inuite all, when he saith, *Come vnto me, all ye that are weary and heavy laden, and I will refresh you*: and, *Goe preach the word to euery creature*. And by his Apostle Paul, saying; *Let prayers, and supplications, and giuing of thanks, be made for all men: for this is good and acceptable in the sight of God our Saviour, who would that all men should be saved, and come to the knowledge of the truth*: and Peter saying; *The Lord would haue no man to perish, but all men come to repentance*. Euen as he that inuiteth to a feast, is willing that all the guests which are bidden, should come and partake of his feast: onely if vworldly temptations hinder any, hee is wroth, and will destroy them, if they refuse to come, because of their profit, their pleasure, their security, &c. And the Lord doth receiue all such as come vnto him, whether they be Pharisees, Publicans, or common people, of what calling soeuer, bond or free, male or female, Iewe, or Grecian, or Barbarian, of what

what estate, sect, or sex soeuer, prodigall children, lost sheepe, notorious sinners, persecutors, and blasphemers. Secondly, for places, Christ saith, That neither at Ierusalem, nor at *Iacobs Well*, the Father shall be worshipped, but euery where, *true worshippers should worship him in spirit and truth*, that is, the Church should not betyed to this, or that place, but be vniuersally in all places: and *Peter* saith, *In euery nation he that feareth God, and worketh righteousness, is accepted with him*. And not to multiply more Texts of Scripture, we haue the places of Gods Church, euen in the Apostles times, particularly re-gistred.

At Ierusalem, in Cæsarea, Palestina, in Tyre, and Ptolomais: in Antioch of Syria, in Tharsus of Cilicia, in Mesopotamia, Ephesus, and Smyrna: amongst the Sardians, the Trallians, the Philadelphians, the Colossians: in Magnesia, Hierapolis, Pergamopolis, Troas: in Nicomedia, Phrygia, Mysia, Galatia, Ancyra: in Vicomanus, Pontus, Amastria, and Synope: amongst the Parthians, Medes, Persians, Hyrcans, Brachmans, Indians, Armenians, and Elamites: And in all the chiefe Countries of Africa, in Ægypt, Thebais, Marmarica, Cyrenaica, Numidia, Mauritania, Getulia, Libya, Æthiopia: in Alexandria, Carthage, the Ilands Pathmos, Creet, Gortyna, and Messana, a Citie of Sicily.

In Greece there were many famous Churches, amongst the Athenians, the Corinthians, the Lacedæmonians: in Achaia amongst the Philippians, and Thessalonians: in Laryssa, Thracia, Anchiolis, and Debelitis. In Illicum, in Dalmatia, in Croatia, in Cornithia, Vinclicia, Rhetia, Noricus, Laureacus, by Danubius. In Maguntia, Treniris, amongst the Tungrians, Agrippines, and Bardenickes. In Germany, Rome, Tirinus, Genua and Derdona. In France, at Vienna, Lugdune, &c. and amongst the Celts. In Spaine, at Compluto, and Tolledo: in Scotland, and England, amongst the Sarmatians, Dacians, and Scythians, and other barbarous people.

For the times of the Church, no age hath euer been without the Church of God, though sometimes it hath beene amongst a very fewe, and sometimes inuisible to the world.

Gal. 3. 28.
Luke 15.
1 Tim. 1. 12
Iohn 4. 20.
Acts 10. 35.

Countries where the Gospel hath beene receiued.
Euseb. Irem.
Nicephorus
Tertullian.
Vincentius
Lyrinens.
&c.

The Church in all ages descending from Adam.

At the first it was in *Adams* family, when *Abel* was slaine, (that God might not want a Church) hee sent *Seth* into the world. Afterwards it vvas in the family of *Noah*, then of *Abraham*, *Isaac*, *Jacob*, and of the Patriarkes, and their posterity, the Iewes, vnto whom few of other nations ioyned themselues, and so most were without the Church: and at the comming of the Gospell, it was amongst the Disciples, and followers of Christ, and afterwards in all Nations, as hath beene already shewed, of which, though many reuolted to Turcisme, and many were infected with the superstitions of Popery, or rather oppressed with the tyranny of the Papacie, yet some fewe still cleaued vnto the truth; and in these last times, the light brake forth againe out of darknesse, and the pure preaching of Gods word out of infinite corruptions, by false interpretations, blind traditions, and affected wrestings. The true church was inuisible in *Elias* his time, who thought that hee was remaining himselfe alone, vntill that the Lord had told him, that hee had left seuen thousands that had not bowed their knees to *Baal*, and whose mouthes had not kissed him: which the Apostle applieth also to his times, wherein the Iewes did so much oppose themselues against the proceedings of the Gospel, that they seemed to be all enemies to the truth; yet without doubt, hee saith, that there *is a remnant through the election of grace.*

And the same vvas the state of the Church, at the time of Christs apprehension and crucifying, all fled from him, one of the chiefe denied him, others plainly professed their distrust in him: and oftentimes since hath it beene brought to the same passe, through the tyranny of persecutors and Heretiques, and chiefly by the tyranny of the Romane Bishops, who, as they were giuen ouer to corruptions, together with their Churches in Italy, by their proud affection of an vniuersall dominion ouer all other Churches: so they haue euer enforced the same corruptions vpon others so strongly, as that few durst mutter against them; but some haue euer been endued with heroycall spirits to resist, and speake, and write against the same: by vvhose forwardnesse wee may gather, that there were many more in secret, in all times, which groaned

1 King. 19.
18.

Rom. 11. 5.

Luk. 24. 21.

ned vnder the burthen of Popish superstitions, and that *Luther*, & *Zwinglius*, were not the first, (as they would beare the world in hand, as though before them there were neuer any dissenting from the Church of Rome) but to lay downe briefly what we finde in Ecclesiasticall Histories. After that the foundations of a new Church vnder the Gospell, were laide by Christ and his Disciples, the stormes and billowes of persecution arose, and continued vnder the raigne of many Heathen Emperours, for the space of three hundred yeeres and vpward: by all which, though it was brought vnder, and much hazarded of drowning, yet it was onely drenched, and by the good Emperour *Constantine* the Great, repaired, and much refreshed. Yet this was but a calme for a season, for in his sonnes time, *Arianisme* was set a broach, and caused almost as great troubles, as in the time of Heathenisme: the Orthodox, notwithstanding, claue still to the truth, and manfully endured all the brunts of this long lasting storme, though it vvas at times, more then two hundred yeeres.

After this, the *Monothelits*, and *Nestorian Heretiques* lifted vp their heads, and hauing higher powers on their sides, did not a little by their persecutions trouble the Church of God. After these things, about the yeere 800. the worshipping of Images began to be set vp by a wicked Emperesse, *Irene* of Constantinople, against which, *Gregory* opposed himselfe allowing the vse of Images, but not the adoration, nor praying before them, and the Diuines vnder *Charles* the Great. But before this, the Church of Rome hauing aduanced it selfe by the meanes of *Phocas* (vvho of a common souldiour, came to the Empire of Constantinople; by murdering his Master *Mauritius*, the lawfull Emperour, his wife and children) laboured much with superstitious ceremonies, and strove to conforme all other Churches hereunto.

For this cause, anno 617. *Columbanus* and *Gallus* were sent forth with the authority of the Roman Bishop, to set vp their ceremonies in all places: but were in all likelyhood then preuented; for two Councils vvhereupon assembled, the

Auent. An-
na'sum Ba-
ierum, lib.
 3. *Author*
vita Eusta-
tii in 3.
tom. operum
Beda.
Beda Vin-
cent Bala-
us Ioan.
Mayer.
Bed. li. 3.
e. 25. lib. 4.
ca. 4. Episc.
Lindisfar-
mensis.
Auent. li. 3.
Annal. &c.

Hist. Magd.
Cent. 8. c. 10

Cent. 9. c. 10.
Balam Tri-
thoum.

Auentin.
Reginol.
lib. 2.

out in Bauaria, against the ceremonies of *Columbanus* and *Gal-*
lus; the other in Mariscon, vnder King *Lotharius*, of both
 which the bare titles onely remaine, the matter is suppressed,
 because that would haue beene too great an euidence against
 them. Not long after *Ardannus* Bishop of Northumberland,
 vnder King *Osmodius*, opposed himselfe against the same, al-
 ledging, that the grieuous things of the law, the burthens of
 the Pharisees were not to be propounded to the people. *Anno*
670. *Colmanus* another Bishop stoutly resisted the shauing
 of Priests, and other foolish ceremonies, that were vrged:
 but the King taking against him, he preuailed not, and there-
 fore went from his Bishoprick into Scotland, with those that
 tooke part with him. The like resistance had his Predecessor
Fannanus made before.

Afterwards, *anno 714.* when *Boniface*, who was called the
 Apostle of the Germans, was sent of *Gregory* the second, for
 the like purpose, of establishing Romish ceremonies, he was
 resisted by *Adelbertus Gallus*, *Clemens Scotus*, *Sampson Scotus*,
Virgilius, and *Sidorius*, learned men, who could not endure
 the ceremonies vrged about the Sacrament of the Lords Sup-
 per and Baptisme, but they vvere oppressed by the Popes
 authority, viz. *Gregory* the second, *Gregory* the third, and *Za-*
chary. *Anno 774.* *Egila*, a Bishop in Spaine (who before, had
 much reuerenced the Bishop of Rome) afterwards vnderstan-
 ding that his traditions depended not vpon Gods Word,
 hee contemned them, for vvhich cause hee stirred vp other
 Spanish Bishops against the said *Egila.* *Anno 899.* there
 was one *Claudius*, who had beene a Priest in the Court of
Charles the Great, which taught the same doctrine that *Lu-*
ther afterwards did, inueighing against the imagery, and su-
 perstition of those times. *Anno 841.* *Berram* a Priest in
 France, who was greatly esteemed by *Charles*, the brother of
 King *Lotharius*, taught that the body of Christ was not really
 present in the Sacrament, but is by faith receiued. *Anno 847.*
Thergandus Bishop of Treuiris, inueighed grieuouly against
 Pope *Nicolas*, hee called the Pope Antichrist, and a Wolfe,
 saying, *Cum sis seruus seruorum, Dominus Dominantium esse con-*
sendis. When as thou art by profession a seruant of seruants, thou
 strinest

stricest to be a Lord of Lords. Hee called Rome Babylon. Being called to Rome, together with *Guthierius*, he was excommunicated, vnheard, and after slaine. *Anno 859.* *S. Udalricke*, Bishop of Augusta, held, that the Roman Bishop might erre, and proued learnedly by sundry arguments, that it was lawfull for Priests to marry. *Anno 1054.* *Berengarius*, a learned man, had many followers, who stoutly maintained, that the body of Christ was not really in the Sacrament. *Anno 1071.* *Lanfranke*, Arch-Bishop of Canterbury, is said to haue corrected the writings of the Fathers, according to the Catholique Faith, whence it must needs follow, that the Church was then gone from the purity of the Fathers times, which was noted by some, but to blinde their eyes this correction was made.

Guthierius
Bishop of
Callens.
Hist. Mag.
Cens. 9. c. 1.

Hist. Mag.
de. Cens.
11. cap. 10.

In the Epistle of *Anselme*, there is a forme of visiting the sicke, prescribed in this manner: The Priest should say: Thou confessest, that thou hast liued so ill, that thou hast deserued Hell: The sicke answers; Yea: Dost thou repent thee of these things? He answers; Yea: Dost thou belecue, that the Lord Iesus Christ dyed for thee? Hee answers; Yea: Dost thou giue him thanks? Hee answers; Yea: Dost thou beleue that thou canst not be saued, but by his death? Hee answers; Yea. Goe to therefore while thy soule is in thee, put thy whole trust in this death, trust in no other thing, commit thy selfe wholly to this death, with this couer thy selfe all ouer, winde vp thy selfe all ouer in this death. Whence it appeares, that according to the present doctrine of our Church, it was held then, and that meritorious workes wrought by men, vvere in no request, for Iustification, and saluation. *Anno 1110.* *Florentinus*, a Bishop auouched that Antichrist was then borne, for which he was called to account by *Paschalis* the second, and suppressed. *Anno 1135.* one *Francis*, an Abbot maintained, That Christs body was not really in the Sacrament. *An. 1110* *Pet. de Beuis*, a Priest, & *Henry* a Monke in France, taught, That the body and blood of Christ, were not offered in the Masse, neither that it was a sacrifice made for the saluation of soules, that Altars were to be destroyed, that the substances in the Sacrament were not altered, that sa-

Hist. Magd.
Cens. 11. c. 6

3 Anselme
was a Lu-
theran.

Platina
Blondas.
Hist. Magd.
Cens. 12. c. 5

Cent. 12. c. 9

Bernard's
vita.Hist. Magd.
Cent. 13. c. 2Summa
Conc. &
Paribolo-
mao Ga-
ranza col-
lecta.Cone. fol.
415.

crifices, and Masses, and Prayers, and Almes, &c. being made for the dead, were fooleries and profited not; that Priests and Monkes were rather to marry then to burne; that Crosses were not to be reuerenced; that the Canonickall Scriptures were onely to be beleueed, and that the writings of the Fathers haue not equall authority; and of these, the one was burned, the other hardly escaped. *Anno* 1190. *Bernard*, a learned Father, though he was not so sound, through the iniquity of the times in all things, yet in the case of Iustification, he speaketh like a Protestant, when being in danger of his life, he said, *I am not worthy, I confesse, neither can I by mine owne merits obtaine the kingdome of heauen: but my Lord obtaining it by a double right, viz. of inheriuance, and by the merit of his passion, being content with the one himselfe, he bestoweth the other vpon me.* *Anno* 1220. one *William* a Goldsmith said, that Rome was Babylon, and the Pope Antichrist, and was therefore burned. *An.* 1250. *Gulielmus de sancto Amore*, was banisht for an hereticke, and his bookes burnt. *Robert Grosset*, Bishop of Lincolne, a zealous opposer of Papall tyranny, should haue had his bones digged vp & burnt, but that the Pope being terrified in a dreame, desisted from this his enterprise. *Anno* 1260. one *Lawrence*, an Englishman had his bones burnt, after that they were taken out of the graue, *Anno.* 1350. there were many sincere teachers, specially *Iohan. de rupe Scissa.* *An.* 1360. *Armachanus*, an Archbishop in Ireland; *An.* 1370. *Iohn Wickcliffe* disputed openly at Oxenford, and was defended by King *Edward* the third, and the Nobles, against the Pope.

The points maintained by him, were; That the materiall substance of Bread and Wine remained in the Sacrament: That outward confession to the Priest was superfluous, and vnprofitable: That if any man giueth almes to the idle Friers, he is excommunicate: That hee which entreth into any such Order, is made more foolish and vnfit to obserue Gods Commandements: That the Church of Rome is a Synagogue of Sathan; neither is the Pope the Vicar of Christ: That it is a foolish thing to beleuee the Popes Indulgences, &c. *Anno* 1410. *Iohn Hus* and *Ierome* of Prague, were famous in Bohemia: The sayd *Husse* began first with reading the vvritings

tings of *Wickliffe*, and defended these things vnto the death : That *Peter* neither was, nor is the head of the Church : That the Ropes dignity came from *Cesar*, and that his institution, and perfection flowed from *Cesar*, that they had done vniustly, that condemned the Articles of *Wickliffe*, &c. And an hundredth yeares after, as hee had foretold, came *Lusher* : for hee had said, that they might indeed burne the Goose, which the name *Husse* signified, but within an hundredth yeares such a smell should arise out of her feathers, as all Italy should not be able to put downe, for a remembrance whereof, these words were written in certaine coyne, which remaineth with *Husses* Image. *Post cent. annos Deo, mihi que sunt responsuri: After an hundredth yeares they shall answer to God and to me.*

And thus haue I led thee along (Christian Reader): thorow-out all ages, giuing thee a little view of the disposition of former times, by which thou maist stop the mouthes of slanderous Papiſts, cauilling at our Religion as too new, and but of yesterday: when as in very truth, the maine things wherein they differ from vs, *viz.* ridiculous ceremonies, Idolatrous imagery, Popish supremacy, and abuses about the Sacrament, &c. could neuer haue approbation from all, but partly feare of the Pope his tyranny, and partly the mutability of the most being apt to follow great ones (according to that, *Regis ad exemplar, &c. After the Kings example all the world is framed*) first made these abuses common, and in proceſſe of time to be held the very religion of the Catholike Church of God: well affected, and sincere persons in the meane time seeing into these abominations, and according to their slender power fighting against them.

Now follow the Duties of this faith. The first, is to praise and extoll the Lords mercy, who without respect of forme or beauty, of wealth or portion, of quality or condition, of Countrey or Nation, is pleased to espouse vs vnto himselfe in spirituall marriage, and to endow vs with his heauenly Kingdome. Vs, I say, in speciall this nation and Church of England, which God of his mercy hath vouchsafed to call, not onely out of the vtter darknesse of Paganisme of old, but also out of the dregges of Romish superstition of latter yeares.

1. Duty.
To praise
Gods mercy
for exclud-
ing none
out of the
Church.

Euen as *Hester* was more pleasing to King *Ahasuerus* then all the virgins, that were brought in vnto him : so should wee be to the King of Kings more then all which bee out of the Church, whether Turkes, Iewes, Papists, or other Infidels, and heretiques. If there bee any amongst them zealous for their superstitions, deuout, charitable, iust and true in their dealings, much more should wee all be such, that wee may please him, the beames of whose grace haue beene more shed vpon vs. But it being farre otherwise with most amongst vs, with what face shall wee looke vpon him? when he shall call to a reckoning, where shall our place be found? verily, as it was said of the Sodomites, they shall rise vp against such, and condemne them, idolatrous and heathen men shall rise vp against them, and condemne them.

3. Duty.
Not so be
discouraged
because wee
are poore.

The second Duty is, not to be discouraged from coming to the Lord, because we are grieuous sinners, or poore or base of condition, and thus without all likelihood of attaining to so great dignity, for the company which he receiue th be of all sorts, as well poore as rich, as well sinners as righteous, as well low and base ones, as high and noble. Persecuting *Saul* is as well accepted amongst the Disciples, as preaching *Peter*; the poore Publicans and sinners, as iust *Zachary*, and rich *Joseph*; *Mary* possessed with devils, as *John Baptist* indued with the holy Ghost; the Prodigall spendthrift sonne, as the stayed good husband, that neuer brake his Fathers commaund. Wherefore let vs all come boldly to the throne of grace, that we may finde helpe in time of neede. If a great feast were made, from which none should bee excluded, neither ragged nor rude ones, neither lame nor blinde, neither leproous nor loathsome, how would all that neede, come flocking therevnto? How much more then should vee thrust into the Church of God, and take his Kingdome by violence, seeing he hath set the gates open to vs all, how loathsome soeuer we are by reason of our sins, so that wee may come, not to a full feast for one meale, but to be fed so, as that wee shall neuer hunger any more, to be watered so with the water of life, as that we shall neuer thirst any more. But let not impudent and hard-hearted sinners herewith, as with fig leaues couer their filthy

Heb. 4. 16.

filthy nakednes, let not prophane ones, whose liues are a trade of sinning, apply this as a cloake to hide their vlcerous sores o sinne, making them the more to putrifie. For it is Physick onely for the sicke, it is a medicine onely for the wounded, groaning vnder the burthen of their sinnes.

Math. 17.

The third Duty is to be like affected, and to pray alike for Gods Church in France, in Germany, in Denmark, in Grecia, in Sweida, and wheresoeuer else, as well as for our selues, and neere neighbours, because the mystical body, of which we are members, is in all these places also; yea, in all places scattered thorow the world: and wheresoeuer it be, yet it is all but one body, one holy Catholique Church; vvee are to pray then as heartily for the weakening, and rooting out of the Popish heresie from amongst the French, and the setting ouer them sincere Gouvernours, as in the like case vvee vould doe for our selues: vvee are to grieue as much for the Churches in Hungary, and Transyluania so spoyled by the Turke, as if it were our owne case. For in the body, if one member be grieued, all are grieued with it; and so on the contrary side, in like manner ought we to haue a fellow-feeling of one anothers ioy and misery, though in places farre distant one from another.

3. Duty.
To pray for
the Church
in all places:

Rom. 12.

The fourth Duty is, not to be driuen from our hold for the antiquity of our Religion, by any Popish forces; seeing it is most true, that our Church is also Catholique for time, that is of all times, and ages, & that of the Church of Rome hath bin meerey forced vpon the world, and in continuance of time for want of knowledge of the Better, came to be esteemed for the truth, as Mahumetisme is amongst the multitude vnder the Turkish dominions. No age, as we haue seene, hath beene without some witnesses hereof, and no doubt but there were many more, but who was there then to register such things? Wherefore let vs not wauer in our faith, but maintaine it to the death, seeing that, vvhich the Romanists make their greatest strength, viz. antiquity, is strongest for vs. If others euen in the darknesse of Popery, hauing but a little dim light, did follow it, though left alone, and through many dangers: let vs much more walke euer in our cleare light, hauing many companions, and all encouragements.

4. Duty.
Not to bee
troubled at
antiquity
pretended
by Roma-
nists.

Let vs not loue darknesse more then the light, as many doe, lest turning vnto it, I meane, to Popery againe, it turne to our condemnation.

Quest. 37. How may a man know certainly, where this Church of God is ?

Ans. By these two speciall markes, viz. holinesse taught and professed, and antiquity, When both goe together.

Quest. 38. Is not the Church of Rome then the true Church of God, seeing it exceeds in holinesse, and is most ancient ?

Ans. No, it was a true Church indeed in the Apostles times, and many yeares after, but now it is neither holy (for great uncleannesse is there maintained) nor ancient, for the ancient Religion, being defaced with a new Religion, and so a new Church is started up there.

Quest. 39. Where then may wee finde the true Church ?

Ans. In England, and all other places, where these corruptions are done away, and Religion is restored to the first purity.

Quest. 40. How can this be, seeing the Religion of these places, is, but as it was of yesterday, and neuer heard of before *Luther* and *Caluin* ?

Ans. This is a meere slander, for there hath neuer bin any age, since the Apostles, wherein there haue not beene some, which haue stood to the maintenance hereof, and against Romish corruptions.

Quest. 41. How happened it then, that the Church of Rome still euer preuailed, and was accounted of all the world for Christs true Church, and these oppugners were neuer of any esteeme ?

Ans. By the greatnesse, and tyrannie of the Romane Bishops, whose chiefe care it hath beene almost euer since Constantines time to magnifie their owne Church and themselves, and to suppress their aduersaries.

Quest. 42. But, is it possible, that the Romane Church hauing beene once a true Church, should fall, seeing

seeing God hath promised his Spirit vnto his Church, to be alwayes present to lead it into all truth :

Answ. The Lord tyeth not his spirit hereby to any place, for then the famous Churches of Asia, long since collapsed, should still haue bene true Churches, but the Spirit is alwayes present to the faithfull in all places of the World.

Expl. All these questions are before resolued in the opening and confirming of the ninth article, only I haue thought it necessary to insert them here, for the better vnderstanding of such, as cannot so well conceiue of a continued discourse. Let the Reader therefore seeke aboue, and he shall finde all these things more fully laid open, by arguments, and reasons, by Scriptures, Histories, and obseruations. It is time now to proceed to the tenth Article, setting downe the fourth thing to be beleueed concerning the Church.

Quest. 43. Which is the fourth thing, which you learne to beleue concerning the Church ?

Answ. Fourthly, I learne to beleue, that there be certaine speciall benefits belonging to the Church, and to euery true member thereof, viz. The Communion of Saints, the forgiuenesse of sins, the Resurrection of the body, and the life euerlasting.

Quest. 44. What meane you by the Communion of Saints ?

Answ. That holy and sweet fellowship, which all the members of Christs Church haue one with another ; as they make all but one body in Christ, so communicating of all good things vnto one another, whether Spirituall or Temporall, as their mutuall necessities doe require.

Expl. After the description of the true Church of God by the marks, here followeth the comfortable and blessed estate therof set down in these priuiledges: *The communion of Saints, &c.* that no man may thinke it lost labour, either to seeke out the true Church, or to endeaour to ioyne himselfe vnto the same. For the meaning of this first priuiledge : *The communion of Saints*, is as much in effect, as their common vnion vnto Christ their head, and through him vnto God the Father, and of one vnto another, euen as there is an vnion betwixt members of

of the same body, which Vnion stretcheth not onely to the Church militant, howsoever dispersed, but euen to the church triumphant also, and the Saints in heauen. So that first in beleeuing the communion of Saints. I do hold and acknowledge that none in the world of what company or degree soeuer, are so highly aduanced, and so happy for the fellowship, into the order of which they are ioyned as the Saints are, as they which are of the company of Gods Church and people; because that they may happily be ioyned to men famous vpon earth, but these are ioyned to the holy ones placed in heauen; they may be ioyned to Princes and great men vpon earth, but these are ioyned to the King of Kings, to the greatest both in earth, and in heauen. Secondly, the communion of Saints, is as much, as their communicating with their head *Iesus Christ*, and with one another, whereby Christs merits and righteousness are made common vnto them, and their sins and miseries vnto him: and their prayers, fastings and deuotions are made common vnto one another, not onely among the liuing, but euen among the dead, and the Saints departed also; and lastly, whereby temporall, and outward things of this life are made common vnto them, through Christ, who is heire of all things, so as that they onely haue true right and title before God vnto earthly things. I doe then in the second place here acknowledge, and beleue that no small good comes of this communion, but such as the world cannot afford; for my sins are laid vpon Christ, & his righteousness serueth to cloath me; if I be in misery, he is not without sense & feeling thereof, but what is done against me, he accounts it as done against himselfe. Moreouer the continuall, and daily prayers of all good people ascend vp for me; if I be afflicted, they grieve; if in welfare, they ioy; yea, the Saints in heauen cry to God for the shortning of our dayes of misery. Lastly, though mine estate be neuer so poore in this world, yet I am richer then many, that haue great possessions, they being vsurpers, but I hauing right vnto my poore cloaths, and slender diet, and vnto more, as God shall be pleased to send it me: and if I be rich, I communicate vnto the necessities of Gods children, and thus prouide me riches that shall neuer perish, or be lost.

For the proove of these things, and first of the vnion of the Saints with Christ Iesus. This benefit the Lord himself prayeth for, saying, of all such as should belecue in his name: *I pray O Father, that they all may be one, as thou art in me, and I in thee, that they may be also in vs.* And as he prayed for it, so he hath by a spirituall marriage of his Church vnto himselfe effected it, for which cause the Apostle is bold to say, that as the wife is one flesh with the husband, so *wee are of his flesh, and of his bones*: and that the Saints are the building, and *Christ Iesus the chiefe corner stone*: and that, as imps are ingrafted into an Oliue tree, so are we into Christ, with many like comparisous setting forth this vnion. And that we might be able the better to apprehend it, he tooke our nature to the God-head in his incarnation, and propounds himselfe wholly to be taken into vs in his last Supper. Secondly, for our vnion with one another: it is set forth by the members of a body, by the parts of an house, by the branches of a vine, & by the spouse of an honest husband, which is one only: so are the Saints but one body, one house, one vine, and one spouse, though they be many parts, & members. Wherefore it is said, that in Christ Iesus, there is neither *Iew nor Grecian, neither bond nor free, neither male nor female, but all are one.* Who so would see more for this, let him read ouer the 12. chapter to the Romans, and the second to the Ephessians. Thirdly, for our vnion with the Saints in Heauen, though they be remoued farre from vs into another world, they still remaine our fellow seruants and our brethren, as the Lord told them in the Reuelation, wherefore looke what fauour the Lord beareth towards them, the same he beareth towards vs: for neither shall *they without vs haue perfect glory*, neither shal we at the resurrection preuent them: but as fellow members of the same body, wee shall begin to raigne together with our head Christ. Fourthly, for those things, which are more properly set forth by the word Commandment, viz. First our communion with Christ our head, whereby his righteousness becommeth ours, & our sins his: the Apostle saith, that he made him sin, which knew no sinne, that we might be made the righteousness of God through him: & the Prophet Esay saith, *Surely he hath borne our infirmities, for hee*

Prooue.

Iohn 17. 21.

Eph. 4. 30.

Cap 2. 20.

Rom. 11.

Rom. 12.

Ephes. 4.

Iohn 15.

Gal. 3. 28.

Reuel. 6. 21.

Heb. 1. 11.

1 The. 4.

2 Cor. 5.

Esay 53. 4.

Verf. 5.

Was

Was wounded for our transgressions, and was broken for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. And as in our sins, so hee partaketh with vs in our miseries, for that which is done to his faithfull seruants he taketh, as done vnto himselfe, whether it be matter of benefit, or of affliction and neglect. To such as haue not fed his members being hungry, nor cloathed them being naked, &c. He will say; *I was hungry, and ye fed me not, I was naked and ye cloathed me not, &c.* And on the contrary side to those that haue done contrariwise. When his Disciples should come and preach vnto any Citie, or house, such as receiued them, were iudged to receiue him, they which persecuted them, were iudged to persecute himselfe, as may be seene in the example of *Saul*, vnto whom posting from one place to another, to draw forth the Saints to punishment, it was said from heauen, *Saul, Saul, why persecutest thou me?* Fifthly, for the Communion betwixt the Saints themselves liuing in this world: this is first in their hearts & affections, in which they are knit one vnto another through loue: Thus the disciples were said, after Christs ascension to haue bin together, *With one minde.* And wee are all exhorted, *To keepe the vniity of the Spirit in the bond of peace, forasmuch as there is but one body, and one Spirit, one Lord, one Faith, and one Baptisme.* When the Corinthians were diuided in their mindes, they were sharply taken vp for carnall, & not spirituall, and *S. Iohn* maketh it a note of men, *translated from death to life, if we loue the brethren.* In the mountaine of the Lord, they all dwell together, saith the Prophet, *both the Lyon, the Kid, the Wolfe, the Lambe, the Leopard and the Asse, viz.* Through the vniity of their affections, though they were as diuersly affected before as these creatures: yet now they are all alike, truly, holy, & heavenly minded, meek, gentle, temperate, sober, & addicted to euery good way, & to euery good work.

Secondly, this communion is in the effects of their hearts thus vnited, *viz.* first ioyes and sorrowes, vertues and weaknesse, mutually communicated amongst them: vnto which the Apostle exhorteth, saying, *Reioyce with them which reioyce, and weepe with them which weepe;* and professeth it to haue bin in himselfe, saying, *Who is weake, and I am not weake? who is*

offended?

Math. 25. 7

Math. 10.
Acts 9.

Ephc. 4.3.
Vcrf. 4.
1 Cor. 3.

1 Iohn 3. 14
Esay 11.

Rom. 12. 15

2 Cor. 11. 29

offended, and Iburne not? Secondly, hearty prayers put vp to the Lord for one another, with supplications, and giuing of thanks. This *S. Paul* desireth at the hand of the Ephesians, both for himseife, and for all Saints. And, *Pray one for another*, (saith *S. James*) *for the prayer of the righteous man auaileth much, if it be feruent*. This is to necessary, as that to neglect it, is a great sinne, according to that of *Samuel*: *God forbid, that I should sin against the Lord, and cease praying for you*. Thirdly, exhortations to the mutuall excitation of Gods grace in one another: for vvhich the Hebrewes are effectually moued, where it is said; *Let vs consider one another to prouoke vnto love and good works*: and againe, *Let vs exhort one another, and that so much the more, because ye see that the day draweth neere*. Fourthly, repaying and edifying one another: for, where mens affections are aright, there such as are fallen through weaknesse, are restored by the spirit of meeknesse; and this is the repairing of grace decayed: such as stand are strengthened, according to the saying of the Lord vnto *Peter*; *When thou art strengthened, strengthen thy brethren*; and this is the edifying of men in grace, when euery man, according to his measure of knowledge in the mystery of the Gospel, endeauoreth to breed knowledge in others, as *Paul* dealt at Ephesus, when he protested, *that he had kept backe nothing which was profitable for them, but shewed, and taught openly, and throughout euery house*. Fifthly, the communication of vvorlly goods. The practise of the Primitive Church was wonderfull for this, the necessities of their fellow-seruants requiring it; they sold their possessions, and layd downe the price at the Apostles feete, to be distributed, as euery one had neede: The Christians of Macedonia are commended for their liberality to the poore Saints of Ierusalem, wherein they are said to haue bin willing, beyond that they were able; and the Corinthians are exhorted vnto the same, that is in all likelyhood, they did euen diminish their owne estates, and herewith make prouision for the poore in the famine, leauing scarce sufficient for their owne maintenance. Nor doth this fauour the Anabaptistickall Communitye of all things: for, we are not otherwise to conceiue of the Community of things in the Apostles times; but onely, that

Ephe. 6. 18.
1am 5. 16.

1 Sam. 12.
23.

Heb. 10. 24.
Verse 35.

Gal. 6. 1.

Acts 20. 10.

2 Cor. 8.

as any man did sell, and dedicate any thing to the Apostles, and Disciples which had not wherewithall else to liue, so that onely so dedicated, did remaine as the Church treasury, out of which, the faithfull that wanted were releued, there remaining vnto euery man, still some things which were proper vnto himselte. or at least there remained a liberty to haue retained some parcell vnto himselte. As in all populous places abounding with poore, there be stocks and Treasuries at this day: the onely difference is, that then men being more deuoted, and the necessities of the Saints greater, it was more abundantly brought into this Treasury, but now more sparingly. For if all things had been common, that exhortation to the Church of Corinth, of laying aside for the poore euery first day of the weeke, as God had blessed euery man, had bin to no purpose, there had bin no vse of their loue-feasts, which were made by the richer, for the comfort of the poore: neither could some by excesse haue been drunken, and some hungry, as they were when the vse of these Feasts was corrupted amongst them.

1 Cor. 16.

1 Cor. 11.

Col. 3. 1.

Phil. 3. 20.

2 Cor. 5. 2.

Reuel. 6. 10.

Sixtly, and lastly, for our Communion with the Saints departed, it is first in our conuersing with them, by heavenly thoughts, according to that exhortation to the Colossians: *See your affections on things which are above; by holinesse of life; according to that profession of the Apostle to the Philippians, Our conuersation is in heauen, from whence wee expect a Saviour: and by sighing after heauen, according to that consolation of the Corinthians; Therefore wee sigh, desiring to bee cloathed with our house which is from heauen.* Secondly, in our like affections vnto Gods glory, and against the enemies of the Church: for, as we pray for the advancement of the one, and the confusion of the other, so much more doe they; for they cry, *How long Lord, holy and true, dost thou not iudge and auenge our blood shed by them upon the earth: which they say, not because they are indued with lesse charitie towards their enemies and persecutors, then faithfull Martyrs vpon earth, who haue prayed for them; but partly through the loue of their fellow-seruants, still subiect to their fury, vnlesse they be cut off, and partly through their vnderstanding, cleared to dis-*

cerne

cerne reprobate persecutors, and chiefly through the desire that Gods glory may bee magnified, by taking away such maine lets and hinderances of the Gospels proceedings. For it may vuell bee held that the Saints in heauen doe cry vnto God in generall against Sathan and all his instruments, at all times, knowing their fury, euen to the end of the world, against Gods people in the world: but the error is, to beleue that they know our particular necessities, or can heare vs vpon earth complaining of them, which is a property of the Godhead onely, which is infinite, and all-sufficient to such as call vpon him.

Hauiug thus at large dealt with the meaning of this Article, and the grounds of holy Scripture, from whence it is taken, it remaineth now that we lay down the duties; of which the first is, To abandon all wicked societies, because we professe fellowship with Saints, betwixt whom and these, there is no agreement: for, *What agreement is there,* saith the Apostle, *betwixt God and Belial, betwixt light and darknes, betwixt righteousness and vnrighteousnes?* wherefore we are forbidden to haue fellowship with such. *If any bee called a brother, that is a Fornicator, or Drunkard, or Idolater, through couetousnesse, with such an one eat not:* and againe, *If any walke inordinatly, we command you, that you withdraw your selues from them.* And, *with the foole (saith Salomon) thou shalt learne folly, and the companion of fooles shall be afflicted,* with many other places purposely restraining vs from such companions. And indeede, how canst thou beleue thy selfe to bee of the Communion of Saints, and yet haue voluntary inward fellowship with the wicked: Verely no more then those that liued among the Samaritans; and had dealings with them, could defend themselves to be of the Iewes Common-wealth, seeing as the vvoman of Samaria told Christ, *The Iewes meddle not with the Samaritans:* no more then they which haunt the Stewes daily, can defend themselves to bee chaste and honest men, seeing that such come not into these dangerous places. It is true, I grant that the Saints may come amongst vicious persons, as amongst strangers, to eate and to drinke, to buy and to sell with them: or they may vse their company to winne them to Christ, as *S. Paul* saith,

1. Duty.
*To renounce
wicked so-
cieties.*

2 Cor. 6.

1 Cor. 5. 11.

2 Thes. 3. 6.

Iohn 4.

that to all men hee became all things, that hee might winne some, but to make them our choyle companions, to delight in them, and singie them out to bee our comforts, can no more stand with the communion of Saints, then the Sunnes clearest light vvith the most pitchie darknesse of the night. Let vs abstaine then from such company vvith *Iohn* the Apostle, let vs crie, *Properemus hinc*, *Let vs hasten hence, lest the house fall vpon vs where an enemy of the truth is*, vvhen hee vnderstood entring the Bath, that *Cerintus* the Heretique was there.

3. *Duty.*
To walke in the light.

1 Iohn 1. 7.

Rom. 8. 1.

The third duty is, to walke in the light of Gods holy word by vertuous living, because of our fellowship with Christ, and through him with God the Father: for *God is light*, saith S. *Iohn*, and if we walke in darknesse, and say that we haue fellowship with him, we lye, and doe not truly. So Christ calleth himselfe the light of the vworld, and pronounceth this the condemnation of the world, because *light was come, and men loved darknesse more then light, because their deeds were euill*; that is, when he came to enlighten them with his holy precepts of faith and repentance; they neglected this, and persisted in vnbeliefe, and sinne, vvhich would bee their damnation. Whosoener therefore treadeth in the same steps, may vvell expect the same end, they are not in Christ, they are faire from any vnion with him; for such walke after the Spirit, speaking in the Word, and so there is no condemnation vnto them. This is the spirituall whoredome of which the Prophet did so much complaine, causing a diuorce betwixt the Lord and his people, and so a deprivation of all goodly ornaments before bestowed: so that as the case of a woman is which hath played the whore, and for this is put away from her husband with shame, and without all mercy burnt in the fire: so is our case, if we neglect his will, and follow our owne corruption; our vnion with the Lord is cleane broken off, wee are put from him, and vvithout all pitie must endure the euer-burning flames of hell fire.

4. *Duty.*
To doe good vnto all.
Gal. 6. 10.

The fourth duty is, to doe good vnto all, but specially to those of the household of faith, as the Apostle vvarneth: because of our Communion with them, and that not onely in distri-

distributing our temporall goods, but our spirituall, and in being like affected towards them, reioycing with them that reioyce, and weeping with them that weepe: For in the members of our body, to vie the Argument of the Apostle, can one be pained, and not all of them in like manner grieved? so in the spirituall body of Christ, of which we professe our selues members, there can be none grieved, but it must be our grieve also; none comforted, but it must be our comfort also. And if we be thus affected towards one another, wee shall neede no spurres to prick vs forward, to any duty of loue towards one another; but Ministers will preach diligently to inlighten their fellow-members, people will pray heartily that a dore of viterance may bee giuen vnto them, neighbours will not suffer one another to sin, but plainly rebuke vice, the forward in matters of religion, will not suffer others to be slack, but prouoke them to loue and good workes, the stayed will not suffer the vnruely to goe on in their inordinate courses, but restore them in the spirit of meekenesse, the rich will not suffer the poore to perish for want of food, but releue them, they which haue plenty, will supply the necessities of such as suffer through scarcity, euen beyond that which they are able, and all this readily and cheerefully, because it is to the benefit of our common body, of which we are all members alike. Neither is this all, but in thus doing, we doe wonderfully please our deare Sauour, and shall haue it remembered at the last day, to our vnspcakable comfort. Wherefore let our hard hearts breake within vs, let them resolue into bowels of compassion towards the poore: and let our security, in regard of others, become anxious carefulnesse, for the keeping of them vp-right in the way of righteousnesse.

The fift Duty is to bee comfortable in all our sufferings, whether by persecutors, or slanderers, by sicknesses or losses, by pouerty, or wants: because our head Christ is not without a Sympathy, and feeling of these miseries, and vwill not suffer vs to be tempted hereby beyond that wee are able, but will giue the issue together with the temptation. Was it not a vvonderfull stay to the mindes of the Disciples, vvhen Christ told them, *Hee that receiveth you, receiveth me, and hee*

Math. 25.

5. Duty.
To be comfortable in
distresse.
Heb. 4. 15.

Math. 10.

that receiveth me, receiveth him that sent me? And on the contrary side, to those that do contrariwise? Did it not confirme *Paul* much becomming a Preacher of the Gospell, to heare that they, vvhich persecuted the Christians, did persecute Christ himselfe? Doubtlesse, it did. Likewise then, should it confirme and comfort vs in all our troubles and crosses. If any man were so neere vnto the King, and so great in his fauour, as that whosoever dares to touch him, it were as good for him to touch the King himselfe, he would be secure in all wrongs & iniuries done vnto him. But wee are so neere vnto the King of Heauen, as that whosoever toucheth vs, goeth about to *pull the signet out of his right hand, and toucheth the apple of his eye.* What ioy and comfort then should wee expresse, euen in the time of our tribulations? seeing that when wee suffer, the Lord is grieued, who will not hold his peace for euer; but as a mighty Gyant waked out of his sleepe, will surely come forth and smite all his enemies, with a great destruction, and with *Sampson* shake off the cords and ropes of all miseries, as threds burnt in the fire.

Esa. 49. 15,
16.

Rom. 5.

6. Duty.
To lead an
heavenly
life.

The sixth Duty is, to leade an heavenly life whilst we liue vpon earth, because there is a communion betwixt vs, and the Saints in heauen. And this is, by hauing our hearts lifted vp to heauen by meditation, by setting vp *Iacobs* ladder to Heauen by prayer, by hauing our mouthes seasoned with speeches of Heauen, and of heavenly things, by making vnto vs vviings with the Angels, for swiftnesse and readinesse in doing Gods will, by being fiery through zeale, vwith the Seraphins, for Gods glory. If wee looke well about vs, all things consent together to worke in vs this heauenlines, our Father is in Heauen, our head and husband Christ in Heauen, the Prophets and the Apostles with the rest of our fellow-servants in Heauen, our riches, our ioy, and our crowne in Heauen, and our deare Country and pleasant dwelling places no where, but in Heauen. How is it then, that wee so farre forget our selues, as to bee sensuall and earthly, and haue so little fauour of heauenlineesse in vs? Why doe wee not hang downe our heads, and bee ashamed, that the Lord should see our hearts and tongues so basely taken vp, so estranged from

our

our deare husband, father, brethren, and Countrey, where so excellent things are provided for vs?

Qu. 45. What meane you by the forgiveness of sins?

Ans. That wonderfull grace of God in Iesus Christ, whereby he accounts of sinne, as if it had neuer beene committed.

Explan. We shall not need to be so large about this Article, because it is easie to be vnderstood. The meaning is nothing else, but as is layd downe in the answer, viz. that the Church of God, and euery member thereof, hath all their sinnes so done away, that they shall neuer be laid vnto their charge, no more then if they had neuer by them beene committed, and all this, through the mere grace, and onely mercy of God in Iesus Christ.

For the proofs of holy Scripture, here is plainly set down: First, that the forgiveness of sins is a wonderfull fauour: for, *He is blessed*, saith the Psalmist, *to whom his sins are forgiven*, and good cause is there, why he should be counted blessed indeed, who attaineth vnto this, seeing that he is forgiven ten thousand of talents, of which hee was not able to pay one penny, and so stood euery houre in danger to be cast into prison, to lye there in misery perpetually.

Again, hee is deliuered from the curse of God, which attendeth vpon sinners; for, *Cursed is he that continueth not in all things written in the booke of the law to doe them*: and this curse is death, according to that, *The wages of sin is death*, the death of the body, which is terrible, for death came in by sinne, and all such punishments, as doe hasten vnto, and be fore-runners of this; for, *man suffereth for his sinnes*, and which is most terrible of all, the death of the soule, which is the losse of it, the intollerable pangs to be suffered by it, in the fire, *that neuer goeth out*, and by the worme *that neuer dyeth*: Lastly, he is freed from the bondage of Sathan, who ruleth in the children of disobedience, that is, in sinners; who is their master, and they his seruants according to that: *Hee which committeth sinne, is the seruant of sin*, who hath them in his snare, & carrieth them away as captiue slaues, at his pleasure, who terrifieth them, & putteth them in feare all the dayes of their liues. Secondly, that

Prooffe.

Psal. 32. 1.

Mat. 18. 24.

Deut. 27.

Rom 6.

Rom 5.

Lam. 3. 39.

Math. 25.

Eph. 2. 2.

2 Tim. 2. 25

Rom. 7.

Mar. 27.

Exod. 34. 6.

Vers. 7.

Ioh. 20. 23.

God is the Author of this grace, is current, for no man forgiveth sins but God only, it is one of his attributes, as was declared by the Lords own voice vnto *Moses*, saying, *The Lord, the Lord, strong, gracious, and mercifull, slow to anger, and abundant in goodnes, and in truth, forgiving iniquity, transgression, and sin &c.* Wherefore, as was objected by the Pharisees against Christ, it may truly be said of the Popes of Rome. *This man blasphemeth for none can forgive sins but God.* It is true indeede which our Saviour said vnto *Peter*, and the rest of his disciples: *Whose sins ye remit, they are remitted, and whose sins ye retaine, they are retained.* But what authority hath the Pope given him here more then any other Minister of Gods word? what ground is here for his manifold indulgences, by which he bequees the simple world of such a masse of money, and increaseth his treasures? for the disciples had none other power hereby given them, but that which was fit for men appointed to carry the glad tidings of saluation to the rest of the world, viz to publish forgiveness of sins to all such, as did, or should repent, & beleeue in Iesus Christ, and the retention of sinnes, vnto all that remained hardened against this faith of Christ, and impenitent.

For, as when by their preaching they were said to conuert any to Christ, or beget any to Christ, nothing els is meant, but that faithfully executing their office of preaching, men were through the working of Gods spirit made beleeuers, & so the members of Christ: in like manner, when they are said to forgive sins, it is meant, first in generall, that preaching forgiveness to beleeuers, it should not be in vaine, but so many as became hereby, through the working of Gods spirit, beleeuers, should haue their sins forgiven them before God in heauen, & contrariwise to vnbeleevers. The words also have a further meaning in particular of forgiving sins, by admitting into the Church notorious offenders, becoming penitent, and retaining them by iust excommunication, and casting out of the Church, as *S. Paul* seemeth to comment hereupon in his first & second epistle to the Corinthians for first he giueth charge that grauely, & orderly the incestuous person be deliuered to Satan; here is retaining of sins: then he wils them vpon his repentance to receiue, & comfort him again; here is forgiveness

1 Cor. 5.

of

of sins: yea, he useth the very word of forgiving, saying, *Contrariwise ye ought now rather to forgive him, and comfort him, and againe, To whom ye forgive any thing, I forgive also.* Whence it is most plaine, that the power of forgiving, and retayning sins, and consequently of the keyes of heaven, consisteth in admitting, or duly, and rightly casting any out of the Church, and equally belongeth vnto the disciples, and equally to the graue Ministers of Gods word; so that some *Paul* sit at the sterne to moderate this weighty action: and this is not the Bishop of Rome, but every Bishop within the limits appointed vnto him. For the meritorious cause of the forgiveness of sins, that it is Iesus Christ, his very name doth shew: for he is therefore called Iesus, because he shall *save his people from their sins*, as the Angel told *Ioseph*, before that he was borne: and there is none other name giuen amongst men, *Wherby we must be saved*, saith *Peter*: it is the blood of Iesus, saith *Iohn*, that *cleanseth from all sin*, with infinite other testimonies tending to the setting forth of the same thing. We did not loue God first, that for our loue towards him, he might forgive our sins, for he loued vs first, yea, when we *were enemies*, and hated him: we did not seek for it at his hands, that for our importunity, he might be moued to forgive our sins, for *I am found*, saith he, *of them that sought me not*: our good works did not so please him, as that therefore he should forgive our sinnes: for we were so farre from good works that *we could not think a good thought of our selues*: Lastly, neither men, nor Angels do solicite him for vs, or can obtaine the pardon of our sins, but *Iesus Christ the righteous is our aduocate with the Father, who is the propitiation for our sinnes*.

Fourthly, for that which is further added; *Wherby he accounteth of sin, as if it had neuer bene committed*, it is taken out of the Psalmes, where the Prophet saith: *Blessed is the man, whose wickednesse is forgiven, and whose sinne is couered: Blessed is the man, to whom the Lord imputeth not iniquity.* The Lord is therefore said to cast all our sin behind his backe, yea, to cast them into the bottom of the sea; euen, as when a debt is discharged, the bonds, and writings, which were before carefully kept, are now cancelled, and carelessly cast about, because it is no more any debt; so, although before the remission

2 Cor. 7. 7.
Verse 10.

Math. 1.

Act. 4. 12.
1 Ioh. 1. 7.

Rom. 5.

Esa. 63. 1.

2 Cor. 3. 5.

1 Ioh. 2. 2.

Psal 32. 1.
Verse 2.
Esa. 38. 17.
Mich. 7. 19.

Col. 2. 14.

of sinnes, the Lord did carefully keepe his bookes, as it were, and account of all our sinnes, as infinite debts, yet being forgiven, *he hath put out the hand-writing that was against vs, and it is*, as it were, nayled vnto the crosse of Christ, because it is now no more any debt to be exacted at our hands.

Math. 12.

Chap. 23.

Ioh. 15.

Lastly, we must further know, that this forgiveness is only to the faithfull, all others remaine in the bands of their sinnes, and this partly appeareth by that which was said before, *that he shall saue his people from their sinnes*. Vnto others he denounceth manifold woes, saying, Woe be to thee *Corazin*, Woe be to thee *Bethsaida*, and woe be vnto you Scribes and Pharisees, hypocrites: and if I had not come amongst them, they had not had sinne, but now their sinne remaineth: yea, hee threatneth many of his followers, that he will bid them, *Depart from mee ye workers of iniquity, I know you not*, so that euen they are without this benefit, of the forgiveness of their sinnes, *viz.* all such as notwithstanding their profession of the Christian faith, doe still liue in sinne.

Math. 7. 21.

I. Duty.

To pray for
the pardon
of our sins.

For the duties of this faith. The first is to pray vnto God earnestly euery day, aboue all things of this vworld, for the pardon of our sinnes: because this is so great and wonderfull a grace. For if a man vvere greatly endebted, and for his debts imprisoned, or sold for a slaue, euer so to continue in most hard bondage, vould hee desire either good cheare, or apparell, pleasures or fits of ease, wealth or health, in comparison of freedome from this miserable estate? in like manner, seeing vvee be so farre indebted by our sinnes, and thus made miserable slaues of the deuill, why doe wee craue so earnestly against vworldly vvents, and for vworldly good things, and not rather against our sinnes, and for this blessednes to be deliuered from them. And the rather, because, if our sinnes be vnremitted, we cannot looke to speed in any other desire: for our sinnes doe *separate betwixt our God and vs*.

Esa. 59. 2.

Ios. 7.

2 Sam. 28.

All the time that sinfull *Achan* was in the Israelites campe, they could not preuaile against *Ay*: when *Saul* had sinned, he could get none answeere at Gods Oracle, either by vision, by *Vrim*, or by Prophets: so whilst we are in our sinnes, wee may aske indeed, but we shall not haue, we may make many prayers;

prayers, but not be heard, for the prayers of the vicked are abomination to the Lord. Wherefore let this be the first and chiefe thing which wee pray for in all our supplications, and as we will vse all humility, and importunity to speed of some speciall benefit, and renew our suit from day to day, that wee may speede, so let vs neuer giue ouer praying vnto the Lord for the pardon of our sinnes, being a benefit of benefits, and the most necessary thing for vs in the world.

The second Duty is to loue the Lord, and our Sauour Iesus Christ with all our hearts, and with all our might: because God is the Auth^r of this great grace, Christ Iesus hath merited the same for vs. A miserable bankrupt owing a thousand pound, if hee should haue all forgiven him, if some rich man would vndertake the payment of his debts for him, and set him vp, that he might liue a freeman againe, and exercise his trade in as good manner as euer hee did before, were a most ingratull wretch, if hee should not loue so great a benefactor, and that vnfaignedly, all his life: but much more vngratefull should v^{ee} shew our selues, v^{hen} as the Lord hath raised vs from our bankrupt estate, being indebted not a thousand pounds, but ten thousands of talents; yea, millions without count, and made vs blessed and happy, if we shall not loue his Maiesty without all dissimulation, and therefore study to please him all our dayes. With v^{hat} thankfulness doth Saint *Paul* exult for his deliuerance from sinne by Iesus Christ, when being but euen now at the point of despaire, he presently listeth vp himselfe through faith of the pardon of his sinnes, hauing cryed out, *Miserable man that I am, who shall deliuer me from the body of this death?* hee presently answereth himselfe: *Thanks bee vnto God through Iesus Christ our Lord.* How desirous is he, by publishing Gods mercy to the world, to expresse his wonderfull thankfulness, for this wonderfull grace, when so openly he confesseth; *When I was a Persecutor, and a blasphemer, and an oppressour, God had mercy on mee.* And thus greatly affected should we be, not in word, but in deed, in that wee study to set forth his glory, as hee did, and in all things not to please men, but God: they which doe otherwise loue not the Lord v^{hat}soever they say, but as the Gentiles who

2. Duty.

To loue the Lord.

Rom. 7. 24.
25.

1 Tim 1. 13

Rom. 1.

who by their sinnes dishonoured him, are said to haue beene, so are these haters of God, and hated of him.

3. Duty.
To cease
from sinne.

The third Duty is, to breake off all our sinnes by righteousness, and not continue any longer therein: because wee haue beene already enough endangered through sinne, nay if wee liue in sinne, we are still in the same danger, seeing the workers of iniquity are shut out of doores, whatsoeuer they plead for themselves. If a man through surfet hath falne into any dangerous disease, which had like to haue cost him his life, but be againe recovered, he will take heed of falling into the same againe, and likewise if hee had falne into a deepe pit, or into any other great euill: so should wee being restored from the surfet of sinne, being lifted vp from the dangerous pit of wickednesse, hauing escaped through Gods great mercy the greatest euill that could haue befallne vs, we should, I say, be at defiance with this euill, & about all watches, watch against sinne. And the rather, because we doe otherwise still remaine indangered through this deadly surfet, wee still lie, and are like to lie without all helpe in this horrible pit, til wee exchange for the pit of hell. The Lord hath not so much as promised, or spoken any syllable tending to a promise of forgiving sinnes, but to such as forsake their sinnes. He is often in these and the like comfortable speeches. *When a wicked man shall turne from his wickednesse, and doe that which is lawfull and right, he shall saue his soule aloue. He that confesseth and forsaketh his sinnes shall haue mercy, &c.* But where is it to be found that men liuing in their sinnes shall haue mercy, that such as goe on in their vvickednesse, shall saue their soules aloue? not any where in Gods Booke; but the cleane contrarie, that they shall die in their sinnes, that they shall haue iudgement without mercy, according to that, *Thou which after thy hardnesse of heart, that cannot repent, doest heape vp to thy selfe wrath against the day of wrath:* so that it must needs then be the devils booke, whence men learne that they shall be forgiven, although they bee on in adding sinne vnto sinne, and so neglect all holy admonitions of breaking off their euill course of life.

Ezech 18.

Pro. 28. 23.

Rom. 2. 4.

Quest. 46. What is meant by the resurrection of the bodie?

Ans. That although the body after death lye rotting in the graue, yet at the last day it shall be raised againe by Gods great power, and being ioyned to the soule, shall stand before Gods iudgement seat, to giue account of all that it hath done, Whether good or euill, and be rewarded accordingly.

Explan. This last Article, as it consisteth of two members, the one the Resurrection of the body, the other the life euerslaiting, so haue I propounded to speake seuerally of them, becaute they are both weighty poynts, and deepe mysteries. Touching the resurrection of the body, it is nothing else, but that first I doe acknowledge, that our bodies are all fraile and weake, and how many yeares soeuer they continue, yet fall to the ground they shall at the last, euen as they were taken out of it. Secondly, that how soeuer they fall, or vvhensoeuer, yet they shall be raised againe by a supernaturall power, the soules being reunited vnto them; and that not onely the bodies of the iust and righteous, but of the vniust and wicked, the bodies of all, both high and lowe, rich and poore, great and small. Thirdly, all this shall be at the last day together, in a moment, at the sound of a Trumpet, and not some at one time, some at another. Fourthly, being thus raised, they must come to iudgement, all the secretest things that euere they did, being laid open, and the hidden things of all hearts being manifested.

Now for the further manifestation and proouing of these things; and first that our bodies shall fall, as it is intimated in the word Resurrection: for that cannot rise againe, which did not first fall, so it is proued by the experience of all times and ages of the world: for euen they of the first times, whose bodies were most durable; yet their end was, they died, when they had liued nigh a thousand yeres, these strôg oaks, though they stood neuer so long, they fall at the last: but long since the state of mens bodies grew more weake, which make *Iob* compare mans life vnto a shadow, a Weauers shuttle, and a flowre, and *David* to a light that is soone put out, and to a

Prooffe.

*Iob 4.
Esa 40.*

spans.

spans length, and *Eſay* to graſſe, which is greene in the morning, but is cut downe before night and withered. And daily examples confirme the ſame thing, euery ſmall matter ouerthrowing the ſtrongest man, and making him to fall to the earth from whence he was taken. Secondly, that our bodies hauing lien rotting in the graue, ſhall be raiſed againe by a ſupernaturall power, which is more ſpecially here intended. *S. Paul* proueth at large in the 15. chapter of the firſt *Epistle* to the *Corinths*, making this the ouerthrow of all Religion, to deny the riſing of the dead: and our Sauour *Chriſt* before him oppoſed himſelfe earneſtly againſt the *Sadduces*, which denied the reſurrection, ſaying: *Hane you not read of the reſurrection, what is ſpoken vnto you of God, ſaying, I am the God of Abraham, Iſaac, and Iacob; now God is not the God of the dead, but of the liuing; and long before this, Eſay hath ſaid, The dead ſhall come forth, with my body ſhall they riſe; and Daniel, Many of them that ſleepe in the duſt, ſhall awake; and Iob, I know that my Redeemer liueth, and I ſhall ſtand at the laſt vpon the earth, and though after my ſkin, the wormes ſhall conſume my body, yet I my ſelfe ſhall ſee him, &c.* And thus it is plaine, that the reſurrection ſhall be, though vve ſay nothing of *Ezechiels* dried bones reuiuing, nor of *Adam*, whoſe ſleepe was a type of death, and his waking, of the reſurrection.

Now, that it ſhall be generall of all without exception, is ſhewed in the booke of the *Reuelation*, where all, both great and ſmall are ſcene comming forth, *the earth giuing vp the dead in it, and the ſea yeelding vp the dead therein: and Chriſt ſaith, that at his comming, all nations ſhal be gathered before him.* Wherefore that of *Daniel*, ſpeaking of many, is to be vnderſtood, as though hee had ſaid, that they being a great many, an infinite multitude ſhall awake. Laſtly, that all ſhall be raiſed by a ſupernaturall power, and n. t. by any thing in the courſe of nature, is ſhewed, where the Lord ſaith; *The dead ſhall heare his voyce, and ſhall come forth*, it is then by the vertue of his call, that men euery where ſhall riſe againe; *The trumpet ſhall ſound, and the dead ſhall riſe incorruptible*, ſaith the Apoſtle: *He ſhall ſend forth his Angels to gather them*, he ſaith in another place, the meaning is the ſame, that as God, at the firſt

by

Math. 22.

31.

Verſe 32.

Dan. 12. 2.

Iob 19. 25.

Reuel. 10.

12. 13.

Mat. 25 32.

1 Cor. 15.

Math. 24.

by his word made all, so hee will at the last reuiue all, and vse his Angels as Ministers to gather them together from all parts of the world.

If this shall seeme strange, because it hath beene a rare matter that any haue beene raised at all after death. I answer, is it true, that many being truly dead, haue beene raised againe (as it cannot be denied, for such was the womans sonne, the Shunamites, raised by *Elisha*; the widowes son of Sarepta, raised by *Elijah*; *Lazarus*, and two more raised by Christ; *Dorcas*, by *Peter*; and *Eutychus* by *Paul*) then mee thinkes, it should not be supposed impossible, that there should be a generall resurrection of all. For, if in the winter time, some plant or hearbe shall put out, and grow greene, it is an argument, that others may doe so too: if a man expert in any curious trades, as the Goldsmith, in trying gold and siluer from drosse: the Glasse-man in making Glasses, &c. shall doe but one, or seldome acts of their trade, is it not an argument, that they can do many more when they shall thinke good? In like manner, some hauing beene already, by the diuine power raised from the dead, springing vp againe after death, is it not an argument that this hauing beene done in the winter of this vworlds standing, all shall in like sort rise againe at the spring time of the resurrection? The Lord hauing in some performed this hard worke, that hee can doe the same in all, it being (as it vvere) his profession, and his skill sufficient for it.

If it shall further seeme yet an hard matter that all should be raised, because some are drowned in the sea, and eaten vp by fishes, and these fishes being taken by men, &c. Now if it shall sound, as a thing impossible, that euen men comming thus to their ends should be raised, for where shall the parts of their bodies be found, seeing the same becommeth the substance of diuers bodies? I answered, with God all things are possible, and to vse the comparison of a learned Father, When Doues flye diuersly abroad, and are mixed with others: yea infinite numbers together, being far from home, yet they returne vnto their seuerall Doue-coats: so the soules of diuers men departing out of their bodies, and remaining long from home

Obiect. 1.

1 King. 17.

Obiect. 2.

All shall bee raised, how-sooner they haue perished.

Greg. Nissen lib. 1. de opificio hominis c. 26. 27.

home, yet they haue some naturall, or rather supernaturall motion by which they are addicted to returne to their owne bodies, vnto which they haue beene vsed. Quicksiluer being powred forth amongst the dust, is mixed with nothing else, but though diuersly parted, yet it remaineth in little globules, so that it is easie for a man to gather it together againe, and then ioyneth in one, as before: and much more easie shall it be for the Great God of heauen, to gather in one the parts of the same bodies; howsoever disperfed and powred, as it were into the dust of the earth. When seedes are cast into the ground, euery one draweth vnto it selfe that vertue and sap which is necessary for the nourishment, though it be alike common vnto them all: so men in the resurrection shall receiue these parts, and all that substance which doth generally belong to them, although in the meane season they lye in common together in the bowels of the earth: and thus farre out of that learned Father *Gregory* of Nyssen. Another also handling the same matter, reckoneth vp many things as types of the resurrection, the day succeeding the night, the seed of the earth that springs vp after corruption, the locust reuiuing againe, the nayles of our hands vwhen any goe off, the haire of our head being cut, and growing againe, the Ringdowle reuiuing againe, and a little beast called *Myoxus*, the Phoenix an Arabian fowle, which burneth it selfe at fifty yeeres of age, and after three dayes ariseth againe out of her owne ashes.

And that this generall resurrection shall be in one moment, it is the plaine doctrine of the Scripture. In a moment, in the twinkling of an eye at the last trumpet. The Lord shall need no space of time to effect it: but as at the time of the Assises all the prisoners are brought forth, so at these generall Assises of the whole world, all shall come out of the prison of the graue.

And lastly, for the end of the resurrection, that the workes of all men shall be made manifest, and all secret thoughts, that they may be rewarded accordingly, hath beene already handled and proued vnder the sixth branch of the seventh Article, touching Christ his comming to iudgement, and therefore

the

*Epiph. li. de
trino & v-
no Deo, 14.
24. de Re-
sur.*

*1 Cor. 15.
52.*

the Reader is to be referred thither, to see more, and also for the time when these things shall bee. But for the further vnderstanding of the doctrine of the Resurrection, I haue thought it not amisse further to annex here two or three questions more.

Quest. 47. What manner of bodies shall wee haue in the Resurrection?

Answ. The very same which now we haue, onely whereas they be now naturall, they shall rise againe spirituall; not subiect to death any more, as now they be, nor sustained by naturall meanes of meats, and drincke, warmth, and sleepe, or the like.

1 Cor. 15. 35
Verse 36.

Explan. This question is euen thus mooned and answered by the Apostle to the Corinthians; But some man will say, how are the dead raised? with what body shall they come forth? He answereth, that euen as corne being cast into the ground, springeth vp againe, and the Lord giueth euery graine its owne body, whether wheat, or some other: So, in the Resurrection of the dead, euery man shall haue his owne body, the onely difference is, that it is sown a naturall body, but raised a spirituall body: it is sown in dishonour, raised againe in honour, sown in weaknesse, raised in power, &c. Now the variety of vvords here vsed of honour and power, serueth specially to set forth the manner of the rising againe of the faithfull, all others shall also haue spirituall bodies like vnto the damned spirits in hell, that is euer continuing, seeking death through the greatnesse of the misery, but not being able to finde it. That wee shall haue the same bodies, Iob also testifieth, saying: I shall see him, not with other, but with these eyes. And good reason it is, that as our bodies haue together with our soules beene instruments, either of Gods glory, or of sinne to his dishonor, so together with the soules, they should partake of glory or misery.

Verse 43
Verse 44.

Iob. 19. 25

Quest. 48. Amongst those that dye, some be crooked through age, some tender Infants, some blind, and some lame, shall their bodies then at the Resurrection be the same?

Answ. No, for all these are weaknesse, which shall bee done away

away to the faithfull, and strength, perfection, and comelinesse shall be to euery one of them.

Explan. This also is good to be knowne, because the holy Scriptures doe speake hereof to the comfort of Gods people: where we are taught, that the body shall be raised in power, and in honour, there must then needs be in stead of the weaknesse of decrepit olde age, and infants, strength and might; in stead of deformity, beauty; in stead of lamenesse, agility; in stead of blindnesse, the sight: which could neuer here be attained vnto, *viz.* whereby we shall see the most glorious God of all. As for other questions about the knowledge of one another, of the cessation of the difference of sexes, &c. For that they be not so necessary nor very profitable, we will wade no further herein.

2. Duty.
*To liue as
those that
expect the
resurrexi-
on.*

For the duties of this faith. The first is, not to liue as they which are euer to continue in this vworld: for vvee must all die; vvee must first fall, and then shall vvee afterwards rise againe: the strongest and stoutest could neuer bee priuiledged from death, no not one day or houre by any strength of nature. Wherefore wee are not to vse any vnlawfull meanes to get any of the goods of this world, either by carking and caring, by robbery and stealth, by fraud and oppression: for who can tell that hee shall liue to enioy them; yea, who can tell that his very enemy shall not reape the fruit of his labors? and then what shall it profit a man by his toyle to scrape together mountaines of golde? If a man liued in a Countrey where hee were in danger of publique Officers euery day, to be drawne out of his house, and to be spoiled of all his goods, he would not, I suppose, take any great pleasure in gathering together, and increasing his wealth, much lesse would he seek to pull from others, seeing this were nothing else but to procure more enemies by making the booty greater for the spoilers: but this is our estate in this world, we liue in this earthly Countrey, subiect euery day to be pulled out of our houses by death, the common all-conquering officer, and to be spoiled of all our worldly goods: Oh, vvhat madnesse is it then in vs, to rob and deuoure one another, to bee vnsatiable in our heaping vp of wealth, and without end, in our delight in worldly

wordly vanities? for men could not more exceed in the affectation of worldly things, if they should liue heere euer, then the men of this generation, who haue no sooner gotten any thing, but they are ready againe by death, to be deprived of it all.

The second duty is, not to liue as they that deny the Resurrection, whose hope onely is in this world, viz. like bruite beasts, eating and drinkeing; as saith the Apostle, because that to morrow they should dye, and then they should bee cut off from all pleasure: for we hope for a Resurrection, in which, they that haue done good, shall arise vnto life; *they that haue done euill, to condemnation.* We ought then to be ashamed, to be sensuall like the beast, whose end is, when he dyeth, to be like the Epicure *Sardanapalus*, whose Epigram was:

Edo, bibo, ludo, dormi, post mortem nulla voluptas.

Eate, drinke, sleepe, and play:

In death all pleasure fleets away.

But we know that this is the voice of the blacke children of the night, that want the light of the vnderstanding of this thing; or that will not vnderstand the same; wee are all children of the light, we all confesse the resurrection of the body, why doe wee not then cease from the workes of darkenesse, from surfetting and drunkennesse, from chambering and wantonnesse, and walke as in the light, in sobriety, temperance and chastitie?

The third duty is, to beare all our bodily imperfections, and sicknesses patiently; because in the Resurrection all shall be done away, weaknesse shall be strength, deformity shall be beauty, crookednesse shall be straightnesse, naturall shall bee spirituall. It would not grieue a man to be in a little paine for a moment, so that he might be free from all paine for euer after, to be sicke a day, that he might liue the more healthfully all the yere after; yea, men will in this case put themselves to paine, and make themselves sicke by loathsome drugs of the Apothecary: No more ought it to grieue vs that beleue the Resurrection, if we suffer by sicknesse, or weaknesse, or any

2. Duty.

1 Cor. 15.

32.

Iohn 5, 29.

1 Thess. 5.

3. Duty.

To beare all diseases patiently.

aberrations in our nature in this world, which is but a short time, seeing that euer hereafter we shalbe freed from all these. If we haue any friends or children that be thus, let vs neither bee ashamed of it, nor trouble our selues hereat, but let it rather trouble vs if they haue deformed soules, miserable, blind and vgly through sinne, for these will remaine vpon them as blacke badges for euer, disgracing them before God and his holy Angels, whatsoeuer their outward proportions be.

4. *Duty.*

*To serue
God with
all our
members.*

Rom. 12. 1.

The fourth dutie is, not to account it sufficient to serue God with our hearts, but with our tongues to speake of his praises, with our hands to worke the thing that is good, with our feete to runne to religious exercises, with our mouthes to glorifie God in dayly prayer, with our eares to hearken to his holy Word, with our bodies to practise sobriety, with our eyes to be stayed from wanton looks, and to offer vp our whole selues, as sacrifice vnto God, to doe his will with all our might: because that euen our bodies shall rise, and bee honored, and become spirituall. But how can we expect, that it should be thus with vs in our bodies, if our members be instruments of sinne? How can he, which by vncleannesse weakeneth his body, and bringeth it into a filthy case at the stews, looke that it should be strengthened and healed at the Resurrection? He that drinketh out his eyes, how can he expect to haue them made more cleare at that day? Hee that breakes his bones by quarrelling and fighting, how can hee expect so much fauour, as to haue them rightened againe: Such whorish women, as by painting their faces, bring them to ill-fauourednesse, how can they expect to haue faces as Angels at that day? And so for all other iniuries offered to mens bodies by seruing sinne. No King will pitie his rebellious subiects so farre as to send Chirurgians, or Physicians to cure them, if in their rebellion they haue beene wounded, or gotten through distemper any dangerous sicknesse, but will rather send out his Hang-men to doe execution vpon them: no more will the King of heauen heale the infirmities of such, as by sinnes haue rebelled against him, but will giue them ouer to his Executioners, the Demils, to be further tormented. Wherefore thinke it not enough to serue God in
thy

thy heart, and in thy soule, but offer vnto him thy body also, that the estate of both may bee amended to the resurrection, and so remaine for euer.

The fift Duty is to mitigate our sorrow when by death we are parted from our dearest friends; because wee are not without hope with the Heathen, of meeting againe at the resurrection. They are not lost, which dye; but as *Dauid* said of his child, so is it true of all that dye in the Lord: *Hee shall not come to me, but I shall goe to him.* We cannot but grieve, I grant, so many as be indued with naturall affections, at the departure of our friend, but as *Christ* said vnto the women, that followed him to the Crosse; *Weepe not for mee, but for your selues, and for your children:* so is it to be applied vnto vs, when our friends goe to their death; weep not for them, but weep for your selues who shall for the time of this fraile life, want their sweete society, counsell, and company; but we shall all meet againe.

Quest. 50. What meane you by the life euerlasting?

Ans. All that euer-induring happinesse, and all those ioyes which the Lord imparteth to all his Elect, in the world to come: which are so great, as that the eye hath not seene, nor the eare heard, neither can the heart of man conceiue thoroughly of them.

Expla. This member of the last Article, as it is placed last of all, so is it the greatest comfort of all, to all beleeuers. Vnder these two words, *Life euerlasting*, is set down a surpassing weight of glory, which al the words deuised by the best wit, and vttered by the most eloquent tongue of man, cannot expresse. It is not only life, but ioy; not only ioy, but riches; not only riches, but glory: and all these, not in some measure, but in excessse; not mixed, but absolute, without griefe, without want, without dishonor; not by intermissions & fits, but continually; not after some long time to end, but euerlastingly.

Secondly, for the grounds of these things. 1. *Euerlasting life taken at large*, is common to the Elect, and to the Reprobate; for, euen these shall seeke for death, and not finde it, but to liue, shall be a paine vnto them: It shall not be so with the elect, their life shall be full of ioy: for, at Gods right hand, there

5. Duty.
Not to be o-
uer sorry
for our
friends
departed.
2 Sam. 13.

Prooffe.

Psal. 16.

be pleasure, and fulnes of ioy : They breake out into singing for ioy, according to that of the Prophet. *My seruants shall sing for ioy of heart.* They shall haue all things to make them ioyous, the pleasantnes of their dwelling place, the pauements being of gold, the wals of precious stones, their amiable company none but holy, none that hurt or deuoure, shall be in the holy mountaine of the Lord : the presence of the King of Heauen their Father, who will himselfe, with his glorious presence, dwell with them, giuing them every thing, euen before they shall aske ; the impassible constitution of their bodies, not distempered through heat or cold, hunger or thirst, sicknesse or infirmities : and lastly, their continuall rest from all labour and paines, and yet no darkenesse of the night ; for, they shall keepe a Sabbath from weeke to weeke, and from mouth to mouth, and the Lord shall bee a perpetuall light unto them. 2. They shall haue added vnto their ioy, riches ; for, bee not there wonderfull riches, thinke you, where the very pauements shall bee of gold ? &c. where the riches of all the Gentiles shall bee brought in to them. 3. Vnto their riches, shall bee added glory ; therefore it is called a crowne of glory, reigne ouer nations, our bodies shall shine as the Sunne, and bee like the glorious body of Iesus Christ. 4. Our happinesse shall exceed for all these, euen as the glory of the Sunne exceedeth all the rest of the Stars ; and the glory of the Kings, all the rest of their spieets ; for this life shall bee vnto vs a Kingdome ; and hence it is that the Prophet saith, *The eye hath not seene, nor the care heard, any other God, that doth so to him, that waiteth for him.* 5. Our happinesse shall be absolute, vniforme, and entire, not mixed, as all worldly happinesse is ; pleasure hauing irksomenesse, abundance hauing wants, glory and honour, accompanied with shame and ignominy : but in this life, *All teares shall be wiped from our eyes, we shall sorrow, nor grieue no more*, our delight shall euer be fulnesse of ioy. 6. These things shall not be by intermission and fits, but continually, yesterday, and to day the same : as the damned in hell can haue no remission of their paines, so shall the saued in heauen haue no diminution of their ioyes, but as they that liue, shall not sometime be dead, and sometime liuing, no more

Reuel. 21.

Esa. 11.
cap. 65.

Esa. 65. 24.

Reuel. 7.

Esa. 66. 23.
Reu. 21. 25.

chap. 2. 26.

Phil. 3. 21.

Esa. 64. 4.

Reuel. 7.

Esa. 65. 19.

more shall they that liue the euerlasting life, bee sometime in pleasure, and sometime without, for their life is pleasure, riches, and glory.

Lastly, all this shall be for euer and euer, for far more thousands of yeeres, then the Sea hath drops of water, the earth hath spires of grasse, & all men haire vpon their heads, and so beginning againe circularly without end. For herein is God perfectly glorified and the wicked are fully iudged, which is the last end of all Gods works, according to that, *He made all things for his glory, and the wicked for the day of Iudgement.* For though the word עולם, for euer, doeth sometime set foorth no more, but a certaine large time, at the last to bee ended, as the time of the Mosaicall Law, or the time of this worlds continuance: for thus it is sayd of ceremonies, Yee shall obserue these things for euer; and of the earth; *It standeth for euer*: yet when it is said, that the life to come shall last for euer, the meaning is, as the Lord liueth for euer, vnto whose dayes infinite millions of yeeres can put none ende, for death is swallowed vp of life, all cause of death is taken away, and so neuer, neuer can this life cease, but still, still remaineth simply without respect vnto any period of time, *The life euerlasting.*

For the duties of this faith: The first is, carefully to breake off all those sinnes, the doers of which are expressly threatned, that they shall neuer enter into the Kingdome of Heauen. Such are named to be fornication, adultery, Idolatry, buggery, wantonnesse, theeuing, couetousnesse, drunkennesse, rayling, extortion, for such, saith S. Paul, shall not inherite the Kingdome of God.

In another place he reckoneth vp the same sins againe, and further addeth, *Withcraft, haired, debate, Wrath, seditions, heresies, enuy, murder & glustony, of which (saith he) I tell you before, as I also, told you before, that they which doe such things, shall not inherite the kingdome of God.* And our Sauour Christ farther numbred vnmereifulnesse to the poore, and the Holy Ghost, by John the Diuine, *Inchanters, lyars, and dgs, murtherers, and neglecters of holy things, of whom he saith, That they shall be without the gate of the City.*

Prou 16.4.

Eccle. 1. 4.

1. Duty
Carefully to
fly such sins,
as are
threatned
with death.
1. Cor. 5.
9. 10.

Gal 5. 19,
20.
Verse 21.

Math 25.
Reu. 22. 15.

1 King. 1.

Esa.

Heb 12. 1.

2. Duty.

To enter
the way
of life.
Eph. 2. 10.
Ioh. 5. 29.
Reuel.
22. 14.

Wherefore let vs all with one accord, bee at enmity with these vices, and watch ouer our hearts and wayes, that we commit them not. When *Shimei* was threatned by *Salomon*; saying, *Whensoever thou shalt goe ouer the Brooke Kedron, thou shalt dye the death*: What else could he expect, though vnder so mercifull a Kings gouernment, but death, when he should transgresse: as hee found it to his cost: so what other thing can we expect, if wee liue in any of these, or other grievous and heynous sinnes; concerning which the Lord hath said, If thou doe these, thou shalt not enter into life, but to bee shut out indeed at the latter day? *Ierusalem*, in which wee looke to liue, is aboue, our soules must flye vnto it, to vse the words of the Prophet, as *Dones vnto the windowes*: but sinne is an heauy clog, and presseth downe, if we thinke to bee rid of it at leysure, when we list, we are deceiued, for it *hangerth on fast*, how then can we hope to get thither, vnlesse we doe lighten our selues hereof? All our fairh is vanitie, our profession is deceit, and instead of this endlesse life, our end will bee miserable death.

The second dutie is, to striue to enter, and to walke on in the way that leadeth to euerlasting life, and neuer to goe out of it to our dying day, and this is the way of good workes, which God hath appointed that we should walke in them, *They that haue done good shall enter into life, and they that haue done euill, into condemnation*. Blessed are they that doe his Commandements, that their right may be in the tree of life, and that they may enter in by the gate of the City. Though it be a straight and narrow way, and there be few that finde it, most men goe the contrary way; yet if thou wilt enter into life, thou must keepe the Commandements.

Math. 7. 14.

Wherefore goe not with the multitude, which bee in the broad way: but embrace the counsell of Christ: *Striue to enter in at the straight gate*: and that whilst thou hast time. Will any man, being in a strange Countrey, returne to his home, and yet not take the right way thither? And will any man then being in the Countrey of this world, come to his home in Heauen, and not take the right way? How is it then, that wee hope to come to eternall life, and yet refuse to take the

the way thither? yea, to hearken to the guides, or to be led by them, whom the Lord hath appointed to bee a direction vnto vs? For neuer more guides in euery corner, poynting and haling men, as it were, to the right way, yet neuer were they so little regarded, which bringeth our profession into a suspicion amongst the enemies, as teaching good workes to be needlesse vnto life, but they shall answere for it, who are an occasion of this blasphemy.

3. *Dutie.*
To remem-
ber euer-
lasting life
in all
troubles.

1 Cor. 11.
28.
Heb. 12.
1am. 1.

The third Duty is, to vse the remembrance of eternall life, as a salve against all sores, as a cordiall to comfort our hearts against our greatest heauinesse. Are wee in misery, in pouerty, in pangs, in disgrace, in danger, in the midst of continuall crosses? What are all these to dismay vs? the Lord hath prouided an excellent estate for vs euer enduring, our suffering of these things is but momentany: the Lord hath assured his seruants, of Heauen, and of Crownes of glory, how can he then but giue vs deliuerance from these things, and supply our temporall wants in his good time? Nay, which is more, the Lord hath sweetned the bitter pills of the troubles of this world, by working through them the health of the soule, by making them meanes of further assurance, that wee are his children, and that hee is our Father, and by leading vs through them, as through the right way vnto the euerlasting life. If a begger might haue twenty pounds for traouelling in the wet and cold one night, or for some few stripes to be giuen vnto him with a rod, hee would not bee much grieued thereat: no more would we at our crosses, if we had faith to be assured, that in stead of these wee shall haue an other day so great glory, and the lesse would wee murmur at it, because our stripes bee vpon vs worthily: as if a poore prisoner that had deserued death, should bee set free, and rewarded with a great summe of money, for willingly submitting himselfe vnto some light chastisement. Let vs therefore, not onely be content to beare our crosses, but with the Apostle, through faith, reioyce in our tribulations, and praise the Lord for them, as *Iob* did, saying, *The Lord giueth, and the Lord taketh away, blessed be the Name of the Lord.*

Rom. 5. 1.
Iob 1.

4. *Duty.*
To pray for:
the baste-
ment of

The fourth Duty is to pray, that this time might bee

4. Duty.
To pray for
the haste-
ning of
glory.

Reuel. 22.
17.
Verse 20.
2. Cor. 5 1.

Standing
vp at the
Creed.

hastened, wherein we shall enter into life, and euen to reioyce when wee see it approach to any of vs in particular: because it will be so happy a change for vs; of mortall for immortal, of weaknesse for strength, of dishonour for glory: and (as one dying said) of tinne for siluer, of copper for gold. We must learne therefore to be like vnto the Brides which saith, *Come*; and vnto S. *John*, who when he had had some sight of these things, said: *Euen so come Lord Iesus. We sigh*, saith *Paul* *desiring to bee cloathed upon*: that is, to goe out of this clay house, and to ascend to our house in heauen. What saith haue they then, that by the course of nature, or by the danger of sicknesse, being brought almost home to this house, desire to be far away from it againe? How vnseemely a speech is it in old men to say, I would I were young againe? how lamentable a feare in sicke men, to heare that they shall die? let vs be more strengthened in these things, that at our departing hence, we may truly beleue, and haue euermlasting life.

There be two circumstances further vsed, in the rehearsing of these Articles, the first is the rising and standing vp, which is a ceremony neither vaine, nor superstitious, as some suppose; but they thinke amisse, that more reuerence is hereby done to the Creed, which is no Scripture, then to the written Word of God. For first of all, it is not vaine, because it serueth to testifie our consent to the points rehearsed, and is a silent confession of the same faith, by all the Congregation, as in the time of prayer all kneele, by this gesture, manifesting their consent with the Minister in this heauenly action. In other duties done at Church in publike, there is not the like reason of following the Minister in his gesture, whether he readeth, expoundeth, or preacheth, because that in all these, the Hearers are Patients, and he onely an Agent. Read more of this aboue, at the end of the fifth Question. Whereto may also be added, that this gesture of standing vp right, is the most futable and conuenient, as being the posture of soldiers, and champions ready to fight vnto the death for that faith which they then proclaime by recitall.

Amen,
Why added.

The second circumstance is, the addition of this word *Amen*; signifying *verely*, or *certainely*, or *undoubtedly*. It is added,

1. To shew that we do not in word only beleewe these things, but from our very hearts. 2. Not waueringly, but certainly, and without doubting. 3. Not as though it were in our power, as if we were secure for our firme and stedfast beleefe of these things, but earnestly crauing this faith at the hands of God, and thus it is as much, as *So be it*.

*The abuse
of the
Creed.*

All which shewes the wonderfull abuse of this Creed; first, amongst heretikes, which say these words with their mouths, but the contrary in their hearts: some denying beleefe in the Sonne of God, for that they hold him to be meere man, and God only in name, as Princes are called Gods vpon earth, as the Arians: Some in the Holy Ghost, as the Macedonians, for that they as firme him to be seruant, & inferiour to the Father & Sonne: some deny beleefe in the holy Trinity, for that they beleewe only in one God, holding the distinction of persons, a monstrous fiction of man; as the Antitrinitaries.

And some againe denying Christs bodie's reall being in heauen, because they hold it to be present in euery Masse: his Office of mediation sitting at the right hand of God, because they appoint other Mediators to commend vs vnto God: and the beleefe of the remission of sins, with the life euerlasting, because they teach doubting till the last gaspe.

*The Creed
abused by
the Papists.
1. Cor.
13. 13.*

Secondly, this Creed is further abused amongst the Papists, because when they pretend to make a confession of their faith, they doe onely confesse their hope, which is a distinct thing from faith, according to the Apostle, *There remaine these three things, Faith, Hope, and Loue*: Now, besides that they teach Faith to be a beleeuing in generall of all the Scriptures to be true, they make it to be all one with hope through the mercy of God of being saued.

Thirdly, it is further abused by all infidel-like Christians, which say with their mouthes, *I beleewe in God, &c.* But like Parrets, not regarding, what they say, not considering the fearefull estate of such as want this faith, what obedient and godly liuing is required to haue comfort in this faith, and how scandalous professors hereof shall be barred out of eternall life, euen as they that neuer knew how to rehearse this confession at all.

They

They also which imagine faith to be in their owne power, and therefore neglect to pray for it, when the Apostles themselves prayed, *Lord increase our Faith.* So many as be faithfull indeed, let vs bee otherwise minded, beleeuing all these things in heart without doubting, studying aboue all things to bee more and more confirmed herein by godly liuing, and euer heartily praying, Lord giue faith where it is wanting, and where it is, increase our faith more and more.

And thus by the grace of God haue wee finished our commentary vpon the first part of the Catechisme, concerning the things to be beleued, and maintained to the death, that we may come to life.

The end of the Creed.

Of



Of the Commandements.

Quest. **T**Hou saidst, that thou wert bound to keepe the Commaundements of Almighty God: Which be they?

Ans. God spake these words and said, *I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage. Thou shalt haue none other Gods but me.*

Thou shalt not make to thy selfe any graven image, nor the likenes of any thing that is in the heauen above, or in the earth beneath, or in the water vnder the earth. Thou shalt not bow downe to them, nor worship them, for I the Lord thy God am a ielous God, & visit the sins of the fathers vpon the children vnto the third and fourth generation of them that hate mee, and shew mercy vnto thousands, of them that loue me, and keepe my commandements.

Thou shalt not take the name of the Lord thy God in vaine, for the Lord will not hold him guiltles that taketh his name in vaine.

Remember that thou keepe holy the Sabbath day, sixe dayes shalt thou labour, and doe all that thou hast to doe; but the seuenth is the Sabbath of the Lord thy God, in it thou shalt doe no manner of worke, thou, and thy son, and thy daughter, thy man seruant, nor thy maid-servant, thy cattle, & the stranger that is within thy gates: for in sixe dayes the Lord made Heauen and Earth, the sea, and all that in them is, and rested the seuenth day; wherefore the Lord blessed the seuenth day, and hallowed it.

Honor thy father, and thy mother, that thy daies may be long in the land, which the Lord thy God giueth thee.

Thou shalt doe no murther.

Thou shalt not commit adultery.

Thou shalt not steale.

Thou shalt not beare false witnesse against thy neighbour.

Thou

Thou shalt not comēt thy neighbors house, thou shalt not comēt thy neighbors Wife, nor his seruant, nor his mayd, nor his oxe, nor his asse, nor any thing that is his.

Quest. How many things doest thou learne out of these Commandements?

Answ. Two things: My duty towards God, and my duty towards my neighbour.

Explan. Before that we come to shew in particular, where these duties are set downe, it will not bee amisse to speake some things in generall, by way of Preface or Introduction to the Commandements.

First, of the time when these Commandements were giuen, and this was about two thousands and five hundreth yeares after the Creation: not that they were left all this time without a Law, (for there was a Law written in mens hearts by the penne of nature) but to make that more plaine, which by the corruption of nature was become very dimine and much defaced. That there was a law euen before these commandements were giuen, the Apostle sheweth, where he saith; that *the Gentiles not hauing the Law, are a Law unto themselves, which shew the effect of the Law written in their hearts, &c.* so that as long as men haue beene, there hath also bene a Law, although not expressed in words, yet written in the heart.

Wherefore if it bee well obserued, we shall find, that euen before the giuing of the law, all these precepts were knowne and acknowledged.

The first Commandement was knowne to *Abraham*, when as almost in so many words the Lord said vnto him, *I am God al-sufficient, stand before me and be vpright*: and there were no false Gods brought into the world before the Flood. *Clemens Alexandrinus*, a learned Father sheweth, that *Bacchus*, a great God amongst the Heathen, was made a God 604. yeares after *Moses*, and so most of the Gods of the Grecians: hee sheweth further, how the chiefeſt God of all *Iupiter*, was made by one *Phydias*, and the chiefeſt Goddesse *Iuno*, by *Euclides*, and that *Socrates*, *Plato*, *Xenophon*, *Cleanthes*, *Pythagoras* the

*The time of
the law gi-
uing.*

*The know-
ledge of the
Law before
it was
written.*

Gen. 17. 1.

*Clem. Alex.
lib. 2. Strom.*

*Orat. Her-
sat. ad
Gent.*

the ancientest Philosophers, and that *Araus*, *Hesiod*, *Eurypides*, and *Orpheus* the ancientest Poets acknowledged but one God.

The second Commandement was knowne vnto *Isaac*: for he purged his houte from Idols, when he was to build an Altar in Bethel, acknowledging heereby, that this was a corruption, that the true God would be offended at; yea, Heathen men themselues did see by the light of nature, that it was a grosse thing to represent God by an Image, as *Numa* an Emperour sometime in Rome who forbad the vse of any Image, becaule he held it a wicked thing, that things so incomparable excellent, should be set forth by baser matters: and *Plato* an excellent Philosopher, did so agree with *Moses* herein, that he was said of *Numenius* a Pythagorian to be none other, but *Moses* speaking in the Atticke tongue.

The third Commandement, touching the right vse of Gods Name, both *Abraham* seemeth to haue knowne well, when he sware by the true God vnto *Abimelech*, to confirme his league; and *Jacob* when he sware vnto *Laban*, by the feare of his father *Isaacke*. And the very heathen Ephesians, vvho vv ere led only by the light of nature, shewed how odious a thing they held it, that the name of their gods should be blasphemed, vvhen suspecting such a matter in *Paul*, and in his companions, they grew to such an uproare, and cryed out so long, the greatnesse of their goddess *Diana*.

The fourth Commandement is recorded to haue bin giuen in Paradise: for the seuenth day, saith *Moses*, *G O D rested, so he blessed and sanctified it, because that in it he had rested from all his workes, which he had created and made.*

The fifth Commandement: *Jacob* shewed in his practise, vvhen hee followed his Parents direction in taking a vvife; herein giuing an instance of his obedience vnto them: and the children of *Jacob* at his command going downe into *Egypt* to buy food for him, and being so carefull to giue him contentment in the returne of his sonne *Beniamin*; and *Ioseph* nourishing him in *Egypt* in his old age, &c.

The sixth Command against murder was written in *Cains* conscience: for that made him to cry out after the murder of

Gene. 35. 2.

*Euseb de
prepar.
Euang lib.
9. cap 30.
ibid.*

Gene. 21. 23

Genes. 31. 53

Acts 19. 34.

Gene. 2. 2. 3

Gene. 28. 2.

Gen. 4.

Vers. 13. 24

Gen. 9. 6.

Gen. 39. 9.

Gen. 34.

Gen. 31. 30

Gen. 44. 5.

Gen. 20. 9.

Gen. 26. 9.

of his brother *Abel*. *My sinne is greater then I am able to beare, and who soeuer shall finde Caine shall kill him.* And *Lamech* from hence aggrauateth his owne case, when hee had slaine a man, for that he had this law not onely written in his heart, but a warning in his great grandfather *Caine*. And immediately after the flood, the Lord doth expressly set down: *Who so sheddeth mans blood, by man shall his blood bee shed, for in the Image of God hath he made man.*

The seventh Commandement, was to be seene in *Iosephs* heart, when being tempted by his mistresse to adultery, hee said, *Shall I doe this, and sinne against God?* in the other sonnes of *Iacob*, also, when *Dinah* their sister had beene defiled by *Shechems*, who doe therefore put him to death.

The eight Commandement, *Laban* vrgeth vpon *Iacob*, saying; *Though thou weneest thy way, because thou lonigest to come to thy Fathers house, yet why hast thou stolne away my gods?* vnto which he answereth, acknowledging this to be so great a fault, as that he saith, *With whom soeuer they bee found, let him dye.* And this was held to bee so heynous a sinne, as that *Iacobs* sons being charged by the Steward, with *Iosephs* siluer cup stealing, yeelded themselues vpon the finding of it, with any of then, to become his bondmen.

The ninth Commandement, heathen *Abimelech* shewed to be written in his heart, when hee complained of *Abrahams* false testimony concerning his wife, of whom hee had said, that she was his sister, telling him, that *hee had done things, which ought not to be done:* and *Isaack* is afterwards reproued by him also for the like faults.

Lastly, for the tenth, so many as did know God aright, could not but acknowledge also, that it was a sinne against his Maiesty, to entertaine euill motions in the minde, contrary to any of these Lawes, because where these are, there cannot be the vprightnesse commanded vnto *Abraham*, God cannot bee honoured with the heart: and thus much of the first thing.

Now wee are to speake of the difference betwixt the Law of God, containing these Commandements, and other Lawes giuen also by the Lord: for besides this Law, which is called

Morall,

The difference of the lawes of God.

Morall, there is another called Iudiciall, and a third Ceremoniall. The Morall is so called, because it is a perpetuall rule of good maners, without the observation of which the world cannot stand; or if it should stand, it would bee but as a confused Chaos, and without forme of a world. The Iudiciall is so called, because as a statute-law, it setteth downe with what Iudgements and censures men were to bee censured, that did offend in speciall cases. The Ceremoniall is so called, because it is altogether conuerlant about rites and ceremonies, shewing what ceremonies were to be vsed by the Church of God, and what not, in his seruice.

Now, the difference betwixt these standeth in many things. First, in that the morall Law was published, and written by God himselfe, so as that all the people did receiue it from his mouth: but it was not so with the Iudiciall and Ceremoniall; for the Lord instructed *Moses* onely herein, and the people receiued them from him, who wrote them downe for them. 2. The morall Law was first giuen, as most worthy, the other two afterwards, as not so much to be regarded, in respect of it: for when the morall Law hath beene neglected, and the other most diligently obserued, the Lord hath beene as much moued, as if no Law at all had beene regarded; which may easily be gathered, both from that of the Prophet *Esay*, *Bring no more oblations in vaine, incense is an abomination vnto mee, &c.* And from that of *Samuel* to *Saul*; *Hath the Lord as great pleasure in burnt offerings and sacrifices, as when the voyce of the Lord is obeyed? Behold, to obey is better then sacrifice, and to hearken, then the fat of Rams*: that is, to obey the morall Law far exceedeth all ceremonies. And *Dauid* hath the like saying in the Psalmes, *Do I eat buls flesh or drinke the blood of goats? offer vnto God praise, and pay thy vowes vnto him, &c.* And, *I will haue mercy*, saith Christ, *and not sacrifice*, with many other places to the same effect.

The same also appeareth from the practise of corrupt man, which hath euer beene most diligently to obserue ceremonies, but most negligently the precepts of the morall Law: for our nature is set vpon contraries, and therefore looke what we should most carefully obserue, that we most neglect; look what

*Esa. 12. 1.
1 Sam. 15.
22.*

Psal. 50.

Math. 23.

Mich. 6. 6, 7.

what should be cared for in the second place, that wee looke vnto in the first. The Pharises tithed mint and cummin in the payment of their tythes, but let passe the weighty matters of the Law: and thus was it the manner of the Iewes euer to doe. Wherewith say they in *Micha*, shall we come before the Lord? *Shall I come before him with burnt offerings, and calves of a yeere old? will the Lord be pleased with thousands of Rams, or ten thousand rivers of oyle?* And this is the manner of most men at this day, they are most strict in outward obseruances, but most remisse in the substance of godlinesse: in the very act of hearing, and prayer, not regarding that innocence, charitie, and righteousnesse, which should accompany this outward deuotion.

Gen. 22.

Exod. 12. 36

3. The ceremoniall Law hath beene oftentimes broken without sin: but the morall Law neuer without some speciall countermand from God; as when *Abraham* was bidden to kill his sonne *Isaac*, when the Israelites were bidden to rob the Egyptians: yea euen in these very cases the learnedst of the Schoolemen do by sound distinction maintaine, that the law it selfe was not broken, no nor dispensed withall, if we speake properly, but only the matter or obiekt of the precept changed by God, & so the Israelites did not steale from or defraud the Egyptians, but tooke their owne, when God (who hath an absolute power to dispose of all these) had before by his command transferred the right and dominion of those rights from the possessors to the takers. So likewise did *Abraham*, in offering to kill his sonne vpon Gods command, no more breake the Law then a Souldier, that at the command of the Generall, (who hath power of life and death) killeth his fellow Souldier. As for that act of Circumcision, or Sacrificing, by which our Sauiour Christ saith, that the Priests breake the Sabbath, it is not so to be vnderstood, as though the Law were broken, being rightly vnderstood, or as though the Lord went about to iustifie this, that a man might without sinne breake this command: but hee speaketh of their strictnesse, shewing their weaknesse in maintaining that it was against the Law, to doe any worke at all vpon the Sabbath day: for that in this sense, their very Priests did continually

Math. 12. 5.

nually

nually breake the Law. His intent then vvas, to shew the right meaning of the command to be this, that they should doe no manner of vvorke, except such, as vvas of present necessity, or helpe to the sanctification of the Sabbath day. Now for the Ceremoniall Law, that it might bee omitted vvithout sinne, the Lord himselfe sheweth, vvhere he saith, *I will not reprove thee for thy sacrifices, or burnt offerings, that haue not bene continually before me:* and for Circumcision, all the time of the people of Israels being in the vvildernesse, for the space of forty yeeres, their children vvwere vncircumcised, and yet no sinne imputed, and vvithout doubt they failed in sundry other things also, as the Priest did in giuing *David* of the shewbread, which it was not lawfull for the people to eat, & yet we doe not find, that they were therefore reprov'd by any of the Prophets, howsoever it cannot be denyed, but that when they presumed to alter any ceremony, they were grievously punished, as when the two sonnes of *Aaron* aduented to sacrifice vvith common fire, they vvwere destroyed by fire comming from Heaven: When *Azaz* presumed to carry the Arke vpon a Cart, and to stay it with his hands, (when as he ought not to haue touched it, and it should haue bene borne vpon mens shoulders) he was smitten with present death. All which I do not speak, to the end, that men should thinke that any of Gods lawes might lightly haue bene broken vvithout offence, but that there being iust cause, the ceremoniall law was many times transgressed, and yet the transgressors remained blamelesse, vvwhich is not so vvith the Morall.

Psal. 50. 8.

Ioshua 5.
Matth. 12.

Leuit. 10.

2. Sam. 6.

4

Rom. 2. 26.
Verse 27.

Esay 1. 1.

4. The morall law being neglected, maketh men (of how holy a sect, & profession soever) vvorse then Infidels, that are vvithout all vvritten Lawes, and yet obserue the Law of Nature, according to the doctrine of the Apostle: *If thou bee a transgressor of the Law, thy Circumcision is made vncircumcision: and shall not the vncircumcision, which is by Nature (if it keepe the Law) condemne thee, which by letter and circumcision are a Transgressor of the Law?* It maketh men vvorse then bruit Beastes, vvwhich haue not a reasonable soule, according to that of the Prophet. *The Oxe knoweth his owner, and the Asse his Masters Crib, but Israel hath not knowne mee.*

It is not so with the ceremoniall, that being neglected, maketh only worse, then the seruants, and peculiar people of the Lord should be; and a confused multitude of all together.

5

5. The ceremoniall Law was very chargeable and costly, the Altar could not bee maintained without costs, the first borne could not be redeemed without manifold & deep costs, neither could there be an expiation of sinne without costs and charges; so that it was burthensome vnto the people, and grievous to be borne: but the Morall Law putteth to no such busie multiplicite and encombrance of cost, it requireth the right disposition of the heart, and then obedience in practise will easily follow.

6

6 The Morall Law engrauen in Tables of stone, was kept in the Arke, which was a signe, that it should last perpetually, euen as Heauen, the Throne of God, in the figure whereof it was put: for euen in Heauen the Morall Law is obserued, for which cause it is that we pray, that Gods will may be done in earth, as it is in Heauen. But it is not so with the other lawes, these being to last only to the fulfilling of all by Christ.

1. Reas.
The ceremoniall
Law ceased

For, first to speake of the Ceremoniall Law, that was then without doubt to cease, euen as there is no further vse of a Candle, when the Sunne is risen; of a picture, when the person is present; of the A. B. C. when the Grammer is taught. For the ceremonies of the old Testament had none other vse, but a little, as they were able, to set forth Christ Iesus, who was to shed his blood for our sins, as the blood of beasts was shed and sprinkled in the Tabernacle and Temple of the Iewes; to offer himselfe vpon the Altar of the crosse, as the beasts were offered there vpon an Altar: to beare our sinnes, as the scape Goate did the sins of the Iewes especially, and so of the rest, according to which Saint John saith, *The Law was giuen by Moses, but grace, and truth came by Iesus Christ*: and this may serue for a first reason of the abrogation of the Mosaicall Ceremonies.

Iohn 1. 17.

2 Reas.

Secondly, the renting of the vaile of the Temple at Christs suffering, and the destruction of the Temple not long after, (which could neuer since bee built againe) shew the same.

For

For all the time, that the ceremoniall Law was of force, God would not suffer it to be thus, but if for sinne he did, he soone returned in mercy againe, at the humiliation of his people; and restored these seruices.

Thirdly, Christ was a new high Priest, after the order of *Melchisedeck*, who was greater then *Aaron*, and therefore his order was to cease at the coming of this worthier, euē as at the change of head officers amōgst the Romās, the Dictators ceased, when the Emperours came on. This argument the Apostle handleth learnedly, and at large to the Hebrewes.

3 *Reas.*
Heb. 7. 1. 9.

Fourthly, Christs cōming made vs to be of age, when as before men were children, & nothing differing from seruants, as the Apostle reasoneth to the Galathians, saying: *When we were children, we were in bondage, vnder the rudiments of the world, &c* Now such things as serue for the instructiō of children, are of no further vse, whē they com to be mē; & so is it with this law

Secondly, as for the Iudicial lawes, some are willing to grant that those of them were to cease, which concerned some speciall ciuill customes of that people, the entailing of their lands, the freedom of seruants in the yere of Iubilee, and such like: but as for all those Iudicials, which vpheld & backed any Morall Law, they would haue them to be still in force, and to bind all Christians. Of those that lay this yoke vpon vs, I must craue pardon, and rather thinke, that all obligatory power of those Lawes was to cease at the dissolution of the Iewes Commonwealth, in as much as those Lawes were by special measure of circumstances squared & fitted to the nature of that people, as well in the Ciuill, as Ecclesiasticall estate & government. Here I tread in reuerend M. *Caluins* steps, who in his Institutions doth very soundly determine this point, shewing that it is neither necessary, nor expedient, that the lawes of other Nations should be the same that were prescribed vnto the Iewes in punishment of crimes, euē against the expres Morall law, Theft, Adultery, &c. But referring the agrauation, or mitigation of such penalties to the nature & propensity of particular Nations, and to the necessities of diuers times and occasions. To the Iewes (saith he) God was *peculiaris legislator*, & as a wise Lawmaker, ordained those laws with a singular respect to that peo-

2. *Iudiciall*
Lawes
cease.

Cal. Instit.
lib. 4. cap. 20
Sec. 16.

ple : and so hee there concludeth against some more nice then wise impostures of those lawes vpon vs ; *Quod iactatur a quibusdā fieri contumeliā Legi Dei per Moſen lata, quum, abrogata illa, noua alia illi preferuntur, vaniſſimum eſt.* It is an adle conceit to thinke that it is any diſreſpect to Gods Law deliuered by Moſes if other new lawes bee preferred before it, and eſtabliſhed in ſtead of it.

To this authority of *Caluin* & others I may adde this euident reſon for the refuting of that motiue, drawn from relation to the morall Law. What Law of the Iudicialls of the Iewes; nay, what Ciuill Law almoſt at all in any orderly Common-wealth throughout the world, tēdeth not to the maintaining ſome morall law, & forwarding ſome duty concerning the liues, goods, chaſtity, good name, peace, & iuſtice of, and among our neighbors? muſt therefore the Lawes (I meane the iuſt and honeſt lawes) of all other Nations bind vs? muſt the ſame penalties in euery ſeuerall offence be currant through the world? Surely I know no Law for that. Generall equity is diuerſified by particular, & not onely due puniſhments, but alſo offences are truly greater and leſſer in variety of times, places & people, eſpecially in thoſe actions, which concerne the more remote parts & ſkirts of the Morall Law. What ſhall we ſay then? are we Chriſtians no more in duty tied to the Iudicialls of *Moſes*, then to the Poſitiue Lawes of the Perſians, Lacedemonians, or the Romans, made for the puniſhment of vice, and vpholding of common honeſty? I dare not in any wiſe ſay, or think ſo. Theſe were deuized by the light of nature onely, thoſe ſuggeſted by immediate reuelation from God, and therefore incomparably exceeding for eminent wiſedom and Iuſtice. Nay, moreouer, the Iudicialls, howſoeuer they haue not in theſelues any obligatory power, or legal force to bind other eſtates & kingdoms; yet in regard of the generall equity implied in them, they remaine as a ſeaſonable & conſcionable direction vnto Law-makers now adaies in chriſtian cōmō-wealths; where the nature of the people, & ſtrong motiues from experience doth not enforce another way. This exēplary direction, though it be leſſe to be regarded in thoſe promiſiōs, which are moſt circūſtātiāl and variable, as being far off a kind to the Morall Law; yet me thinks, in the more eſſential & fundamental parts of the perpetuall

tuall & vniuerſall Morall Law, the diſcreet imitation of Gods poſitiue Laws is very requiſite, It pertaineth not to vs priuate ſubiects to preſcribe, but only to wiſh & mention with humility, what we cōceiue out of a good cōſcience. For my part, in my poore vnderſtanding, it many times grieueth me to think, how in our daies the foule adulterer vſually eſcapeth in a manner vnpuniſhed, and the pilfering cut-purſe is truſſed vp on the curſed tree without redemption: whereas Gods poſitiue Moſaicall law ſtrake farre deeper in the former, and in the latter more gently, prouiding alſo in this a meanes of reliefe to the party wronged, by accumulated reſtitution. If any man be ſo preſumptuous, as in this heinous crime of violating wedlocke, to take Sanctuary in the new Teſtament, and to claime thence impunity for this impurity, I ſee not what ground of mitigation can be built vpon that, which is by ſome alleaged out of *S. Iohn*, how Chriſt diſmiſſed the Woman taken in Adultery without puniſhment: for he was no Earthly Iudge, and did this onely to take downe the inſolency of the proud Pharifees, which were greater, and more ſtiſſe ſinners, then ſhe was. Wherefore let vs mourne for the impurity which is now adayes in this caſe, and ſeek to the Lord for a redreſſe herein, by moouing the hearts of the higher powers to conſider of it, and to fortifie the law againſt ſo ſpreading, and dangerous an euill.

The third thing to be further generally ſpoken of, is the difference betwixt the Law of the old Teſtament, and the Goſpell, which is of the new, and theſe doe differ:

1. In the manifeſtation, the Law is knowne by the light of Nature, as hath bin already ſhewed, euē before that it was ſolemnely giuen: but the Goſpell is a myſtery vnto nature, as *S. Paul* calleth it, ſaying; *Without all controuerſie, great is the myſtery of godlineſſe*; it is a thing hidden from mans reaſon, yea, from the very Angels, according to that of *Peter*, *Which the very Angels deſire to behold*: μακροθυα, the word ſignifieth, prying into a thing over-veyled and hidden from ſight. It was firſt reuealed by God himſelfe, after publiſhed by Angels, by Men, by Children, by Devils, and by dumb Idols.

2. The law doth only ſhew what is to bee done, that God

Iohn 8.

3
*Differences
betwixt the
old Teſta-
ment and
the new.*

1. Tim. 3. 6.

1. Pet. 1. 12.

may be pleased, but here leaueth vs, without instruction how to do it, because that way, which it setteth downe is to vs impossible; but the Gospel doth fully informe vs, how this may be done, namely by Iesus Christ, who hath fulfilled all for vs, and is made vnto vs, beleeuing in him, *righteousnesse*, as the Apostle teacheth: and so the one may rightly be termed, the law of Faith, the other of Workes.

3 The Law is full of terrible threatnings, & without comfort in the promises thereof, because nothing is promised, but vpon too hard conditions, *Do this, and thou shalt liue*; it doth therefore cnelly cast downe, and wound with the wounds of deadly sinne; by it none can be iustified, or saued, according to the doctrine of the Apostle in sundry places: but the Gospel serueth to heale all our wounds, & to lift vs vp with comfort, for that it is full of sweet promises, flowing from Gods meere grace and mercy, so that how vnworthy soeuer we are, yet turning to the Lord by true repentance, we may be iustified and saued hereby. The Law is therefore the *Letter that killeth*, the Gospel is the *Spirit that giueth life*.

Lastly, the Law is a Schoolemaster to bring vs vnto Christ, as the Apostle sayth; for as without a Schoolemaster first had, & vsed for entrance in rudiments, children come not to the Vniuersities; so without the Law we cannot be sufficiently taught to be preferred vnto Christ, because we rest contented through ignorance in sin, wounded to the death, and yet not knowing, that we need to seeke a remedy: but the Gospel admitteth vs vnto Christ, & incorporateth vs into his body, it openeth the gate vnto vs, and giueth vs entrance into his most stately palace of heauen. The Law is also a Schoolemaster, when we are come to Christ, euer checking and correcting vs, when we walke not according to the strait rule therof: but the Gospel vpon our humiliation comforteth vs, and assureth vs that all our aberrations, & going astray are remitted, so that there be an heart vnfaignedly hating that euill which we doe.

Now, as there be differences betwixt the Law and the Gospel, so there be some things, wherein they agree.

1. In the Author, God; not, as the mad *Manichees* taught the bad God to be the author of the Law, and the good God, the author

Rom 7.
Gal. 2.

2 Cor. 3. 6.
Gal. 3. 24.

Rom. 7.

The agree-
ment of the

ola Testa-
ment and
the new.
Heb. 1. 1.
Mat 3.

author of the Gospel : for the same God, which spake by his Sonne Iesus Christ in these last dayes , spake also at diuers times, and in diuers manners in times past : he that sayd from heauen, *this is my beloued Sonne, heare yee him*, the same God spake all these words, and said from Heauen, *I am thy Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage, &c.*

2. They agree in the threatning of sin, and vrging obedience vnto the Lord in all things : but the Law vrgeth it for feare, the Gospel for loue, *If yee loue mee, keepe my Commandements*, the Law as the meritorious cause of life, the Gospel, as most necessary signes of the life of faith, & the way that God hath appointed vs to walke in vnto life, the Law giueth no hope in the case of swaruing from the strict rule thereof, the Gospel giueth hope to the penitent, and where the like hope is giuen by the Prophets , they doe rather play Euangelists, then Preachers of the Law.

3. They agree in this, that howsoever the Gospel giueth hope to the penitent, yet it denieth all hope to those that liue, and die in transgression of the Law , for against such most common are the threatnings contained in the Gospel , *They that doe such things, shall neuer inherit the Kingdome of Heauen.*

Gal. 5. 17.

4. They agree in this , that there is no contradiction betwixt them, but as they come from one, and the same spirit, so there is a sweet harmony & consent betweene them, the one only sheweth, what God doth strictly require in his iustice, the other, how his iustice is satisfied, and yet his mercy to sinfull man appeareth ; the one saith . *hee that breaketh the Commandements shall die* ; the other saith, that because man through the weakenesse of his nature could not but breake them, one man, that neuer brake any the least of them, died in the stead of sinfull man, and thus freed him, that was the son of death, from death and damnation.

5. They agree in the Ministers of them both : for they of the Law were to be without blemish, their lips were to preferue knowledge, they were to liue of their seruice, they were diuers sorts, both Priests & Levites, they were watchmen, &c. so ought the ministers of the Gospel, they must bee vnblame-

able,

1. Tim. 3.

1. Cor. 9. 24

Ephes. 4. 12

1. Pet. 5. 2.

*The maner
how this
law was
giuen.*

Exod. 19. 20

1. Cor. 3. 6. 7

Heb. 12. 19.

Heb. 12. 21.

able, apt to teach, they that preach the Gospell, are to liue of the Gospell, some are Doctors, some Pastors, &c. they are Pastours watching and keeping their flockes, as those, that must giue accounts for them. And thus much of the third generall.

The next thing to bee spoken of in generall is the manner how this Law was giuen, and that is described in the nineteenth, and twentieth of Exodus.

1. There was great preparation, three dayes together, the people were sanctified according to the maner of those times, by washings & purifyings, shewing, both what need we haue by prayer, and reading of the holy Scriptures (which may bring vs from worldly to heavenly meditations) to prepare our selues euer, before that we come to heare the Lord speaking vnto vs in the Ministry of his holy word: and also, how we must euer be more and more doing away, by the Spirit of Sanctification, the blots and blemishes of our natures, that we may be the fitter to come into the presence of the Holyest.

2. A straight charge was giuen, that neither man nor beast, vnder paine of death, should come neere the Mount, whence the Law was to be deliuered, but certaine marks were set beyond which none might dare to passe; shewing, as the Apostle hence noteth, how glorious was the Law, now to bee deliuered, and, if such as passe the marks set them, were without mercy to die the death, that much more the transgressours of any of these precepts should die, and find no mercy.

3. The Lord descended with great terrour, the Trumpet sounding, the earth shaking, and Lightnings flying abroad, in so much, as that the people are noted to haue runne away, and Moses himselve to haue said, *I tremble and quake*: shewing, that the things here vttered, were graue and waighty, and to bee receiued into the heart, with a feare of offending against them: and also, that when the time shall be, of calling the offenders to account, with what wonderfull terrour the Lord will thep come against them. Fourthly, Almighty God himselve spake all these words in the hearing of all the people; but when they were too weake to heare his words and desired that the Lord would not speake any more (for so they

they should die) but promised obedience, if *Moses* should (peake; two tables of stone were given vnto him, written with Gods owne finger, that he might carry them to the people, shewing hereby, how stony-hard our hearts be, and that Gods finger alone is able to imprint them there, his speech from Heauen must worke in vs a reuerence of them, otherwise we shall all be too negligent of his Lawes.

5. When *Moses* had broken these Tables through zeale (seeing how God was dishonoured in his absence; by golden Calues which they had set vp, and worshipped) the Lord bad him hew two other Tables, & therein he wrote all the words that were in the first: shewing hereby, that mans heart by Gods creation, had all the lawes ready written in it, as the Tables prepared by God himselfe had, but the heart, which hee had gotten vnto himselfe by falling away from God, is without any letter hereof in effect, vntill that the Lord wrote them anew, as it was with the Tables prepared by *Moses*.

6. Lastly, when *Moses* had beene long with the Lord, and came with these Lawes vnto the people, his face shone so, as they were not able to looke vpon him: for which cause he vfed a vaile when he came vnto them, and put it off, when hee returned vnto the Lord: shewing hereby, as *S. Paul* noteth, that the Jewes should not bee able to see into the end of the Law, Christ Iesus, vntill the vale of blindnes and hardnesse of heart were taken away by the Lord, neither yet could any of the Gentiles, without the same his helping hand.

There remaineth yet one thing more in generall, & that is the vse of this law, in these times of the gospel: for howsoever other lawes be don away, as hath bin shewed, yet this stil euer remaineth, as it hath euer bin in the hart, yea, euē before mans fall. And this appeareth (now to vse more proofes) from our often being vrged vnto an holy & new life, from the many caueats giuen against sinne, and from the threatnings, that they which do such things, shal neuer enter into life, euē in the new Testament. For when the Apostle willett vs to put off the old mā, & to put on the new, which after Christ Iesus, is in holines, to put off the works of darknes, and to put on the armour of light, what doth he else, but reuiue the Law? *Be ye holy, as I am holy,*

2. Cor. 3.
13. 14.

4
The vse of
the Law in
these times
of the Gos-
pell.

Ephes. 4. 24.

Rom. 13.

Leu 11. 44.

Iohn 2. 1.

James 2. 10

Deut. 5. 32.

Leuit. 26.

Deut. 28.

Mat. 5. 19.

Gal. 4. 18.

Rom. 7.

Gal. 4. 1.

holy, saith the Lord when S. Iohn saith, These things write I vnto you, that ye sinne not. And S. Iames, He that keepeth the whole Law, and yet faileth in one point, is guilty of all: what do they else, but preach the continuance of the Law? Thou shalt keep all these Commandements, not declining to the right hand, nor to the left? Lastly, when all the writings of the new Testament are full of sweet promises to such, as constantly go forward in a Christian course of life, and that bring forth the fruits of the Spirit; but on the other side, full of terrible threatnings to the disobedient, & such, as bring forth the fruits of the flesh: what other thing do they tend vnto, but to make another Deuteronomy, for that they repeate, as there is repeated out of Leuiticus? If thou shalt diligently obserue all these lawes, then shalt thou be blessed at home and abroad, &c. but if thou breake them, Cursed shalt thou be in every thing that thou puttest thine hand vnto. And to make it out of doubt, our Sauour Christ, when it was suspected, that he would giue liberty from the Law, saith, I am not come to destroy the Law, and the Prophets, but to fulfill them. But it will here be objected then, If it be thus, how can those places of the new Testament stand, where it is often said, We are not vnder the Law, but vnder grace. Euen as a woman, when her husband is dead, is freed from the law of her husband: so are we freed from the Law vnder the Gospel and Christ was made of a woman and made vnder the Law, to free those that were vnder the Law; with many like places? What is all this to make a shew only of liberty, we being still bound to keepe the Law, as we were before Christs comming.

I answere, that most of these, and the like places, are to bee vnderstood of the ceremoniall Law, against which, occasion was then dayly offred to write, by reason of the Iewes, which were turned to the faith of Christ, and yet held it necessary to keepe this law by circumcising, &c. there was little, or none occasion to write so earnestly about the disanulling of the Morall, but only to shew, how vnable it was to iustifie, for then Christs comming had been needlesse. Let the Epistle to the Galathians bee vwell lookt ouer, and this will easily appeare to be the Apostles scope there, for that he telleth them vwith vvonderfull vehemency: *If ye be circumcised, Christ will profit*

profite you nothing: and he maketh this the occasion of prosecuting this matter of immunity from the Law so earnestly, for that *Peter* being at Antioch, seemed to be too cold in this doctrine, when at the coming of the Iewes, he abstained from meates forbidden by the Ceremoniall law, for which he saith, that he reprov'd him to his face, for that iustification before God was not thus attained, but hindered, which is the onely thing he laboureth in, throughout the residue of that Epistle. But it cannot be denied, but that some liberty also from the Morrell Law, is here published, it vwill bee vworth the vwhile therefore to see what this is.

Gal. 5. 2.

Chap. 2. 11.

I

*Liberty frō
the Law.*
Gal. 3. 24.
Iohn 1. 18.

And first, this is in regard of the time, before Christs coming we were vnder the Law, as vnder our onely Schoolemaster to teach, & to direct vs, but now we haue an other Schoolmaster Christ Iesus, who came more lately out of the bosome of God the Father, to declare him & his waies vnto vs. Now both *Moses* the mediator of the Law, and Christ Iesus teach one, and the same thing: onely, as he that goeth from a countrey Schoole to the Vniuersity, changeth his Tutor, and is no more vnder him, that taught him in his younger yeares, but vnder another: so at the coming to Christ, we are no more vnder the old Tutor, the Law; but vnder him, who doth deale more gently with vs, teaching vs more familiarly, helping vs towards more perfection; and where we faile, pardoning, and forgiuing vs, and because of his mercifull dealing, we are said, not to be *vnder the Law*, but *vnder Grace*, and for this it is, that the Lord himselfe said, that the *Law and Prophets were untill Iohn*.

Secondly, in regard of the power & authority of the Law, being now put down, by exercising of which, it did tyrannize ouer mens consciences, & put them into a slauish feare, al their liues long, before Christs coming: but now, hauing another Master, to admonish, to reprove, to threaten, and to correct vs, the Lawes threatnings need not to terrifie vs, it hath none authority ouer vs, no more then a master, whose seruant is dismissed, and gone from him, hath ouer the same seruant: and for this cause is it, that the Apostle saith, *The Law was added, because of the transgression, untill the seed came*.

2
Heb. 2. 14.

Gal. 3. 19.

Thirdly,

3

Matth. 11.

Thirdly, in regard of the seasoning, which hath come to our hearts by Gods Spirit, ruling, and reigning in vs: so as that the things of the Law, which were before difficult, hard & burthenſom, are now become sweet, light and easie, according to that of our Sauour, *My yoke is easie, and burthen light.* And hence is it, that as an Apprentice, when his time is out, taketh the same, or greater paines in his trade, then he did before, yet is a freeman, although he serueth his old Master still, for it is a delight vnto him so to doe, especially remembring, in what feare he was before, but now without feare, how rigorously compelled vnto his taske, but now doing it voluntarily, and by reason of his rudenes, and ignorance how hard it was, but now by reason of his experience, how easie: so our time of Apprentiship to the Law being as it were out, at the sending of Gods Spirit vnto vs, we are free from it, thogh we do still the things of the Law, for that neither feare leadeth vs thereunto, nor rudenesse maketh it hard, but Gods Spirit leadeth vs and fitteth our hearts so vnto them, as that all things become delightfull and easie. And this is the meaning of the Apostle, when he saith: *Such as are led by the Spirit, are not vnder the Law:* and when in another place he saith, *The Law is not given to the righteous, but to the lawlesse and disobedient.*

4

Gal. 5. 15.

1. Tim. 1. 9.

Rom. 8. 1.

Gal. 3. 13.

2. Cor. 8.

4. In regard of condemnation, the lawes curse. Without Christ, all are vnder heauy plagues & punishments, denounced in the law against the transgressors: but Christ comming, hath set all such as believe in his name, free here-from, according to that, *There is no condemnation to such, as are in Christ Iesus:* and againe, *he hath deliuered vs from the curse, being made a curse for vs.* Without Christ, doe what we could, we should still haue bin vntoward and wicked seruants, and accursed; but through Christ our will is accepted, and we are deliuered.

And thus ye see, how there is freedome from the Law, and yet the Law continueth. Wherefore, neither the licentious *Anabaptists*, nor the phantastical Anabaptists, are to be heard, which deny all vse of the Law vnder the Gospell, and maintaine, that the motions of the minde onely, which they call Reuelations, are to bee followed: neither are wee to account otherwise of that new inuention, then false and fantasticall, and
flowing

flowing meerely from idle fantastick braines, which teacheth the freedome from the law, to be the Gentiles freedome, vnto whom it was neuer giuen, but onely to the Israelites, neither doth belong vnto them, but onely so farre forth, as it agreeth with the Law of nature, and is explained in the Gospell.

This is new, because all antiquity was ignorant of it; *Tertullian* knew it not, for otherwise he would not haue taught, as he did, that God gaue *Moses* his Law to all men, and not to the Iewes onely: that reuerend father *Athanasius* was ignorant of it; for other wise he would not haue taught, that the Law was not broght in for the Iewes sake onely, neither were the Prophets sent onely to them, but were appointed to this, that they should be masters & Pedagogues to the whole world, & that they might be accounted a publique & holy schoole, as well in those things that belong to the knowledge of God, as to the discipline of the soule. And the like may bee said of all other Ancients, witnesse their continuall labouring to commend *Moses*, and to magnifie his writings, that they might breed a reuerend opinion hereof, in the vnbeleeuers.

Lib. aduersus Iud. prop. 2.

Athanasius de Leg. & Euang.

Wherefore this is a new deuice, & as it is new, so is it dangerous many wayes & to be taken heed of. Let vs then knowing the truth, cleaue vnto it, knowing that Christ hath giuen no liberty to sin against the Law, in the smallest things; let vs still walke as strictly, in regard of the Law, as if we had no liberty at all there-from, that thus we may be answerable to our times of freedome by Christ Iesus, & being led by the Spirit, haue comfort, that we are not, neither shall euer be vnder the curse and condemnation of the Law: from which, thou Lord, finally deliuer vs. Amen.

Hauiing bin long enough already in the generalities touching the Law, we are now to proceed vnto particulars.

Quest. 51. How many Commandements be there? and how are they diuided?

Ans. There be ten, which are diuided into two Tables.

Explan. This number of the Commandements, as also the diuision, was made by God himselfe, who gaue them written, as hath beene already shewed, in two Tables of stone, to his

seruant

The Com-
mandements di-
vided into
two Tables.

servant *Moses*, and herein therefore do all Writers agree, both ancient and moderne, both Protestant and Popish, the onely difference is about the right distinction of these Commandements. For some haue placed five in either Table, as the Iewes, *Philo* and *Iosephus*, learned Writers amongst them: Some haue placed three in the first Table, & seuen in the second, as sometime *Augustine* did, to expresse the mystery of the Trinity: but the Papists doe it at this day, to defend their Idolatry, and yet to keepe the number of ten, they diuide the last Commandement into two; and so doe the Lutherans. Some againe diuide them by foure in the first Table, and sixe in the latter, as almost all ancient Greeke fathers, *Athanasius*, *Origen*, *Gregorius Nazianzenus*, *Chrysostomus*, &c. and some Latines, as elsewhere, *Augustine*, *Hierom*, *Ambrose*, &c. But this controuersie might soone be ended if men would bring their Religion to Gods Law, and not Gods Law to their religion, as they of the Roman Church doe. For if the first table be the first and greatest Commandement of the Law, teaching vs to loue the Lord with all our heart; and the second be like vnto it, teaching our dutie towards our neighbour, how wee should loue him, as our selues, as Christ himselfe hath taught, then it is without doubt, that all which teach the loue of God, belong to the first; and all which teach our duty towards our neighbour, belong to the second Table. Which being so, and foure distinct things giuen in charge, touching the loue of God; and sixe touching our neighbour, and no more, how can the distinction fitly be otherwise made, but into foure and sixe? Againe, let the last Commandement bee well considered, and it will easily appeare to be but one, euen all that, which forbid- deth coueting, both because it toucheth but one thing onely, and is againe repeated in a different order, in the booke of Deuteronomy, *Thou shalt not couet thy neighbours wife, thou shalt not couet thy neighbours house*; whereas in Exodus it is, *Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife*. Which would not haue bin, if it had bin two distinct Commandements: but as all the rest, so these in their repetition, would haue kept their proper places.

Deut. 5. 21.

Quest.

Quest. 52. In which Table doe you learne your duty towards God ?

Ans. In the first : containing the foure former Commandements.

Quest. What is your duty towards God ?

Ans. My duty toward God, is to beleue in him, to feare him, and to loue him with all my heart, with all my strength, & with all my might: to worship him, to giue him thanks, to put my whole trust in him, to call upon him, to honour his holy Name, and his Word, and to serue him truly all the dayes of my life.

Explan. This is in the generall content of the Commandements of the first table, & is thus without further distinction set downe, hauing respect vnto yong children, with whō it is well, if some good things in generall be put into them, as they are able to beare, and with such breuity, these things could not better haue bin couched together. The first words expresse the first Commandement, of hauing the Lord for our God ; for this is to beleue in him, to loue him, to feare him, and to pray vnto him ; the second is expressed in the next words, *to worship him, and to giue him thanks*, it being the duty of this Commandement purely to doe the parts of his worship : the third is expressed in the words following : *to honour his Holy Name, and his Word*, it being the maine matter specially pointed at there, that in all things Gods name and his Word be glorified : and the fourth, of keeping holy the Sabbath, and then deuoutly seruing God, in the duties by him appointed, is expressed in the last words : *and to serue him truly all the dayes of my life* : as will appeare more plainly in the larger opening of euery of these Commandements, as here followeth.

*Our duty
towards
God in the
fower first
Command-
ements.*

Quest. 53. How many be the parts of euery of the Commandements of the first Table ?

Ans. Two, the Commandement it selfe, and the reason thereof ?

Explan. Before that we come to the particular handling of each Commandement, two things are further to be premised, first, certain rules are to be laiddown, tending to the better vnderstanding of them: & then is to be shewed the singularity of these

these Commandements concerning God, about those that concerne our neighbour.

*Rule 1.
Rules for
expounding
the Com-
mande-
ments.*

First for the Rules, one is this: Euery affirmatiue commandement includeth his negatiue, and the negatiue the affirmatiue: as for example, the third Commandement is negatiue. *Thou shalt not take the name of the Lord in vaine*, now it containeth also the affirmatiue, thou shalt honour the name of the Lord, and so of the rest: and this is plaine from sundry places thus expounding them. The fourth Commandement expoundeth it selfe thus, when the Lord vnto the affirmatiue, *Keepe holy the Sabbath day*, addeth the negatiue *Thou shalt doe no manner of worke therein*. The fift is thus expounded, where it is said: *He that curseth Father or Mother, or that is disobedient vnto them, shall be brought forth, and stoned to death*, and generally the commandements of the second Table being all negatiue, but one, are thus expounded of our Saviour Christ, saying the second is this. *Thou shalt loue thy neighbour, as thy selfe*.

Rule 2.

The 2. Rule is this; Euery negatiue Commandement doth bind alwaies, and vnto all times: euery affirmatiue doth onely bind alwaies, but not vnto all times also, as for example: *Thou shalt not haue no other gods but mee*: the affirmatiue of hauing the Lord for our God doth bind alwayes; so that he sinneth, whosoever at any time denieth the Lord in his heart, or doth contrary to the feare or loue of God: but he sinneth not, that doth not actually exercise these affections at all times, becaute that a man sometime sleepeth, sometime through the violence of diseases looseth the vse of his reasonable soule, many times also is possessed with vehement thoughts which employ the mind another way; & lastly, occasions are not at all times offred to try our hearts. The 4. commandement in the affirmatiue hath, *Remember that thou keepe holy the Sabbath day*: against this hee sinneth, whosoever doth break the Sabbath: but he sinneth not, that doth not keep it at all times, and parcels of times, because the weaknesse of our natures requireth some rest and pause, at what time we cannot be busied in holy exercises. The like is to be said of honouring our parents, &c. But come to negatiue Commandements, and you shall see, that whosoever ceaseth from obseruing them at any time, is a sinner: for example; *Thou*

shalt

Thou shalt doe no murther, is a negatiue command: and so is, *Thou shalt not commit adultery*: if any man then shall murther at any time, or be adulterous, vvwhether he be drunken or sober, angry or quiet, tempted or not, in vvhatsoever place, time, or occasion, hee is a transgressour, and this distinction is set foorth amongst Schoole-men, by the termes of *semper*, and *ad semper*.

The third Rule is this: Euery Commandement forbidding any sinne, doth not only forbid the sinne named, but all sinnes of the same ranke also, and all occasions of the same; and the maine sinne onely is named, to make the branches the more odious, as being of the same nature before the Lord. Thus Christ himselte interpreteth the sixth, seuenth, & third Commandements, where reproouing the Pharisees doctrine, onely forbidding murther, and the act of adultery, and false swearing by Gods holy name, he teacheth, that euen vnadvised anger is a sinne, and to looke vpon a woman to lust after her, is adultery, and to sweare any oath at all in ordinary communication, is from the Deuill, by which we may gather how we are to vnderstand the other commandements also.

Rule 3.

Math. 5.

The fourth Rule is this: The Commandements of the first Table are absolutely to be kept, and for themselves; the other of the second Table are to bee kept for the first. For, if any man shall obserue this, *Thou shalt haue no other Gods but mee. Thou shalt not make any grauen Image, &c.* or *thou shalt not take the name of the Lord in vaine*, in meere obedience to the kings Lawes, or thereby to please holy men, who doe spit at the workers of such abominations, & not through an immediate reuerence of that heauenly Maiesie which hath commanded, that mans obedience is none obedience, his keeping of these lawes is no keeping of them, because the maine thing heere intended, is neglected, viz. the setting vp of God in our hearts aboue all, and that which is most abhored, is practised, viz. *The feare of God taught by the precepts of men*. And on the other side, who shall obserue these lawes, *Thou shalt not kill, Thou shalt not steale, &c.* without being moued heereunto through a conscience of the first Table, commending the loue of God vnto vs, and the loue of man for Gods

Rule 4.

Esay 29.13

Math. 6.
Math. 5.

cause, after whose image he is made: his keeping also is no keeping of the Law, because the praise of men is the marke, at which hee aymeth, or else, that he may be dealt friendly withall againe; and thus did the very Pharisees and Publicans. He onely loueth his neighbour aright, which maketh the loue of God the fountaine and beginning of his loue to his neighbour.

Rule 5.

Math. 11.

The first rule is this. Howsoeuer the least commandement is not so small, but the breach thereof deserueth death; yet the breaches of some commandements are greater, and more heynous, then of others. Thus to breake the commandements of the first Table, is in it selfe simply more heynous, and this sinne shall haue a more grievous punishment in hell then sinnes against the second Table. For Sodom and Gomorrah, saith Christ vnto the Iewes, *shall rise up against you, and condemne you*: because their sinne in refusing and denying their God and Sauour, was greater then all the sinnes, though most lowd crying of that people. And for this is it, that the maine sinnes against euery precept of the first Table were censured with death, but it is not so with all those of the second Table.

Yet doe I not so rigorously presse this Rule, as to inferre, that the least sinne against the first Table, must needs bee more heynous, then the greatest against the second, which hath beene rashly concluded by some. Can any Christian perswade mee, that I commit a more damnable sinne in being ouertaken with a nap at a long Sermon, or coming once late to Church, then if I had murdered mine owne Father? Let mee bee throwne out of a window, if I thinke that *Eutichus*, *Act. 20. 9.* sinned more grievously then *Cain*, *Genes. 4. 8.* In gathering a proportion betweene one sinne and another, all respect is not to bee had to the object, against whom the offence is done, but regard must bee had also of the kinde of the action committed, of the malice or infirmitie of the committer, &c. These be sometime so superlatiue, that they ouer-balance the generall respect to the object. The comparison therefore betweene the two Tables, is to receiue modification and moderation by restraints,

as *ceteris paribus*, or where there is not ouermuch imparity otherwise, *in eodem gradu aut specie*, wherein affections, intentions, malices, presumptions, infirmities, neglects, &c. are to bee counterbalanced among themselues and one against another.

The sixth Rule is this, there is so neere a relation betwixt all the commandements of the morall law, that whosoever obserueth all, failing onely in one poynt, is guilty of all, because, as *S. Iames* teacheth, there is one, and the same, the Author of them all. And hence it is, that, *Of two evils, being mala culpa not pena, not the lesser, but neither is to bee chosen.*

And hitherto of the first thing: now followeth the second, of the singularity of these commandements, which is in this, that euery of these foure hath both the commandement, and the reason, which is plaine in the three latter, and is only called in question in the former, because it is not placed, as a reason, but as a preface to all the Commandements, before any charge giuen. Whence it is, that some haue made it a generall preparatiue, perswading to the obedience of all these lawes. But it will appeare, I take it, to be a speciall reason of the first also, and more properly belonging vnto it, if we consider, first that the other three being subordinate, haue their speciall reasons, and much more then should, this being chiefeft, and ground of all.

Secondly, the identity of the reason heere vsed, and in the second, *I am the Lord thy God, and I the Lord thy God am a iealous God*, both being alike fit to strike the terror into the offenders, as the precepts are alike, the one forbidding inward, the other outward Idolatry, so that, if this of the first bee made onely generally, for the same cause may that of the second, and neither shall haue their speciall reason.

Thirdly, if it bee further considered, how this reason doth specially fit the precept, *I am the Lord*, therefore thou shalt acknowledge me and none other, *I brought thee out of the Land of Egypt, &c.* therefore thou shalt be vngratefull, if thou deny me, or ioyne my fellowes with me.

Rule 6.

Iam. 2. 10.

Rule 2.

Of this singularity of these Commandements.

The first Commandement hath a speciall reason

Quest. 54. In which words is the first Commandement contained, and in which is the reason ?

Ans. *The Commandement is in these words, Thou shalt haue none other Gods but me. The reason in these, I am the Lord thy God, which hath brought thee out of the Land of Egypt, out of the house of bondage.*

Quest. 70. What are we heere commanded ?

Ans. *To haue the Lord for our God, which is to loue him aboue all, to feare him aboue all, to put our whole trust, and confidence in him, and to make our prayers vnto him alone.*

*The manner
observed in
handling
the Com-
mande-
ments.*

*1. Duty
enioyned.*

Explan. The method vvhich I intend generally to follow in opening the Commandements, is first to handle the Commandement it selfe, and then the reason, and in euery Commandement these two parts, the duty enioyned, and vice forbidden, where the Commandement is affirmatiue; and contrariwise, first the vice forbidden, and then the duty, when it is negatiue. The first Commandement is mixt, or compounded of both, thou shalt haue mee for thy God, and none other. Touching the Duty it is to haue, and to set vp in our hearts and practises, the Lord *Iehouah*, who only reigneth in Heauen and in earth, for our God, vvhich is the maine and principall scope of the vvhole Law: euen as the maine duty of a subiect towards his Prince, is to acknowledge him, and to sweare allegiance vnto him, which if it be not, what will all other Lawes and Statutes auaille? What likelihood is thereof being contained in obedience in other things? Surely, none at all; but that the person vvhich is vnconformable in the first, will liue like a disorderly Riotour, and daungerous Traytor: So if vvee refuse to set vp the true God in our hearts, which is our vowing allegiance, what other account can the Lord make of vs, but as of a company of Out-lawes, and vnworthy to liue in the Common-wealth of his Church, and to bee fellow-Citizens vvith his Saints? Now the Lord is not then acknowledged, this duty is not then performed, vvhether we make profession in vvord, and outwardly of seruing the true God, but vvhether we loue him in the highest degree

degree, when vve feare him, trust in him, and seeke vnto him in all our necessities. Wherefore Almighty God, in commenting vpon this precept, in other places of his holy word, hath shewed expressely, how earnestly he requireth all these things.

First for loue, hee vrgeth it with such a Preface, and strayneth himselfe to so many varieties in pressing it, as if hee vould make knowne, that all else were nothing without it: *Heare O Israel, (saith he by his seruant Moses) and take heed to doe it, that it may goe well with thee, and that thou mayest increase mightily, &c.* And againe, *Heare, O Israel, the Lord is God only, and thou shalt loue the Lord thy God, with all thine heart, with all thy soule, and with all thy might.*

2. For feare, he calleth for it by his Prophet, as they would haue him to account them for his seruants and children, *If I be a father, where is mine honour? If I be a master, where is my feare,* saith the Lord of Hostes? And our Sauour Christ so preferreth this feare, as hee putteth downe all feare of great ones in this world, in regard of it, saying; *Feare not him which can kill the body, but is not able to kill the soule: but feare him, who is able to destroy both body and soule in hell.*

3. For trust and confidence, they which trust in other things, either men or horses, strength or wit, shal be confounded, only he that putteth his trust in the Lord, shall stand steadfastly: he shall be as Mount Zion, that can neuer be mooued. Wherefore all other trust is straightly forbidden, and this alone euery where commanded, as being a most mighty and strong arme and tower.

4. For seeking to the Lord by prayer, which is also an action of the heart, the lifting vp of the soule: wee are both directed vnto him, saying, *Call vpon me in the time of trouble, and I will heare and deliuer you:* And vnto him onely, where it is said, *Thou shalt worship the Lord thy God, and him onely shalt thou serue.* And by the examples of holy men, mentioned in the Scripture, of which not one is to be found negligent in this duty, not one that did the Lord this dishonour, to make the lifting vp of his heart common to any other Saint or Angell. And truly there is great reason, that wee should thus set vp

1. Duty.
To loue God

Deut. 6. 3.

Verse 4.
Verse 5.

2. Duty.
To feare
God.
Mal. 1. 6.

Mat. 10. 28

3. Duty.
To trust in
God.
Psal. 20. 8.
Psal. 125.

4. Duty.
To seeke
vnto him
by Prayer.
Psal. 50. 14.
Deut. 6. 13.

Iam. 1. 17.

Rom. 5.
Pfal. 103.

Esa.

*Who so
mighty as
the Lord
God.*
Esa. 40.

Pfal. 29.

Exod. 20.
Exod 33.

Rom 8 33

*None to be
trusted in
but God.*
Prou. 23. 5.
1 Tim. 6. 17

the Lord in our affections. For who is to bee found so worthy of loue as he, seeing that he is our maker, and *euery good gift, and euery perfect gift commeth downe from him the Father of lightes*: and if excesse of loue require the like in those, who are thus affected: then the very loue of God towards vs, if there were none other motiue may constraîne vs to this excesse of loue towards his Maiestie. For he loued vs, yet being enemies, hee loued vs with that loue with which Parents doe loue their deare children, yea with greater then tender-hearted mothers; for though they should forget their children, the fruit of their owne wombes, yet God will not forget his people.

Againe, who is so terrible as the Lord, and so worthy to be stood in awe of? Princes are but grasse-hoppers, and all the world but as a drop of a bucket, in comparison of him, When he commeth downe, the earth trembleth and quaketh, the brightest body of the Heauens for feare couer themselues with blackenesse: His voyce is thunder, casting downe the strongest things, and making the very Hindes to calue for feare; his breath a smoke, and consuming fire, his chariot the strong tempestuous windes, for he rideth vpon the wings of the winde, his rod an yron Scepter, beating in pieces whole Nations, as a potters vessell; his eyes, as flames of fire casting foorth lightnings: his hands such as that hee can span the earth, and hold all the waters of the Seas within his fist; the Heauens are his Throne, and the earth his foot-stoole; his armies are Angels twenty thousand thousands; let him but begin to speake, and all men will run-away; let him but shew himselfe, and no flesh can liue; yea, let but one of his Angels come, and wee shall tremblingly fall downe like dead men. Who then is to be feared like vnto him? with him wee may take courage and say, who can be against vs? but hauing him against vs, it will no whit auaille, though all the world bee on our side.

Moreouer, what is there to be trusted in besides the Lord? not riches, for they *haue wings like an Eagle, and will fle away*: great substance is the *uncertainty of riches*: not friends amongst men, for they ebbe and flow as we be in prosperity or aduersity,

they, their breath is but in their nostrils, as a light they are soone put out; nor amongst the Saints departed, for they know not of vs, and of our cases; nor cunning and wit, for *Ahishaphels* wit is soone turned into foolishnesse; nor our owne strength, courage, and preparation, for an horse is but a vaine thing to saue a man, our strength is but as grasse that is soone cut downe and withereth. The Lord only then, is a sure Towre of defence, a Fortresse, and strong Castle to such as flye vnto him. Of this had *Iehoshaphat* experience, when his enemies comming vpon him, he laid, *Wee know not what to doe but our eyes waite vpon thee O Lord;* and so he put them to flight, without striking one stroke: And the like experience had *Ananias* and his brethren, who did, rather then fall downe before *Nebuchadnezzars* golden Image, offer themselues to the fiery fornace, being seauen times hotter, then at other times, because they knew that God was able to deliuer them, and so escaped vntouched of the fire. What should I further speake of *Isaacob, Ioseph, Daniel*, the Prophets and Apostles? Was there euer any that trusted in the Lord in vaine? No verily, examine all histories and you shall finde none: But contrariwise, Martyrs reioycing against their exposing vnto wilde beasts, vpon tormenting racks, and in the middest of fiery flames, and oftentimes saued out of strong prisons, and the very iawes of death: innocent soules wonderfully iustified, and their aduersaries shamed; men distressed, and almost famished, miraculously prouided for, and whole Nations vniustly attempted by the proud enemy, with helpe from Heauen deliuered, and their enemies confounded, and all this, when they haue put their trust in the Lord.

Lastly, can it enter into any reasonable soule to thinke that hee had need to pray to any other sauing to the Lord onely? seeing he alone can thus powerfully saue, and needeth no helper. Indeed, when we seeke succour from humane wit, counsell, strength, friends or allies, it is good to make our side as strong as we can, by seeking vnto many; but grosse impiety, because wee should thus ioyne vnto him, fellowes and partners, and thrust subiect (as it were) into the chaire of their Prince, when hee alone requireth all our heart, wee

Esay 64.13

2 Chro. 10.

Gen. 17.1.

Cent. 13.

should giue roome to others, a thousand times inferiour to him: when he commandeth, that we should serue him onely and worship him, we should sacrilegiously communicate our seruice vnto creatures also. Neither doth it helpe, which is alledged, that we doe not ioyne the creature with the Creator, but only vse him in his place, being neere and deare vnto the Lord; that through his mediation, we may the rather be accepted: for God is not like earthly Princes, vnto whom a poore subiect vsually cannot haue acceſſe, without the helpe of some neere about him, or if he be, he is like vnto the best onely, such as the Emperour *Rodulph* was, anno 1273. who was wont to say to those about him, *Giue leaue I pray you, and roome, to my subiects to come vnto mee, for I was not therefore made Emperour, that I should be shut vp from men, as it were in a chest.* So the Lord would haue vs at any time to come vnto his owne Maieſty, and whereas this is slandered with the name of presumption, let not any word or sillable tending hereunto, bee shewed in all the Scriptures, and then wee will yeeld it to be so also, but sure it is that all things there, sound to the contrary, that God is very gracious to all that seek vnto him, without the helpe of Aduocates. Or if we need an Aduocate (as sure wee doe, such an one as partaketh both natures) we haue one appointed vs, *Iesus Christ the righteous, who is the propitiation of our sins*: and therefore I am sure, that such as flye to others in auoyding supposed presumption, doe incur very damnable superstition.

1 Ioh. 2. 2.

Rom. 10.

Now we cannot thus set vp the Lord yet in our hearts, vnlesse we know him, according to that, *How shall they call vpon him, of whom they heard not?* So, how shall we pray vnto him, whom wee know not? How shall wee loue him and trust in him? *Ignoti nulla cupido: There is no desire of a thing unknowne*: wee will neuer take any paines in seruing the Lord, vnlesse we know him. For this cause is ignorance so much exclaimes against, and the knowledge of God so highly commended, as that it is said to bee life eternall. Wherefore wee must also endeavour our selues in this as the foundation of all, seeing hee *that commeth vnto God, must first know what God is.* But concerning this, wee shall not need to adde any more in this

Iohn 17.

Heb. 11.

place,

place, because it hath beene already handled in the sixth Question vnder the title: *What God is.*

Quest. 56. What are wee forbidden in this Commandement ?

Ans. First Atheisme: Which is the acknowledgement of no God. Secondly, ignorance; which is the neglect of the knowledge of God, or of his Word. Thirdly, prophaneesse; which is a regardlesse of God, and of his worship, that is, prayer, hearing of the Word, and receiving of the Sacraments. Fourthly, in Idolatry; which is, the giving of Gods worship vnto creatures, by praying vnto them, trusting in them, or setting our hearts vpon them.

Explan. After the duty, heere follow the vices and sinnes against this Commandement, not all, but the principall, which haue also other branches springing from them. The first and maine breach of this Commandement, that striketh at the very head, is Atheisme, a monster in nature, whereby the creature riseth against the Creator, not as the men of Babell, to stop the passage of his iudgements, but vnlke to all men, to disanull him, and to make him without being, who giueth being to all; to pull him out of his Throne, and to leaue him no authority, who is aboue Kings and Princes, and to put downe his power, who alone by his power vpholdeth all things, and in whom onely we liue and moue. Yet such a sinne as this there is amongst monstrous and vnnaturall men, and that not onely amongst some barbarous people in profession, which is the height of Atheisme, but euen secretly in the heart, with which kinde many are infected euen vnder the Gospell. And this is, when men doe but in their hearts imagine that it is all vanity, which is spoken of God, or that there is no such God as the Word doth describe vnto vs.

Thus there be sundry sorts of heart-Atheisme; as first that which *Dauid* complaineth of in the Psalmes; *The foole hath said in his heart that there is no God.* Which is, when men through a selfe-conceitednesse, affect to bee wiser then all the world, doe hold this, that there is a God, not really, but in opinion or shew, being an Idle Scar-crow, fit onely to keepe simple persons in awe, by these their reaching imaginations,

prouing

Vices forbidden in this Commandement.

1. Breach by Atheisme.

The diuers kindes of Atheisme. Psal. 14. 1.

Psal. 104.

Acts 17.

Psal. 103.

Iob 22.

12.3.

Zeph. 1. 12

1 Iob. 2 23.

2. Breach is
by Ignorance.

prouing themselues most simple and foolish of all other. For, what greater folly can there bee, then to haue the vnderstanding blinded more then bruit beasts, whose eyes doe looke vnto God, and so receiue their food in due season? but these being dayly fed, and cloathed by the same God, are not able to see so farre, as to him that reacheth out the hand of prouidence continually to sustaine them. O *Egyptiacall* darkness, with which they are beset which neuer befell any that were left vnto nature onely, except Epicures and Belly-gods, that lay ouerwhelmed in the bottome of pleasures gulf: all others scorned to be Atheists, and rather, then vnto none, did sacrifice to the vnkowne God, as wee may see by the Athenians.

A second heart-Atheisme is, to conceiue otherwise of God, then he hath reuealed himselfe in his Word: for, whatsoever is there spoken of God, such an one hee is, yea, euery attribute of God is God, so that the heart conceiuing a God without any of these is guilty of Atheisme. Now the attributes of God are mercy, power, iustice, presence, wisdom, and holinesse, all infinite, and in the highest degree: so that hee which goeth on in sinne, and blesteth himselfe with the couetous: hee which flattereth himselfe with a conceit of Gods absence, farre above in the Heauens, and couered with the clouds, with the wicked against whom *Iob* sharpeneth his tongue: and he which kisseth his hand in secret, & sacrificeth to his nets in his prosperity, praying his owne diligence and industry, with the wicked ones of *Zephaniahs* time, ascribing neither good nor euill to the Lord, he I say, hath an heart possessed of Atheisme. And hence ariseth also a third Atheisme, when any shall conceiue otherwise of God, in regard of the persons in the God-head, viz. denying either the Sonne, or Holy Ghost, as Turkes and Iewes: for hee that hath not the Sonne, neither hath he the Father, and then must needs bee an Atheist, as by the same reason he is, that hath not the Holy Ghost. For the ground of this truth there is a God: See aboue vnder the sixth Question.

The second breach of this Commandement, is by ignorance, which is the very next dore to Atheisme, because, that where

where ignorance preuaileth, there can be but a poore deale of loue, little confidence, and simple seruice done vnto the Lord. This ignorance is sometime simple, and sometime affected. Simple ignorance, when the meanes of knowledge bee wanting, either within a man, there being dulnesse and want of capacitie; or without, there being no vision, prophesying failing, preaching coldly, or seldome exercised; and this excuseth not simple people, thus liuing in ignorance, if they doe things worthy of stripes, for they shall notwithstanding bee beaten; *euen where vision faileth, the people perish.* But if there be fault in the Watchmen, their blood shall also be required at their hands. Neither ought this to seeme strange, considering that naturall visible meanes, the Heauens, Sun, and Stars, doe reueale to the conscience, the inuisible God-head, power, wisdom, and goodnesse, that all may be without excuse. Affected ignorance is, when there is no fault in the meanes wanting, but people are content to be ignorant, euen vnder the meanes, that they may sinne the more freely, pretending that they are not booke-learned, want leasure, and haue businesse enough, both to toyle & study for necessary bodily sustenance. And this was the ignorance of the Iewes, who told *Ezechiel*, that they would not heare nor obey, & of whom Christ saith, that *light was come into the world, but men loued darkenesse more then light*: but what saith he of such? Verely, *This is the condemnation of the world, for he that doth good, loueth the light, and cometh vnto it.* And this is verified at this day, for as poore and as vnlearned as any that vse these pretences, come to the light of Gods word, and are blessed with much diuine knowledge, and are neuer a whit the further from meanes of sustentation heere neither.

Yea, if all these naturalls were not blinde, they would see that *man liueth not by bread only, but by euery word that proceedeth out of the mouth of God.* If following this excellent light were some hinderance for the world, yet they would see that it were to aduantage, seeing the one is but food that perisheth, *the other food that indureth to eternall life.* Which I doe not therefore speake to fauour or incourage poore soules, in leauing the workes of their calling, and gadding vp and downe

Luke. 12.

Ezech. 3.

Rom. 1. 20.

Ezech. 3.
Iohn 3. 19.

Matth. 4.

Iohn 6.

Amos 8.

downe to follow Sermons, far off, to the pinching of themselves, wiues and children: I doe rather pittie such, and aduise them to consider what the Lord biddeth them remember, *viz.* to keepe holy the Sabbath, and in the sixe dayes to doe all which they haue to doe, considering that there is now no famine of hearing Gods Word, in which there should be need of vvandering vntill faintnes; but great plenty, for vvwhich his name bee blessed and praised for euer. Let such therefore continue their deuotion, but not vvrack it without reason, in traouelling after mens persons, a thing too vsuall in many places now adayes, neither yet grow so remisse as to neglect good husbandry for the soule, of reading, meditation, prayer, and hearing Sermons, vvhen opportunitie is offered and allowed by authoritie. And for the other that set so light by diuine knowledge, whatsoeuer their pretexts be, they are but as fig-leaues to couer their soules nakednesse, they shall notwithstanding bee found out, and placed in the next ranke to Atheists at the last day.

Obiect. 1.

Sol.

They say, vvhat needeth so much studying, and hearing, can all the Preachers say more then this: Loue God about all, and thy neighbour as thy selfe? And beleue in Iesus Christ with all thy heart? But oh louers of folly, and delighters in blindness, bee there not also for all trades and profession certaine generall short rules, which all know, but all are not therefore of knowledge enough for the same trades: they had need, we grant notwithstanding, to bee trained vp many yeares, and to haue a long time to be acquainted with the mysteries therof: and shal we then be so basely conceited of the Christian profession, as to thinke that a little superficial knowledge of these generalities is sufficient to make a tradesman in this kind, especially considering that the mysteries here bee farre exceeding, and vve haue nothing this way naturally, but as we are taught of the spirit, neither doe we know, but vvhen vve haue experience, according to that of the Psalmist: *Come taste and see how good the Lord is.*

1 Cor. 2. 14.

Obiect. 2.

But they say further, The more knowledge, the lesse grace; the further from simplicitie in dealings, and the nearer to cunning knauery.

Thou

Sol.

2. Cor. 8.

Object. 3.

Sol.

3. Breach.
Profane-
nesse.

Thou art deceived (O man) vvhoſoeuer thou art, that goeſt about thus to diſgrace that vvhiſh the Lord vvill honour : it is not Chriſtian knowledge of God , and of his vvayes, that maketh a man thus vnlike a Chriſtian , but the corruption of nature, and Satans vvilineſſe, miſguiding ſome to hypocrifie. Such, to vſe the pharſe of the Apoſtle, *know nothing, as they ought to know*, they haue none experience ſeaſoning the heart, but ſome borrowed vvords of vviledome, tipping the tongue , and affected carriage and geſture of ſanctity and auſterity, vvherewith ſome ſeek to catch others vvith admiration. Yet good meanes and meaſure of knowledge is not to be condemned nor contemned , becauſe ſome (perhaps) make a maſke of it to cloath their owne impieties. Wine and other good liquor is not therefore annoyded, becauſe diſtemper followeth; when it meeteth vvith light braines : neither is humane learning condemned , becauſe ſome great proficients this vvay, haue beere moſt aduerſe to Chriſtianity.

But they ſay further, ignorance is the mother of deuotion, there is honeſteſt dealing among ſuch , and more feare of offending.

It is true indeed, it is the mother of Popiſh deuotion, vvho yet require knowledge of the grounds of Religion , but not to meddle any further, becauſe it is dangerous to their ſtate : and as our Sauour Chriſt ſaid of Publicans and ſinners, ſo may vve truly ſay, that vvicked, and prophane perſons ſhal enter into heauen, and theſe honeſt dealers be ſhut out of doores, viz. if they hearken to the voyce of wiſedome, theſe pleaſing themſelues in their eſtate, and delighting in folly.

The third breach of this Commandement is prophaneſſe, vvhiſh is a regardleſneſſe of God , vvhen a man being about any villany , remembreth not, or careth not that hee is in Gods preſence, but ruſheth vnto it as an horſe into the battle, or as a Lyon ſeeking his prey goeth on, not being daunted by any lets in the vvay , and a regardleſneſſe of the vvorſhip of God, which is, when Prayer, Word, and Sacraments are not vſed at all, or without all reuerence, as if ſome ſtage-play vv ere acted, or ſome old wines tale told. But to deale more ſtrictly with this ſinne, it hath the beginning from *Eſau*, vvhen God hated,

Heb. 12. 16.

hated, as witnesseth the Apostle, saying, *Let there bee no fornicator, or prophane person, as Esau Who for one portion of meate sold his birth-right.* It maketh that the persons infected heere-with, preferre any small worldly thing either of pleasure or profit before heauenly things. And this sinne sheweth it selfe many wayes.

Esay. 3. 9.

First, by liuing securely in open sinnes, being without shame, or regard of God or man, as the Iewes were accused by the Prophet, saying, *They declare their sinnes as Sodomo, they hide them not,* iust as if he should describe the drunkards, and desperate swaggerers of these times, for what doe they else, but make their liues a trade of sinning, as if this were the end for which they were borne into the world? What doe they else, but as much as in them lyeth, discouraging all men from following the Lord, prostitute both themselues & others, to Beliall? whosoever loueth his owne soule, will take heed of ioyning with them, what pleasure soeuer they vaine-ly promise to their associates, as the thiefe doth all riches to his partners.

Prou. 1.

Secondly, by brutish liuing, without all practice of deuotion, little or no praying, reading, or meditation vpon the holy Scriptures, if outward duties be performed in the Church, it is with such irksomnesse, and distaste in some, as that they are glad when they are at an end.

1. King. 18.

Thirdly, by following and professing one Religion, as that there is a disposition, if need requires, vnto a contrary; this is by *Eliab* termed, *halting betwixt two opinions, betwixt God and Baal,* and the Lord had rather that men should follow *Baal* altogether, then to follow him thus sidewayes. A prophane heart causeth this, for where it is otherwise, there is the constancie of the Apostles, It is better to obey God than man. Which constancie was heroically renewed by a noble man in Germany in this last age, who is worthy eternall fame: It was *Henry* brother to *George* Duke of Meſnia, vnto whom the said *George* sent, lying vpon his death-bed, to offer, vnto him the inheritance of his Dukedome, with all his plate, iewels and treasure, if so bee hee would promise to defend the Romane Religion: but he returned this answer vn-

Acts 4.

Offend.
Cent. 16.

to his Messengers, this your Embassage seemeth to resemble that offer of Satan vnto Christ, *All these will I giue thee, if thou wilt fall downe and worship me.* And vnlesse a man be thus resolute in his profession, how can the Lord loue such a fickle turne-coat? But surely he hateth the prophane; and though they shall hereafter seeke his blessing with teares, hee will shew himselfe vnflexible, as *Isaac* did to *Esau*, and send them away discomforted.

The fourth breach of this commandement is, inward Idolatry, or of the heart, when creatures are there set vp, where only is the roome of the Creator. And this is first by loue, ioy, and delight of the heart without measure: for thus the conetous man is an Idolater, because his chiefe delight is in his gold, and worldly pelfe; and the Psalmist giueth vs warning hereof, saying, *if riches increase, let not thine heart thereon*: thus also is the Epicure an Idolater, for that he loueth his belly, his pleasure, his ease aboue all things, his study is how to prouide for this, he spareth no cost this way, he is onely then at his hearts ease, when he spendeth his time in eating, drinking, and being merry, like the foole in the Gospel; for of such the Apostle saith, *Their god is their belly, their end is damnation*; & thus lastly, the proud person, whose delight is in himselfe, his wit, his beauty and comlinesse, or the height of his place, is an Idolater: wherefore the Prophet giueth warning against all these; *Let not the strong man glory in his strength, nor the wise man in his wisdom*: and proud *Nebuchadnezzar* was cast forth among the wild beasts, for example to all that are conceited of their greatnesse.

And hereunto may bee referred Parents cockering their children, through immoderate loue towards them: when Father *Ely* did thus, he was said to loue and honour his children more then God, for which such iudgements were threatned to fall vpon him, as that he which should heare of them both his cares should tingle. And the like may they feare, which make Idols of their children, and in no case can indure to giue them correction. And heere may bee also numbred in generall such as loue their owne wills more then Gods holy will: for that if a priuate offence bee committed against them, they

4. Breach.
inward
idolatry.

Col. 3. 5.
Psal. 62. 10.

Luke 16.
Phil. 3. 18.

1. Sam. 2.

they fall into a great rage, and seeke reuenge; but if against God, they are meanly, or not at all moued, they honour themselves more then God.

2. The creature is set in the roome of the Creator, by trust, and confidence, whereby the creature is so relyed vpon, as that with it there is totall assurance and no feare: but if it be wanting, nothing but feare, and mournfull despaire, and thus the couetous man is the second time an Idolater, because when his barnes and store-houses bee full of goods, hee cheareth vp his soule, and biddeth it be merry, his heart telleth him, that in his need, the wedge of gold will come and helpe him: but if by any casualty these things faile him he hath no comfort, no rest, but pineth away, and walketh about like a shadow, as though his life consisted in his goods. Thus they which trust in men, are idolaters; and the people of Israel are often sharply reprooued for so doing, the Prophet sometime threatning them for their more grosse outward idolatry, sometime for this more secret and inward, by trusting in the King of Ægypt, and Æthiopia. *David* was also infected heerewith, when he caused his people to be numbred; and all such amongst vs, as wholly and meerely trust in the great forces of Vnited Nations, or helpe from beyond the Seas in the day of battell. Vnto these may be added, such as imperiously and tyrannously beare themselves vpon Princes and great persons being their fauourites, as *Haman* did, and therefore there is none end of their insolencies: and also such as trust to Horses, and weapons, ships and castles, and other furniture for the warres; none are so bold as these in the time of peace, and none so forsaken in the day of danger, and so cowardly; and the reason is, because their God, in whom they trusted, the arme of flesh, appeareth to be a vaine thing to saue a man. Last and worst of all are Witches and Wizards, and all such as seeke vnto them in their sicknesse, or losses, these are expresse Idolaters, haue palpably changed their God; and therefore the true God hath commanded, that they should not bee suffered to liue. They set vp his greatest enemy the Deuill, and the least offenders this way doe in effect say to the blacke fiend of hell, come and helpe vs. Which (Lord)

(Lord) open their eyes to see, that run daily to these sinister meanes, from God to Satan, that they may be finally deliuered from Satan.

3. The Creature is lastly set in the roome of the Creator, by praying vnto it: for it must hereby bee supposed to bee euery where, or to be able to heare at the least, wheresoeuer it is called vpon; and this only can the Lord doe, for it is a property of the infinite alone. Wherefore whosoever calleth vpon Saint or Angel, setteth vp the same as infinite, and so maketh a God thereof.

Thus then they of the Church of Rome cannot shift but be Idolaters, whatsoeuer they alledge of the glasse of the Trinitie, as representing to those in heauen, all things done heere vpon earth; for who euer told them of such a thing? what reuelation haue they for it? Or if such a thing were certaine, what warrant is there of lifting vp the heart, the very *Esse* of prayer, and a worship due onely to their Lord and ours? what warrant, I say, of doing this vnto them? seeing the King would thinke his subiects made his fellowes, and greatly disdain, if in his presence we should first kneele, and put vp our petitions vnto them, and then vnto himselfe. For the Papists doe much worse, praying oftentimes to the virgin *Mary*, letting the Lord to stand by as it were a cypher.

Quest. 57. Whence is the reason of this Commandement taken?

Ans. Both from the equity of it, because he is the Lord our God and none other, and also from the benefits bestowed vpon vs, in bringing vs out of the bondage and thraldome of the deuil.

Explan. The sins against this law being so great, and the duties so necessary aboue all others, great need there was, that it should bee fortified by strong reasons: and therefore the Lord hath not omitted to vse these, although out of his authoritie hee might haue commaunded, and with threatnings haue compelled vs vnto the obedience of his will. Which teacheth vs first, how vnexcusable men are liuing in sinne, there being no meanes to draw them to a vertuous, and holy course of life omitted: for first, it is reuealed, what the Lord

*Reason of
this Com-
mande-
ment.*

would haue vs to doe, then haue we his absolute commaund, with which no man can dispence; and lastly, most forcible reasons to moue vs, as we are not bruit beasts, but reasonable soules.

Againe, this same teacheth the seruants of God, the Ministers of his word, not to handle it negligently, but to study for the aptest, and best reasons, wherwith it may be more enforced, and fastned vpon the hearers, because God himselfe hath vouchsafed thus to doe, and the other remisse handling of Gods word is, as the laying of twigs without bird-lime, the casting of a net into the water, without weights to presse it downe. O let vs study then to deale most workman-like, as diuine Artists, neither playing with texts, and multiplying Tautologies, to the wearying of the hearers, for want of paines, but let vs study with euident demonstrations, and arguments of the Spirit, to conuince mens consciences of sinne, that they may be ashamed, and ceate heere-from; and of the truth, that they may come to be firmly grounded herein, and followers of it.

1. *Reas.*

The reasons of this Commandement are two: First, from common equitie, *I am the Lord thy God*: Euery one is easily yeelded vnto, when he challengeth but his due: but in requiring you to haue me for your God, and none other, I challenge but my due, *for I am the Lord thy God*, that is, I only am such: therefore yee may easily yeeld this vnto mee; and yee shall deale most vniustly, and contrary to all equity, if yee yeeld not to haue *none other Gods but me*. There is nothing heere to be further proued, but that the Israelites, and all we haue daily experience of, *viz.* that the Lord is God only: they had experience of it, when all the gods of the heathen, were not able to stand against him alone: and the visible most goodly creatures of the heaens and earth doe teach vs no lesse euery day, but that the infinite power and wisdom, which made them all, is the onely God of the whole world, and this is *Iehonah* the Lord, whose very name, essence, or being, doth imply no lesse, but that he alone hath being of himselfe, and giueth being to all other things.

Rom. I. 20.

2. *Reas.*

The second reason is taken from the benefits bestowed vpon

Heb. 2.

Exod. 3. 4.

Col. 2. 14.

on his people, *Which haue brought thee out of the land of Egypt, out of the house of bondage:* Which Egypt was a type of Satans kingdome, vnto whom we were all in bondage, till the Lord by his Christ came and deliuered vs. Now it is an vnthankfull part, as if the Lord should haue said, not to make him thy Lord, and Soueraigne onely, vnto whom alone thou art beholding for thy freedome, who hath deliuered thee, when as before thou wert a slave, and vnder hard bondage: but if thou deny to make mee thy Lord and God, thou shalt shew thy selfe thus vnthankfull, because that I alone haue deliuered thee, when as before thou wert in slavery, therefore *thou shalt haue none other Gods but mee.* Here all things are most plaine both to the israelites, and vnto vs: they were in Egypt vnder *Pharaohs* and questionlesse they did there serue other Gods, yet it profited not, but still they were in sore bondage, toyling continually in making bricke for *Pharaohs* buildings, they had task-masters ouer them most rigorously exacting, that they should doe their stintes, and not sparing to beate them when they failed; and which was most grieuous of all, their male children were appoynted vnto the slaughter, so soone as they were borne, which did strike them as much, as continuall tormenting with swords in their sides, But when through the greatnesse of their griefe, the voyce of their cry came vp to Heauen, the Lord sent *Moses* and *Aaron* with signes and wonders to deliuer them, and by his iudgements so subdued *Pharaohs* hard heart, that he was glad to let them goe; and when he was againe hardened, and followed with his forces to bring them backe, the Lord diuided the red Sea, and let them thorow, but drowned their enemies in the bottome of the deepe.

Againe, for vs of the Gentiles, when we were in bondage vnto Satan, who did imploy vs in filthy workes, which it is a shame to speake, and had power ouer our selues and children, so that wee were all but dead men, dead in sinnes, and condemned to death euerlasting: when wee were, I say, in this fearefull estate, the Lord sent his owne Son in the flesh, who in the crosse ouercame, and triumphed ouer the deuill, and made vs free, yea, sonnes and heires vnto God the Father, of a

kingdome in heauenly places. If therefore thou doest either reuerence the Commander, the most high & mighty, if equitie be of any force with thee, to giue euery one his due, and if thou abhorre the infamous note of ingratitude: then tremble to shew any disloyalty any way to the Lord, bee ashamed to deny the best of all his due, and study by all meanes to shew thy selfe thankfull for so great benefits. Deny not him that gaue thee being, with the Atheist; neglect not diuine knowledge, with the ignorant; bee not loosely minded towards Gods worship, with the prophane; rob not God of his honour with the Couetous, Epicures, Selfe-louers, and Papists; but giue vnto the Lord, the loue of all thy heart, feare him aboue all, put thy whole trust in his holy name, and make thy prayers vnto him onely.

Quest. 58. In which words is the second Commandement, and which is the reason?

Ans. *The second Commandement is; Thou shalt not make to thy selfe any grauen image, nor the likenes of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth, thou shalt not bow downe to them, nor worship them. The reason is. For I the Lord thy God am a ielous God, and visit the sinnes of the fathers vpon the children vnto the third and fourth generation of them that hate mee, and shew mercy vnto thousands, of them that loue me, and keepe my commandements.*

Quest. 59. What are wee forbidden in this Commandement?

Ans. *All outward Idolatry, which is, first, by making the Image of God, or of any creature, to bee worshipped: secondly, by falling downe before any Image: thirdly, by seruing God according to our owne phantasies.*

Explan. This Commandement being negative, wee doe first begin with the vice forbidden, which is outward Idolatry, euery corruption in the outward duties of Gods seruice, image-making, and image-worshipping, are onely named, to make it the more odious. And wee call it Idolatry, because this word signifieth a seruing, or worshipping of Idols, or Images,

Vices forbidden in this Commandement.

Images, which in Greeke are all one, the word Englished Idols, signifying a shew, representation or likenesse; the word Englished Image, signifying a lively picture, or portraiture: now this Idolatry is againe subdiuided.

The first is, the making of Images to bee worshipped, of things in Heauen, either of God, who sitteth in Heauen, as in his Throne, or of his holy Angels and Saints, which giue attendance about his Throne. Of all these, the Image of the Lord is simply forbidden, as it is further illustrated by other places of Scripture, the making heereof may not in any wise be attempted.

1. Because it is impossible, as the Lord himselfe signifieth by his Prophet, saying; *To whom now will ye liken mee, that I should be like him, saith the holy One? He sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; he spreadeth out the heauens as a curtaine, and stretcheth them out as a tent to dwell in.* Looke into the Chapter, and ye shall see, how greatly the Lord disdaineth both the worke & the workman: and good reason, seeing euery Image of the Godhead, is a doctrine of vanity, and though most curiously polished, yet a very stocke, yea, it is a teacher of lyes. An earthly King, or great person would stomacke it much, if a paultry Paynter should presume to set forth his person in base colours, without any apparance of royalty or nobility, with a Swines head, and a Pigmees body: and much more then will the Lord, if by any Image man shall dare to set him forth, for he must needs be as much belyed, and as greatly abused, in being pourtrayed by any human shape, he being immense and infinitely glorious, this base, and not the tenne thousandth poynt of his person. Wherefore well might the Apostle say, that *Wee ought not to thinke the God-head to bee like unto gold or siluer, or stone, grauen by the art or inuention of man.*

2. Because wee haue an expresse commaund to the contrary: *Take good heed vnto your selues* (saith the Lord by Moses) *for yee saw no Image in the day when the Lord spake vnto you in Horeb, out of the midst of the fire, that yee corrupt not your selues, and make you a grauen Image, &c.* neither can there any toleration be found heereof, representing God by the Image of a

I
The making
of Images
to be wor-
shipped.

1 Reas.
Esa 40 25.
Verse 22.

Iere. 10 8.
Heb. 2. 18.

Acts 17. 29.

2 Reas. 2.
Deut. 4. 15.

Rom. 1. 23.

Exod. 23. 24

Cha. 34. 13

3 Reas.

Exod. 32.

Verse 5.

man, for that the likenes of other baser creatures, is only expressed, seeing Saint *Paul*, in reckoning vp the images of the Heathen, saith, in way of reproofe, that they turned the Image of the incorruptible God, into the Image of corruptible man. Moreouer, the Lord hath not onely forbidden to make images, but hath also straightly charged, that they bee pulled downe, and broken in pieces. In the booke of *Exodus* he saith, *Thou shalt utterly overthrow, and breake in pieces their images.* And againe, *Ye shall overthrow their altars, breake their images in pieces, & cut downe their groves.* And when any King, otherwise well affected, hath bin negligent herein, he is branded with it, as with a note of disgrace, *The high places remained yet in his dayes.*

Thirdly, because the Lord is wonderfully prouoked by Images. When the golden Calues were set vp in *Moses* absence, how grienously did he take it? how much moued was he with it? how hardly could he hold his hands from destroying all the people? certainly he was neuer more moued to indignation, then by this base idolatry. If any shall say, that his anger was not, because they would make some remembrance of the true God, but for that they ascribed their deliuerance to the Egyptian gods, which were wont to be set forth vnder these likenesses. I answer; that without doubt they intended hereby to set forth the true God; and because their ignorance could not better deuise how to doe it, they did it by the similitude of calues, the chiefe gods of the Egyptians, amongst whom they had liued. For first, they could not be so simple, as to thinke any worth to be in the Egyptian gods, seeing their people had bin wonderfully plagued, and at the last drowned in the sea, and they, their enemies deliuered & saued. Againe, they proclaime the holy day vnto *Jehonah*: and lastly, they onely desire some visible thing to go before them, because *Moses* was a long time absent from them, who was wont by his presence to comfort them, and to be (as it were) the Lords oracle vnto them, for which purpose it should seem rather, that they would haue the golden Calues, fondly supposing, that they could not haue Gods presence, vnlesse they had some outward thing, vnto which they might goe with their blind deuotion.

Fourthly,

Fourthly, because Images haue beene occasions oftentimes of grosse Idolatry. *Gideon*, who had beene a Champion of the Lord, yet making a golden Ephod, procureth the destruction of his owne house, and corrupted all Israel: for it is said, that *They Went a Whoring after it*. The brazen Serpent, which was set vp by the Lords owne command, yet turned to bee an occasion of Idolatry, so great is the danger of Images.

Lastly, because it is a thing scandalous to such, as be without, the Iewes and Turkes are hereby hardened against the Christian religion, when they compare *Moses* his Law with the practice of Romish Catholikes, who make to much account of Images, when the Lord hath put them downe for so great abominations.

Thus ye see, that simply to haue, or to make the Image of God, is vtterly vnlawfull, or to make any Image to bee worshipped. But we must here take heed, that we make not this Commandement stricter, then the Lord hath made it, to cast a snare vpon the consciences of men: it is true, that as the Image, so the Image-maker, & Image-worshipper are alike abominable, and so be all such, as wittingly labour about any ornament, or implement, to the setting forth of Idolatry. But God forbid, that euery Image and Image maker, should bee theretore accounted abominable; for so the excellent Art of painting, seruing in liuely colours so to expresse our friends absent, as if they were euer present with vs, and picturing many emblemes of Vertue and Vice, for ornament and delight, should cleane be put downe, and our very coyne were vnlawfull.

Therefore here are first to be excepted, ciuill pictures, for the deight and comfort of the beholder: secondly, all such as serue for some remembrance, tending to our instruction, for vertue, or vice, for wit, policy, discretion and diligence. Thus the old Romans offended not, in painting a drunken man goggle eyed, foaming at the mouth: thus Time is well pictured, bald behind, and hairy before: Iustice with a paire of scales, with the hands and eyes shut, &c. And lastly, such Images, as serue for good remembrances, to stir vp deuotion

4 Reas.

Iudg. 8. 27.

2 King. 18. 4

5 Reas.

Psal. 115. 8.

Iosh. 4. 21.

Ioshua 22.

or Christian affections, without abuse. Thus *Ioshua* set vp twelue stones on the further side of Iordan, for a remembrance of the miraculous parting of the waters, whilst the people went ouer: and the people that dwelt on the other side of Iordan, set vp an Altar like that at Ierusalem, for a remembrance, that they were all one Nation, and serued one God; and many like monuments were there of old, tending to the same ends. Of this commemorative nature, was the vse of the transeunt signe of the Crosse in baptisme, amongst the most ancient Fathers in the purer times. Nor can I vpon due consideration, see any iust reason why the same should not be so reputed, as it is now in vse retained in the Church of England, being intended as a signe meereley monitory, not operative; that is, as putting vs in mind of our duty and profession, not as infusing any spirituall grace or protection, or making vp any part of that Sacrament, as imperfect without it. I would to God that we all could grow to a like resolution about this ceremony.

2

Kind of
Idol'atry to
fall downe
before and
worship an
Image.

The second kind of Idolatry, is the falling downe before an Image, whether with an intention the better to bee put in mind of God, or of any Saint, or by bowing before the image to giue worship to the thing represented, or ignorantly only according to the tradition of the fathers. For howsoeuer or vnder what pretence soeuer, if the knee be religiously bowed before any Image, Idolatry is committed, and this Commandement broken. And this is so plainly set downe in the holy Scriptures, as that, were there no Patrons of this vice, it were superfluous to speake much. But for their sakes; first, consider the beginning of this euill, from whom sprang it? from any of the Patriarkes, Prophets, or Apostles? from any of the ancient Fathers of the Church, since the time of the Gospell? No verily: but if *Gregory* Bishop of Neocaesarea, or *Ensebius* may be heard, they will tell you, that the vse of Images came from the Heathen, *Heliogabalus*, *Alexander*, *Seuerus*, *Hadrianus*, had first in their Chappels the Images of *Abraham*, *Moses* and *Christ*.

Enseb. lib. 7.
cap. 18.

If *Theodoret* and *Augustine* may be heard, they will tell you, that *Simon Magus* first offered his owne, and the Image of *Selene*

lene his Concubine, to be worshipped by his followers. If *Ierom* may be heard, he will tell you, that the Cretians, whom *Paul* to *Titus* so much disgraceth, brought Images first into the Church. Wicked *Marcellina* began the worshipping of the Images of *Christ*, *Paul*, *Homer*, *Pysthagoras*. The filthy Gnosticks worshipped the Image of *Christ* and are therefore condemned of *Irenaeus*, *Irene* a most wicked woman, who murdered her owne sonne *Constantine*, through a desire of rainging, called the first Councell, that gaue any allowance to Images, and there her flatterers without all reason ordained, that Images should bee both set vp and worshipped. Their maine arguments are recorded in the booke of *Charles* the Great; *Iohn*, Legat of the East, said, That God made man after his owne Image; therefore it was fit, that there should be Images of God. Another said, That no man lighteth a candle, and putteth it vnder a bushell, therefore Images were to bee set vp in Churches, &c.

*Iren. lib. 2.
cap. 5.*

*Caluin Inst. lib. 1. c.
11. sect. 14.*

Secondly, consider what foule errors the Patrons of Image-worshipping haue falne into. *Aquinas* saith, Because the Crosse representeth *Christ*, who is God, it is also to be worshipped with diuine worship. *Bellarmino* saith, That Images are properly to be worshipped. *Aquinas* saith, It is the constant opinion of our Diuines, that the Image is to be worshipped with the same worship, wherewith the thing represented by it, is worshipped. *Constantinus*, Bishop of *Constance*, said in the forenamed Councell of *Nice*; I doe worship the holy Images with the same worship, with which I worship the consubstantiall *Trinitie*. *Iohn*, the Legate of the East, The Image of the King, is the King, and so the Image of God is God, and therefore if any man worshippeth it with the same worship, he sinneth not.

*Tom. 3. qu.
25. art. 3.
Bellar. de
Eccles.
triumph.
lib. 2. c. 2.
lib. 9. cap. 9.*

Neither is there error herein onely, that they giue the worship of the most glorious God, to wood and stone, to the worke of mens hands: but in that they Deifie, & make a God (as it were) of euery relique about *Christs* body, the napkin, linnen-clothes, &c. Yea, of euery instrument vsed to torment, and teare him vpon the Crosse, as the speare and nailes; witnesse their hymmes made vnto them. To the Crosse they say,

O CRUX

Bel. lib 2 de
imag. c. 20

Cron.
Croſſe.

O Crux, aue, ſpes vnica, ange p̄is inſtitiam, reſiſque dona veniam : that is ; Haile O Croſſe, our onely hope, encrease righteouſneſſe to the righteous, and giue pardon to the guilty. To the Speare they ſay ; *Aue ferrum triumphale, intrans pectus tu vitale, coſta pandis oſtia. Fœcu idata in cruore, felix haſta, nos amore per te ſixi, ſaucia :* that is, Haile, triumphant iron, thou entring the vitall breſt, didſt open the doore of the rib : O thou that wert made fruitfull by his bloud, Oh happy Speare, wound vs with the loue of him, which was wounded by thee. To the cloth, with which his head was bound, they light two Candles, and by the Acolyth it is exhibited to euery one being vpon his knees to be adored, and reuerently kiſſed, &c.

This groſſe and palpable erring from the truth, following vpon the vſe of Images, a man would thinke ſhould be ſufficient alone to make Image-worſhipping odious to all, but onely to ſuch, as are giuen ouer to ſtrong deluſions, to beleeuelyes : for, who would drinke of that cup, the bottome whereof hee ſeeth to bee full of poiſon ? or who would lie downe in that channell, the ſtirring whereof cauſeth a moſt horrible ſtench.

Thirdly, conſider how they are derided and mocked, that bow before Images. The Pſalmiſt, euen as if hee ſhould ſet forth the vanity of babes and children, about their puppets made of clouts, to doth he deſcribe the Heathen ; *Their Idols are ſiluer and gold, mouthes haue they, a d ſpeake not. eyes and ſee not, eares and heare not, and noſes and ſmell not. &c. They are like vnto them that make them, and ſo are all they that put their truſt in them :* that is, they haue euen as little wit and reaton as they. And *Eſay* mocketh them thus, ſaying ; *Both the Country-man, and the Noble-man, bowerh himſelfe to the worke of his onne hands.* And againe ; *They bring forth gold out of the pouch, and ſiluer is weighed in the ballance, they hire a foundeer, who maketh thereof a god for them, they carry him, they beare him vpon the ſhoulder, and ſet him in his place, &c.*

Fourthly, conſider how greatly the worſhipping of Images or Idols (for they bee all of one baſtard brood) hath beene impugned by all holy men from time to time. *Iacob*, when hee had once knowledg, that ſome of his houſhold, fauoured,

Pſal. 115.
4, 5.

Eſay 2. 8. 9.

Eſay 46. 6.

Gen. 35. 4.

fauoured, and kept images, hee tooke them away, and hauing ready no other meanes to destroy them, he hid them vnder an Oake, where they might neuer come to light againe. *Moses* was so much moued at the golden calues, as that he could not be quiet, vntill that hee had broken them in pieces, beaten them to powder, caused the people to drink them, & destroyed three thousand of them by the sword of the Levites. *Iosiah* did burne with such zeale against these Idolaters, as that hee put them to death, and burnt their bones vpon the altars of *Baal*. *Hezekiah* spared not the very brazen Serpent being worshipped, but brake it in pieces, though at the first there was an holy vse thereof. The Christians of the Primitiue Church were at so great defiance with Image-worshipping, that they would not eate of the meate offered to Idols, they would rather chuse to die, then that the world should haue the least occasion to thinke, that they consented to the worshipping of Idols. When the manner was amongst the heathen to weare a garland vpon their Emperours birth-day, for the superstitious honoring of him: the Christians hauing garlands offered them, carried them in their hands, and refused to put them vpon their heads; and being asked the reason; because, said they, we are Christians: and thus they indangered their liues, as witnesseth *Tertullian*, who wrote his book *de Corona militis, of the Souldiers Garland*. in the defence of them. When *Iulian* the Apostata had cunningly brought the Christians to cast euery man a graine of Incense into a Censer of fire, wherein perfume was made to Idols; they vnderstanding his deceit, came and cast down his gold, wherewith he had hired them, and offered themselues to martyrdom, to expiate this heinous offence.

Fifthly, consider, that the meanes which haue been vsed to establish Image-worshipping, are altogether carnall: euen as *Nebuchadnezzars* golden image had for many of all sorts to fall downe before it. First, the violent and peremptory command of the most haughty King. Secondly, the acceptation and flattering of Nobles and Officers. Thirdly, the glittering and alluring matter, of which images are made, viz. Gold and Silver. Fourthly, their outward forme and beauty being most curiously

Exod 32.20
Verse 28.

2 Kings 2.3

2 Kings 18.

Dan. 3. 2.

curiously wrought, and apparelled. Fifthly, most grieuous penalties threatned to thole, that refuse to bow themselves. Sixtly, inchanting mulick of all sorts. And therefore the thing it selfe was sutable carnall, and deuillish, and all such of the like sort, which are inticed by these fleshly meanes, or compelled through feare to fall downe before images.

3 The third kind of outward idolatry, is to serue God, according to our owne phantasies, either by a kind of worship, which wee our selues haue inuented, or other men for vs, meerely out of their owne braines, or by resting in the work done bodily, and outwardly; or lastly, by seruing God without repenting vs truly of our sinnes. For all these are abuses in Gods seruice, and he is hereby made an Idoll.

As for the first, most true it is, that not onely the whole Church, but also euery particular Church hath liberty and power to ordaine conuenient Rites and Ceremonies for the better furnishing, and commending the outward seruice of God. *Caluins* iudicious resolution herein I preferre before a thousand ouerhasty disrobers, who would haue all outward worship stripped starke naked: he in his *Instituts*, li. 4. ca. 10. Sec. 30. *Domini totam veram iustitiam summam, &c.* God hath in the Scriptures euidently set downe the whole summe of true righteousness, and all the parts of his worship, without omitting any thing necessary to our saluation. But as for outward discipline and ceremonies, it pleased him not to prescribe in particular what we should follow; in as much as he foresaw, that this dependeth vpon the diuers estate of times, and knew very well, that one forme or fashion in those externals would not fit all ages. In this case therefore wee are to haue recourse vnto the generall Rules (namely, of Order, Decency, and Edification,) which maxims are to be diuersly accommodated, according to the manners of euery people and age, as shal be most available for the good of the Church. Thus in effect *Caluin*; which me thinkes, should allay the vehement rashnesse of some, who peremptorily conclude, that in Gods seruice, no externall Rite, Gesture, or Habit is to be imposed or admitted, without expresse authority of scripture. But as this strict shutting vp the gates against all ceremonies

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Kind of Idolatry, to
serue God
according
to our owne
phantasies.

Caluins
iudgements
concerning
Ceremonies

devised by man, is a kind of nice superstition, so on the other side, to set open all doores, to breake downe all bars and hedges, by neglect of these generall rules, and hand over head to take vp from Iew or Pagan, whatsoeuer occurreth; this adorneth not, but ouercloudeth and pollute th the sincere worship of God in Spirit and trueth. Verily it is no lesse then a fantastique Idolizing, to obtrude vpon Christian people, as parts of Gods worship, a load of duties, and performances, inuented and imposed without either speciall or general warrant out of the booke of God. Which, if they were instituted as circumstances tending to decency and edification, and as vpon occasion abrogable, the presumption were lesse; but being thrust vpon the Church as doctrines, and performed by the people as part of the Essence of Gods worship; surely they aduance not, but rather euacuate the worship of God. *In vaine doe they Worship me* (saith the Lord) *teaching for doctrines the precepts of men.* It is vanitie then, and idolatry, which is daily practised in the Church of Rome, where traditions of men are receiued and followed, euen as the holy Scriptures; yea (which is horrible) before them, and against them; It is a farre greater wickednes accounted amongst them, to omit auricular confession once in the yeere, which was inuented by man, then to leade a vile life all the yeere long: to taste a little flesh vpon the Friday, then to wallow in the filthy sinne of vncleannes: that a Priest be coupled vnto one lawfull wife, then that he defile himselfe with many whores: to neglect a vow of going on Pilgrimage, then to breake the necessary vow of obedience in diuers Morall and Christian duties to God and man, &c. and therefore, whereas any light punishment sufficeth when Gods lawes are broken, such as breake any of their traditions are punished with imprisonment, banishment, death. Neither doth it make any whit the more for their iustification, whereas they pretended them to be the Traditions of holy men, and ancient: for this was the colour of the Pharises, theirs were the Traditions of the Fathers, yet they were threatned for teaching, and following them, as Papists doe at this day. Yet on the other side this hindereth not, but that a true Christian Church may without any imputati-

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Esay 19. 13.
Matth. 55.

Pap pharisf.
cap. 17.

on of Idolatry, inuent according to Ecclesiast' call prudence, and impose decent circumstances of time, place, habit and gestures for the outward clothing of Gods worship, so they be neither burthentome in multitude, nor superstitious, nor vnlauioury, but tending to edification, good order, and comeliness, whereby the sincere inward worship may bee not choaked, but cherished. Such are those which our blessed Mother hath thought fit to reteine, as being vsed of old in the purer age before the corruptions of Popery crept in: but as for the later ceremonies, which are the very spawne of Romish superstition, our Church hath most piously and wisely cast them out of her doores: I pray God, and hope, they shall neuer rush in againe.

John 4. 20.

1 Cor. 11. 20

Secondly, an Idoll is worshipped, and not the true God, when as men rest in the outward worke of his seruice, without the truth of heart, and spirit. *For God is a Spirit, and all true worshippers worship him in Spirit, and in truth.* As the Apostle saith of comming together to the holy Communion: *When ye come together into one place, This is not to eate the Lords body:* So is it, of all other duties, the outward hearing and preaching of the Word, the outward praying, singing, and giuing of thanks, are not alwayes acceptable seruice vnto God, but when the life of the Spirit, and heart is annexed. The drawing neere with the lips, when the heart is away, is abomination to the Lord. And herein againe are they of the Church of Rome to be taxed, for that they place the worship of God in outward things, in kneeling, knocking, crouching, kissing, crossing, repeating, praying vpon Beades, sprinkling with holy water, going on pilgrimage, &c. and some dull and ignorant people of our Church, which serue God with the bare reciting of the *Pater Noster*, Creed, and ten Commandments, with resorting to the place of his worship, & inwardly profiting no more, then stocks and stones. All these and the like doe please the Lord no better with their seruice, then *Kain* did with his sacrifice, or the Iewes imperfect offering.

Lastly, an Idoll is worshipped, and not the true God, when men presume to compassse about the Lords Altar with vnwashed hands, when they come impenitently to doe any holy duty.

dutie. For the Lord professeth, that he is not delighted in any such seruice, yea, that he requireth it not; yea, which is more, that it is abomination vnto him. Wherefore he dealeth with the Iewes in this case, by his Prophet *Esay*, as a man would deale with his professed enemy, who notwithstanding maketh a shew of loue by offering his best seruice, he tenderth him, as it were, to meeete them vpon the way, and to stay them from their Incente and Sacrifices, new Moones, and Sabbathis, bidding them *to bring no more oblations in vaine, and professing, that hee is weary of their solempne Assemblies, &c.* and the caule heereof was, for that their hands were full of blood; that is, they liued impenitently in oppression, and wrong, and other heynous finnes. Now if God bee not serued, but griened, and made weary by being thus serued, what else can it bee but an Idoll, vnto which homage is done, when holy duties are vndertaken by wicked persons, liuing, and proceeding in their finnes? Whence we may see the fearefull estate of sinners, which make a trade of wickednesse, they runne still more into sinne, euen into the worshipping of an Idoll, when they would bee holiest, when they would giue God honour, they doe most dishonour him, when they would bring a present to pacifie his wrath, they make him more angry, and to bid them, *bring no more oblations in vaine.* Wherefore whosoever thou art, that wouldest please God, by doing the parts of his worship, present him first with a broken heart, and contrite spirit for thy finnes, as *Dauid* did; wash the feet of the Lord with thy teares, as *Mary Magdalen* did; be deiected, and haue a sence of thy finnes foulenesse, as the poore Publican had; let there be an hatred of that which thou hast done, as in *Paul*; let there be a forsaking of sinne, as in him, that shall haue mercy, and then shalt thou bee like to bring an acceptable present, and not to depart without thy full load of mercy, and iustification.

Quest 60. What are we heere Commanded?

Ans. To performe all outward duties of Gods seruice, according to his Will reuealed in his word.

Explan.

Esay 1. 12

Psal. 51.

Luke 16.

Rom. 7.

Prou. 28. 13

*The duties
of this
Commam-
dement.*

Mat. 6.

1 Cor. II.
Chap. 14.

Gal. 4.

*Rule 1.
Rules of
circum-
stance
vnder the
Gospel.
Mat. 3. 15.
1. Cor. 14.*

Explan. This duty of doing all the parts of Gods worship according to his will, &c. doth necessarily follow vpon the contrary forbidden, *viz.* the following of our owne heads in the seruice of God; for if we may not make our phantasies the rule of our doings, then certainly Gods word alone must bee our rule in all things. Again, our God is so wise and prouident for our good, as that it cannot, but bee a great disparagement vnto his care ouer vs, to think, that he hath left vs at six and seuen, in matters of so great moment, as the parts of his worship be. In the old Testament the temple was distinctly plotted out, & all sacrifices particularly prescribed. And in the new Testament, the Lord directeth his disciples, not onely in the matter, but in the manner of fasting, praying, and giuing of almes. S. *Paul* setteth downe the manner of rightly comming to the holy Communion, and how the word is to bee preached and heard. But yet there is difference for matter of circumstance betwixt the old Testament, and the new. In the Old, as in the infancie of the Church, euery particular is set downe about euery duty (for that was the time, in which they were vnder age:) but in the New, as in the Churches riper age, we haue onely generall rules, according to which we are to be ordered in all particulars.

First, all things are to bee done in order, and not confusedly; the Author of this is Christ Iesus, when as he offered himselfe to be baptized of *John*, vrging him to doe it for Orders sake, for thus saith hee, *ought wee to fulfill all righteousness*: and Saint *Paul* teacheth the same concerning prophetying, that one onely should speake at a time, and the rest be silent, till that he had vttered all which he had to say. Hence it appeareth, that all disorder about Gods seruice, is a fault not to bee tolerated, either in vndue comming to Church, or going out or walking, sleeping, talking, or by hawkes, doggs, or vnruely children, which breed a confusion in the Congregation, or when any shall presume to teach, or administer the Sacraments publikely without a calling.

Rule 2.

Secondly, all things must be done in the greatest humility, and highest reuerence towards him, whose seruice it is when any preach or pray, or ioyne with others in these duties; men must

must bee vncovered, women must bee couered, not onely in praying, but also as I thinke (yet heerein I referre to the laudable custome of our Church) when the word of God is read: for this is the preaching of the Prophets and Apostles, who were infallibly guided by the Spirit of truth. The Thessalonians are commended for this, that they receiue the Word, as the Word of God. *Paul* with his company is noted to haue kneeled in prayer, euen vpon the bare ground, & ancient Christians to haue stood bare-headed all the time of their being in the Church. Which reprocureth greatly our irreuerence, either of Ministers in reading, or preaching, as if they were vttering table-taile, or of people in sitting at the time of prayer, lying along, sleeping, or proudly behauing themselves any way; the Turkes shall condemne them through the reuerence which they vse to the Alcharon of *Mahomet*. And this seemeth to me to iustifie our reuerent and humble receiving of the holy Communion, with the most submisse gesture of kneeding, which many impugne, but without sufficient ground. It mattereth not that Christ sat, he sat also preaching, but we stand; and I am perswaded if we should kneele, and the people kneele in hearing, to expresse our vnworthinesse about these holy things, though we differed from the Apostles, and Christians of the primitive Church, wee should not offend at all.

1 Cor. 11.

1 Thes. 2. 13
Acts 20.

Thirdly, all things are to be done without shew of vaine-glory: for this was the great fault of the Pharisees, and Christians are warned to take heed of it, in their praying, fasting, and giuing of almes, we are not to desire to be seene of men, that we may haue their praise, but in our private deuotion to be most priuate, and in publike, not to affect notoriety, by exceeding the rest of the Congregation in sighing, groning, knocking the breast, &c.

Rule 3.
Math. 6. 1.

Fourthly, all things are to bee accompanied with loue to our neighbour, and zeale for Gods glory: for without loue, whatsoeuer we do, is as a *sounding brasse, or a tinkling cymball*: if zeale be wanting, and we be luke-warme, we shall be offensive to the Lords stomacke, and hee will spue vs out of his mouth. Wherefore if the Minister shall preach coldly, or the

Rule 4.

1 Cor. 13.

Reuel. 3.

Actes 17.
Actes 2.
Actes 7.
Nehc 8.6.

people heare coldly, if they shall together be luke-warme in prayer, and praise giuing to the Lord, there will be a sacrifice indeed, but for want of the fire of zeale, vndrest, and such as the Lord cannot digest. Therefore let *Paul* his zeale, and *Peters*, and *Stonens* be imitated by Ministers, by burning in the spirit against grosse abuses, by earnest exhorting to repentance with most effectuall words, and by reproofing with all boldnesse, the gainfayers of the truth: and let the zeale of the godly in *Nehemiah*s time bee imitated by our people, by giuing the greatest, and most heedfull attention, by lifting vp the hand in prayer, and adding to the Ministers petition, Amen, Amen.

Rule 5.

1 Thes. 5. 22
2. Cor. 6. 17.

Fifthly, all things are to be done without shew of Idolatry, according to that, *Abstaine from all appearance of euill*: and, *Touch none vncleane thing, & ye shall be my sonnes and daughters*, saith the Lord. Therefore of old, the Temple was garnished without Images, and newly the Lords Supper made of naked elements. Which if it be so, how can the Church of Rome be excused, being full of representations of heathenisme; and in the very Sacrament, hauing the Image of a Lambe vpon their wafer cake? If any scruple shall arise hereupon, touching the Crosse, Copes, and surplices, vsed in the Church of England; It may bee well sayd, that they were vsed in the Churches purity, and had not their beginning from Religion corrupted, and so are not resemblances of things merely naught, but first good, afterwards peruered. So that if it bee replied, that when these things are vsed, there is an outward face of Popery: I may as well say in like manner of Gods ancient Catholike Church: Euen as, when the people of Israel had sacrificed to *Molech*, and other *Baals*, such as afterwards did offer sacrifices vnto God, made some resemblance of their abomination, for that both offer sacrifice, and consent in some ceremonies; yet it followeth not, that their sacrificing is vnlawfull, because that is cut off, which maketh it naught: so when these things are vsed in our Church, it followeth not, that they must be naught, for some ill resemblance; because that is cut off, which made them naught, they had them yoa-
ked with Idolatry and superstition, we with the truth.

Quest.

Quest. 61. Whence is the reason of this Commandement taken ?

Ans. Partly from the punishments to be inflicted upon such, as breake it unto the third, and fourth generation, and partly from the benefites to bee bestowed upon such as keepe it unto the thousand generation.

Explan. The reasons vsed to perswade to the obedience of this commandement be of two sorts, the first of terror, the second of comfort. Their estate is most terrible, whosoever they be, that dare to offend heere, the Lords ieaousie is kindled against them, and hee will punish both them, their children, and their childrens children after them. Their danger is set forth by three degrees. First, their sin is such against the Lord, as his sinne is against a ieaous husband, that violateth his wiues chastity; no price will appease an husband thus prouoked, but he will kill the adulterer: and as greatly incensed is the Lord against those that commit idolatry, it is spirituall adultery, the Lord had married them vnto himselfe, that like a good, and obedient spouse, they might be to him only; but they haue communicated their loue vnto others, either stockes, or stones, or the inuention of their owne braines.

Secondly, euen as the adulterers fault extendeth not onely to the blemishing of himselfe but of his children also, who are infamous vnto many generacions after: so he which committeth this spirituall adultery, doth stirre vp the wrath of God, not onely against himselfe, but against his posterity, which as a bastard brood shall bee in disgrace with the Lord, vnto the third, and fourth generation.

Obiect. Thus the Lord should not be so iust, as he professeth in *Ezechiel*: *The soule that sinneth, shall die, one shall not die for the iniquity of another.*

Sol. It is commonly seene, Like fathers, like children; and in this case is the Lords threatening, of visiting sins of fathers vpon their children, viz. they making their fathers sins their owne, by imitation, as commonly they doe. Therefore it is not said, that he will visit the sins of the fathers vpon all their children, and euery one of them, neither vpon the childe of

Reasons of this commandement of 2. sorts: 1. of terror, 2. of comfort.

1 Reas.

Hos. 2.

2 Reas.

Ezech. 8.

every such father : for it is possible, as *Ezechiel* sheweth that a wicked mans childe may abstaine from treading in his fathers steppes , and then the Lords wrath is pacified towards him, whatsoeuer his fathers wickednesse is.

3 *Reas.*

Thirdly , as an honest man accounteth the Adulteresse his wife, and her companions , his greatest enemies and haters : so doth the Lord account of Idolaters , they bee haters of God, and therefore he hath euer willed his friends to abstaine from familiarity with them, and to cut them off, and to roote them out of the land of the liuing, without putting difference betwixt strangers and kinsfolkes. So that Idolatry is a most vnnatural sinne, for all the Lords loue in creating, preserving, and multiplying his blessings, he is requited with hatred and enmity, which is a certaine argument of the Lords hatred against them, as our loue of the Lord is an argument of his loue vnto vs : and if the Lord hateth them, all the creatures are against them, they lie open to all dangers.

Deut. 15.

*Reasons of
the second
sort of com-
fort.*

Deut. 28.

The second sort of reasons here vied, is taken from the benefits , which the Lord promisseth to bestow vpon such , as keepe his Commandements. First, they shal haue mercy shewed them , Gods blessings of all sorts shall be vpon them and theirs, in the house, and in the field, in their out-going, and in their comming in, in their corne, and their cattell, and in all things that they put their hands vnto , and when mercy will stand them in most stead , at the last most terrible day , the Lord will shew mercy vnto them , and speake comfortably, *Come ye blessed of my Father receive the kingdome prepared for you, from the beginning of the world.* Secondly, they shall haue mercy shewed them in their posterity, vnto the thousand generation, that is, far longer then the wicked shall be punished in their posterity , so much doth Gods mercy exceed his anger and severity.

Matth. 25.

And this is commonly seene , euen in the things of this life , wicked men often comming to ruine , and their houses being quite cast downe , and if not in their owne daies, yet in the dayes of their children , their goods which they haue heaped vp together in great abundance , are soone wasted, and scattered abroad : where as the sincere worshippers

of God are wonderfully prospered, and their children for the most part after them are largely provided for, according to that of the Psalmist: *I haue bin young, and now am old, yet neuer did I see the righteous forsaken, or their seed begging their bread.* if it falleth out otherwise, as sometime it doth: it is either because they degenerate, and are not like their righteous parents, as *Manasseh* was vnlike to his godly father *Hezekiah*; and in this case it is threatned, that the child shall die, notwithstanding his fathers holines: or else because of too much confidence in the world, and worldly things, as *David* confesseth, that he thought he should neuer be moued, but he was cast out of his kingdome by his sonne *Absalom*: and if the children of righteous parents should euer enioy prosperitie here, it would make them think it not to come of mercy, but as hereditary to the righteous for their workes, and so Gods mercy should not be so much depended vpon, and magnified: or lastly, for the probation and triall of them, that their graces might shine the more, and be perfected, as it was with *Iob*, whose patience had not bin so admirable, had not his affliction bin so great. So that the Lord in promising mercy to thousands, is so to be vnderstood, as if they walke in their fathers steps, if he seeth it not necessary to crosse for the remoouing of worldly assurance, or for the reuiuing or perfecting of grace in them.

Secondly, they which keepe his Commandements, are accounted the Lords friends and louers, which is the greatest grace in the world: for the Lord Christ to expresse his loue to his disciples, saith, *I haue called you my friends*; and hereby saith hee, yee shall know that yee loue mee, if yee keepe my commandements. Comfort enough therefore there is in the sincere worshipping of the Lord, and terrour enough in the contrary: wherefore let the punishments terrifie thee, and make thee afraid of all kinde of Idolatry, let the mercies allure thee, and make thee frame thy selfe alwayes so to serue the Lord as he requireth.

Quest. 62. Which is the third Commandment?

Ans. Thou shalt not take the Name of the Lord thy God in vaine:

2. Chro 32.
czech. 18.

Why righteous mens children are punished.

vaine: for the Lord will not hold him guiltlesse, that taketh his name in vaine.

Quest. 63. What is heere forbidden?

Answ. All abusing of the names of God, which is, First by blaspheming, or giving occasion to others to blaspheme the same. Secondly, by swearing falsely, deceitfully, rashly, commonly, or by creatures: Thirdly, by cursing, and banning: Fourthly, by vowing things impossible, or unlawfull, or neglecting our vowes made vnto God. Fifthly, by lightly vsing the holy name of God, or his Word: Sixthly, by vaine protestations, and asseuerations.

*Vices for-
bidden.*

Explan. This Commandement being negatiue, giueth occasion againe to begin with the vice forbidden, which is, all abusing of Gods holy name: for the honour of God is the maine thing aimed at in the first Table, which is, when hee is set vp in the heart, that is the intent of the first Commandement; by the parts of his outward worship rightly performed, which is the intent of the second; by the magnifying of his name in all things, which is the intent of the third: and by obseruing rightly the appoynted times of his worship, which is the intent of the fourth.

Now, that the Lord may be honoured in all things, the abuses are to be noted, and taken heed of. The first is blaspheming, &c. Concerning which, note first, that it is to speak any thing derogatory to the glorious attributes of the all sufficient Creator of all. The word signifieth the hurting of a good name by disgraceful speeches, & thus largely it is blasphemy, whereby man is disparaged, as in *Naboths* example, hee is said to haue blasphemed both God & the King: as also, wherby any doctrine is disgraced; thus *Paul* the fourth, a Bishop of Rome blasphemed the holy Gospell, when vnto *Bembus* a Cardinall he called it a fable, saying; O how much hath this fable concerning Christ, gained vs. And *Bonner* here in England blasphemed the doctrine of the Apostle *Paul*, when vnto one *Mils* a Martyr, he alledged that saying of the liberty of a woman her husband being dead, and said, that when her husband was asleepe, she was at libertie for another man.

Lastly, it is the greatest blasphemy, when the Lord is disgraced,

*1. Breach.
Is blasphem-
my.*

graced, as by *Pharaoh*, who said vnto *Moses*; *Who is the Lord, that I should let the people goe.* And by *Senacherib*, who alleaging vnto the people, how the King of Assyria had destroyed all people, and burnt vp their gods, asked, *Who is the God of Israel, that hee should deliuer you out of mine hands?* as if they should haue said, hee is of no such authority and power. 2. This sinne is most odious: for amongst men, Take away his good name, (we say) and take away his life; So, take away the Lords good name, and put him out from hauing a being, and fill the world with damnable Atheisme. 3. A man is made accessary vnto it, by giuing occasion to others, to blaspheme, which is, when a mans profession is holy and Christian, and yet his practice lewd and wicked, which raiseth this blasphemous opinion in others, that the God which hee serueth, is like vnto himselfe.

With this the Iewes are charged by the Apostle, saying; *the name of God is blasphemed through you amongst the Gentiles.* And *Nathan* telleth *Dauid*, that he had caused the enemies of God to blaspheme by his adultery: for we vse to say, Like will to like: and *Augustine* doth from hence conuince the Heathen, that their gods were filthy Idols, because they did represent them with obscene and filthy spectacles, and were not taught to liue in any vertuous, or commendable course of life by them.

And may not the Iewes and Turkes vse the same argument against the Papiests for their authorised idolatries, and superstitions? And against the Protestants, for their drunkennes, whoredomes, prophaneesse, and many more abominations, though not authorised, yet too much winked at? yea, they do daily hence take occasion to blaspheme the name of our God, as though hee were not the true God, his seruants being so wicked. And well may they thus thinke of our God, seeing that the wicked man doth himselfe thus blaspheme God in his heart; *These things thou didst* (saith the Lord) *and whilst I held my peace, thou thoughtest that I was like vnto thee.*

The second way of abusing Gods name, is by swearing falsely, which is, when a man shall sweare, that a thing is true, which hee knoweth to bee false, or which hee knoweth not to bee true, thus they did sweare falsely, which were suborned

Exod. 3.
2. King. 19.

Rom. 2. 24.
2. Sam. 12.

*August. de
Ciuir. Dei
lib. 1.
cap. 32.*

Psal. 50. 21.

2. Breach.
By false
swearing.

by *Iezabel*, to testifie against *Naboth*, and against *Christ*, as touching the destruction of their Temple, when as they knew not, that hee meant the Temple of *Salomon*. Secondly, by swearing deceitfully, which is, when a man shall asirme any thing vpon his oath, that he wil performe and do it, when his intent is otherwise, or not doe it, when his meaning is to doe it; or when hee shall bee carelesse, and negligent of his oath, and of this we haue no President, as I remember, in the holy Scriptures, but onely that of *Saul*, the forsaken of God, who brake the oath, by which *Ioshua* had tyed all the people, not to doe any hurt vnto the Gibeonites, and the oath by which he bound himselfe vnto *Dauid*, not to hurt him, as it is likely. For *Ioshua* when hee had bound himselfe by an oath, he was moued with such reuerence hereunto, as that, though he were deceiued, hee would not breake it, no, nor yet the wicked Iewes, which had tied themselues by an oath to an vnlawfull act, to kill *Paul*, but that they were by Gods Prouidence preuented.

And both these kinds of vnlawfull swearings, are commonly called by the name of periury, the odiousnesse of which sin will the rather appeare, if wee consider: First, how much it hath euer been abhorred, euen by heathen men, and voyde of true godlinesse. The Pharises themselues forbad forswearing a mans selfe, and commanded men to performe their oathes vnto the Lord. And Saint *Augustine* reciteth an history of *Marcus Atilius Regulus*, a Prince amongst the Heathen Romans, who being captiue, taken by the Carthagenians, was sent home to his Countrey-men, being first bound by oath, if he did not effect this, for which hee was sent, viz. an exchange of Captiues, Carthagcnians for Romans, he should returne to them againe. Hee, when hee could not preuaile with his Country-men, or rather would not, forsomuch as he thought it vnprofitable for the Roman Common-wealth, returned againe for this oathes-sake, which was taken by an Idoll-god, and then was put into a vessell of wood made of purpose, either side being full of sharpe pointed awles, or bodkins, that hee might not leane any way, but bee wounded by them, and thus he died a most cruell and bloody death, chusing

2. Sam. 21.

1. Sam. 24.

Ioshua 9.

Acts 3.

Math. 5. 33.

August. de

Ciuil Dⁱ

cap. 15.

lib. 1.

chusing rather this, then to be forsworne. Much more then should Christians hauing taken an oath by the true God of heauen, abhor the breaking thereof, whatsoeuer they should lose by obseruing it.

Consider againe, that by periury God is made Patron of a lye, which is the deuils owne propertie; for hee is a Lyar, and the father of Lyes: for the Lord is called to giue testimonie vnto a lye, which is the greatest indignitie in the world.

Moreouer, consider that the periured person prayeth against himselfe, and bindeth his soule ouer to euermlasting torments, for so much as hee desireth the Lord to helpe him, as it is a truth, vnto which hee sweareth; and on the contrary side then, to plague and punish him, if it be a falsehood, and this is meere madnesse and vnnaturalnesse; it was neuer heard, that any would pray against themselues, but all they can for themselues. Consider also that it is the bane of all societies, and the very high-way to hellish confusion; for that if oathes shall be taken falsely, Kings will be Tyrants to their subiects, subiects Traytors to their Princes; Magistrates, Wolues vnto the people; Ministers, Deuourers of the Lords flocke; Neighbour-nations, Cut-throats to one another, notwithstanding any league betwixt them.

A third abuse in swearing is, to sweare rashly, and without due consideration what an oath is, and by whom it is taken: for swearing rightly is a part of Gods worship, and must be done with high reuerence, as *Iacob* is noted to haue sworne by the feare of his father *Isaac*. Fourthly, swearing commonly in our communication and talke one with another, which we are by Christs owne authority forewarned to do, *I say vnto you, sweare not at all, neither by Heauen, for it is the Throne of God; nor by the Earth, for it is his Foot-stoole, &c.* Whence doe arise these three conclusions, necessary to be considered of, by all common-swearers.

First, that it is a very childish thing to sweare by creatures, bread or light, &c.

1. Because (as our Lord elswhere expoundeth himselfe) *He that sweareth by the Temple, sweareth by him that dwelleth therein:*

3. Breach.
By swearing rashly.
Gen. 31.53.
Common swearing.

Math. 5.33.

Concl. 1.

Math. 23.
20, 21.

therein: So he that sweareth by creatures, sweareth by God, who created them, and yet he will not be heard to sweare by the sacred name of the Lord; as if a child, abhorring any bitter thing, or poyson, should notwithstanding take the same vnder a little sugar.

2. Because he calleth vpon dumbe things, that cannot heare, hee bringeth them to patronize his cause, that can neither hurt, nor helpe: like vnto *Baals* Priests, vnto whom hee was not able to giue answere; though they called vpon him from morning, till noone tide: or like infants, that prate vnto babies made of clouts.

3. Because that hauing taken vp this childish custome of swearing, they are no whit daunted, either at the authority, or charge giuen here againe by our Sauour Christ, no more then children (that are yet without all vnderstanding) are moued to leaue any foolish quality, whatsoeuer, and how great soeuer he be, that doth admonish them thereof.

Concl. 2.

Secondly, it is a most vngodly thing to vse common swearing. 1. Because the deuill is the authour hereof: for, *let yea be yea, saith hee, and your nay, nay, for whatsoeuer is more then these, commeth of the euill one.* 2. It is to agree with the Pharisees, who did not forbid swearing by smaller oaths. 3. It is an argument of a prophane person. All things fall out alike to all (saith the wise man) *to the cleane and the vncleane, to him that sweareth, and that feareth an oath*: in which words, he maketh swearing an euident prooofe of a prophane person.

Ecclef. 2.

4. It is a great indignity offered vnto the Lord to call him to witnesse to euery trifling matter, as the common swearer doth; no man will offer the like to his familiar friend, much lesse to a greater person. 5. It is hereby derogated from the maiesty of the Lord, in whose roome base creatures are placed: at which our Sauour also glanceth, when hee saith, that heauen is Gods throne, as if hee should haue said, it hath no thing in it worthy the swearing by, it is not God, but his seate, and the earth his footstoole. 6. Because it is most straightly forbidden both here, and by Saint *James* who poundeth it as a prime, and most necessary charge; *Before all things my brethren, sweare not.*

Thirdly,

Concl. 3.

Thirdly, to sweare by the Masse, by the Rood, is wicked in an higher degree, because all these haue been made Idols; and thus considered, Gods greatest enemies: as he that doth royl all honour vnto a subiect vsurping the Princes throne, and hauing been condemned for a traitor therefore, sheweth himselfe herein to be a most vild traytor, and vnworthy to liue, as being a prefferer of his princes greatest enemy. This makes the Lord breake into such impatience against the Israelites: *How should I spare thee, thy children haue forsaken me, and sworne by them that are no gods.* And againe: *They that sweere by the sinne of Samaria, saying, Thy God (O Dan) lieth, shall fall, and not rise up againe:* answerable to which bee the sinnes of the Papists, the Masse, and the Rood, &c. And thus much both for swearing commonly, and by creatures.

The fourth way of abusing Gods holy name, is by cursing, or banning, which is a calling for plague, or murreine, or any fearefull euill vpon thole, with whom a man is offended. For this is first a malicious sinne, and therefore noted to be a fruit of such hearts, as are full of gall and bitterness: as they are described out of the Psalmes; *Their throat is an open sepulchre, the poison of Aspes is under their lips, their mouth is full of cursing and bitterness.* For which cause the people of God are forbidden all cursing, & commanded to blesse, yea, even such as curse them. *Blesse your persecutors, blesse I say, & curse not.* And Saint James maketh it an infallible argument of a corrupt fountaine, to send forth this sowre water of cursing. And it is very corrupt indeed, for as much as for small hurt receiued, or a little offence giuen, reason being blinded with malice, any mischief or grievous plague is wished vpon the head of the offender. So that the Lord may rightly say another day of the wicked curser; *Out of thine owne mouth shalt thou bee condemned,* seeing that for small offences thou hast adiudged others to the plague, or the Deuill, much more shall my fearefull plagues be thy portion, and the Deuill possesse thy soule as his vassall for euer. Secondly, this cursing is a presumptuous sinne, because that, he which curseth another, entrench vpon Gods Office, vnto whom alone it belongeth to say vnto plagues and punishments, as the Centurion to his Souldiers,

Come,

Iere. 5. 7.

Amos 8. 14.

4. Breach.
By cursing
and banning.

Rem 3. 11,
12.

Rom. 12. 14
Iames 3.

Iude verſ. 9.

Numb. 23.

Come, and he commeth. For what elſe is it in the wretched curſer of his brother, bidding the Deuill take him, but to do that which is in the Lords power onely, and to make a mans ſelfe equall vnto God; as the Phariſees obiected againſt Chriſt, taking vpon him to remit ſinnes, which none can doe but God. Wherefore we reade not, that any of the holy men of God, haue giuen the aduenture to curſe, without ſpecial commiſſion from the Lord, no, not ſo much as *Michael* the Arch-angell: for he durſt not curſe the Deuill in his fight with him about the body of *Moses*; plainly noting the arrogancy, and blaſphemous preſumption of curſed man, that ſhall dare to curſe: *Balaam* ſhall riſe vp in iudgment and condemne them, for that being hyred by *Balaack* to curſe, he durſt not doe it without commiſſion from the Lord, which he could not obtaine; and therefore notwithstanding the great rewards promiſed, turned his ſpeech to bleſſing the people of Iſrael. The falſe prophets ſhall riſe vp in iudgement againſt theſe curſers, and condemne them: for they were ſharply cenſured onely for bleſſing, and promiſing mercy without commiſſion from the Lord. But theſe do take vpon them by their owne authority to curſe, without any inſtigation of higher powers, without hope of reward, onely ſome little diſtemper carrying them hereunto.

5. Breach.
By vowing
things im-
poſſible or
vnlawfull.

The fourth way of abuſing Gods holy name, is by vowing things impoſſible, or vnlawfull, or by neglecting of our vowes: which vowes be either generall in the time of our baptiſme, or ſpeciall, vpon any ſpeciall occaſion of danger, or benefit, whereupon ſome ſpeciall promiſe is made vnto the Lord, or without any ſuch occaſion, only vpon a free reſolution, the rather hereby to glorifie God.

The firſt kinde of vow we all make, both before God and his people, to forſake the Deuill and all his workes, &c. not that wee are not thus to doe without a promiſe (for it is our duty by the Law of nature) but the rather to ſtir vp our dull hearts, and to prick forward our vnwilling wils, when as by a double band we ſhall be tyed hereunto. The other vowes are made to moue the Lord, the rather to moderate our chaſtiſements, and the more ſpeedily to remoue them, when in
the

the time of sickenesse, or danger, we promise to dedicate our selues vnto the Lords seruice, if wee recouer againe : or else they are more speciall, of giuing this, or that vnto the Lord, or of abstayning from, or doing this, or that particular duty, for the preuenting of sin, and the furtherance of grace. Thus *Iacob* vowed in the time of his danger, to make the place of his rest, *Bethel*, Gods house. Thus *Iob* made a couenant with his eyes, that they should not looke vpon a maid. Thus were they wont freely to dedicate some thing of their substance, to the maintenance of Gods seruice.

Gen. 28.22.
Iob 31.1.

Now, to neglect any of these vowes, or the like, is a great indignity offered vnto God, and a dishonour of his name, which he will not endure, as may appeare by that which befell *Ananias*, after hee had vowed his lands vnto the Lord, but would haue kept away part of the price, he was smitten with sudden death : and it is destruction to a man, saith *Salomon*, to deuoure that which is hallowed, and after the vowes to enquire. And truly great reason, for that God is hereby deluded, and mocked, a light account is made what is said, or promised vnto him, as if a man had to doe with some person of no worth : and if hee onely, that promiseth vnto man, and performeth, shall dwell in the Tabernacle of the most High, but they which breake their promises, bee excluded : much more shall they onely, that performe their vowes vnto the Lord, inhabit there; and they which make no conscience to doe as they haue vowed, bee excluded, and for euer shut out. Oh that this would enter into the hearts of carelesse Christians, that liue, as though they were the devils sworne seruants, howsoever they haue solemnly in their baptisme, vowed their seruice vnto God, and that with the Israelites onely promise, and expresse some good resolutions, vnder the terror of Gods rod, but in being remooued, are as licentious as before.

Acts 5.

And as ill doe they prouide for their owne good, which denie things vowed to the Lord, by whomsoever, or vpon what occasion soeuer : for this brought a famine vpon Israel, and destruction vpon *Sauls* house, viz. his slaying of the Gibeonites, vnto whom was vowed immunity, and freedom from

2 Sam. 21.
Mal. 3.8.

from danger, it is a robbing of God. See more afterwards touching sacriledge.

Having thus explained first, the last member of the answer, the first yet remaineth of vowing things impossible, or vn-lawfull, which cannot be without great impiety, and dishonour vnto the Lord. Things impossible are either so vnto all men, as to restore the dead to life, to heale incurable diseases, &c. or though not vnto all, yet to the party that voweth, as if a poore man should vow, that hee would bee a King, a man burning in the disposition of his mind and body, that he will euer liue chaste a single life, or a lame Creeple, that hee will goe a foote fortie miles in a day. Of this kinde is the vow commonly made by the Romish Priests, and Votaries, that enter into any Religious order, seeing that most of them doe daily shew by wofull experience, that it is as possible to liue pure, and free from all sinne, as from sinning against that speciall vow. Witnesse the frequent adulteries, and fornications, the rapes, and murders of infants committed to couer these vncleane copulations. It is well knowne that the Monkes at Spira of Saint Germans did so lewdly abuse the daughters, and wiues of the Citizens, vnder a colour of religion, that they were vtterly expelled thence, and their Monastery pulled downe. I can goe on in more lewde examples of the most eminent in the Romish church, euen in the vnerring demi-gods, but modesty bids me forbear. If it should be objected, that these haue beene but the faults of some speciall men, it appeareth to bee most false by Popes rolications, Decrees of Counsels, and iustifications of Popish Writers. See Article 9. vnder the Title; The Church of Rome vnholly.

And thus much for vowing things impossible. Things vn-lawfull, are either against the Lawes of God, or against the wholesome Lawes of the Countrey, whercin a man liueth. Of this sort was the vow made by those forty conspirators against *Paul*, who bound themselves neither to eat nor drink, vntill they had slaine him.

Thus Ruffians and Swaggerers doe, vpon any disgrace receiued, vow the death of one another, and if any wrong bee done,

done, to bee reuenged once in seauen yeares : which besides that it is a cursed fruit of malice, is an intollerable indignitie done vnto the most iust God; for that he is called as it were to bee a party and a fauourer hereof. Of this sort also bee the vowes of women (who are tyed by the law of their husbands) euen in things, otherwise lawfull, and honest, if against the liking and consent of their husbands. For if a woman voweth a vow which her husband disalloweth, it must not stand. And the like is to bee sayd of children being in their parents house, that is, vnder their government. And yet these vowes are common, and well approoued of in the Church of Rome. Wherefore one hath said well, that they are for many causes to bee reprooued: They impugne the law of God; they are oftentimes impossible to be performed; they are against Christian liberty; they are a renewing of Iudaisme, Idolatry, Hypocrisie. Wherefore to conclude this poynt, let vs in our vowes obserue these things. First, let them not be against Gods word. Secondly, nor against Christian liberty. Thirdly, with the consent of superiours. Fourthly, agreeable to your calling. Fifthly, of things not impossible. Sixtly, with good deliberation. Seuenthly, with a good end and intention.

The sixth abuse of Gods name, is the light vsing thereof, by saying (O Lord) or (O God) vpon euery light occasion, without hauing the heart lifted vp vnto him: or by way of admiration, crying out (good Lord) vpon euery newes, or light accident. For the name of the great God of all is reuerend, and terrible, as the Lord said to *Manoah* asking his name; *Why enquirest thou after my name, which is wonderful?* And his word is such, as that it is to be trembled at. Wherefore let all such as feare this great God, learn better to temper their tongues, that they not onely sweare nor in their common talke, but that they doe not triflingly vse his holy name, or any parcell of the holy Scriptures.

6. The sixth and last abuse is, by vaine protestations, and asseuerations, that is, by the needlesse vse of them, when some earnest occasion doth not vrge hereunto. Against these, as against swearing, that speech of Christ is direct. *Let your*

Rom. 7.

Num 30.

Perk.
Arimil
Aur. cap 21

6. Breach.
Light vsing
of Gods holy
name.

Iulij 13.
Esay 66.2.

6

Math. 5.37.

communication be yea, yea, nay, nay, for whatsoever is more then these, cometh of the euill one, of the deuill.

Quest. 64. What are we heere commanded :

Ans. To glorifie the name of God in all that wee doe, thinke, speake, or desire, and to labour, that others may bee wonne by our meanes to doe the same.

Explan. This is the duty of this Commandment, and is thus abreuiaed by the Apostle; *Whether yee eate, or drinke, or whatsoever ye do, do all to the glory of God.* For if it be a thing so much displeating vnto the Lord, to abuse and dishonour his holy name, then to honour it by all meanes, must needs bee highly pleasing vnto his Maiestie.

First, by our doings, Gods name is honoured, if they be either deeds of piety, praying, reading, hearing, preaching of his holy word, &c. For thus saith he by the Psalmist *Call vpon me in the time of trouble, and I will heare, and deliuer thee, and thou shalt glorifie me.* Which is, as if he should say : By calling vpon my name, vowing vnto me, and performing thy vowes, by giuing thanks, and praying my name, thou shalt glorifie me. And for preaching, the Apostle professeth, that he reioyced, that he was an occasion to many to preach the Gospell; for his hope was, that Christ should be magnified thereby.

Againe, God is glorified by deedes of charity : For Paul exhorting the Corinthians to liberalitie towards the poore Saints at Ierusalem, signifieth, that a faithfull brother was chosen to accompany him in his iourney, to carry and distribute their beneuolence, and hee calleth it the grace, that was ministred by them, *to the glory of God, & the declaration of their prompt mind.* Because that when the poore are relieued, homage is done vnto God, who is in their persons, ready to receiue our liberality, and his name is also praised by the poore thus relieued, and so is he further glorified. Now (because it is not the doing, but the right doing of these things, which is accepted : for we read of some, that haue sacrificed, kept Sabbaths, and solemne assemblies : and of some that haue fasted, prayed, giuen almes much, and yet haue beene reiect-ed) I will here set downe the right way of performing these duties

*Duties of
this Com-
mande-
ment.*

Deedes.

Psal. 50. 14
15.

Phil. 1. 20.

2. Cor. 8. 19

Esay 1.
Math. 6.

ming these duties, that Gods name may haue glory. First therefore, they must be frequent, and often: Herein *is my Father glorified*, saith our Sauioar Christ, *that yee bring forth much fruite*. Good Christians are good trees, good ground, profitable sheepe, that are euer yeelding some profit. It is not then sufficient to giue almes sometime, to preach, and heare, and pray sometime, but very often. Wherefore we are expressly commanded to giue liberally, so many as haue, euen as he soweth his ground liberally, that expecteth a good crop at harvest: *to cast our bread vpon the waters, to giue a portion to sixe, and to seauen*; that is, though they, to whom we giue, can no more yeeld vs our owne againe, then the waters, if seed be sowne in them, or giue liberally to the poore, for this is to sow vpon watery ground, which in those parts is most fruitful. We are commaunded to bee instant in preaching, and as new borne babes, to desire the sincere milke of the Word. *To pray continually and in all things to giue thanks.*

Secondly, these duties must bee done in sincerity, and truth, that is, from the very heart, with an aiming at this only end, that God may haue glory. For, *God is a Spirit, and the worshippers of God doe worshippe him in Spirit and in truth*. If any other thing be aymed at, as the praise of men, estimation amongst the people, to merit heereby at Gods hands, or to gaine any thing in the world, it is but Pharisaicall deuotion, and hath all the reward heere.

Thirdly, these duties must be done in faith, that is, both by persons beleeuing, and in assurance of being accepted in all our deuotion. For in prayer, he that commeth vnto God must beleue, that God is, and that hee is a rewarder of such as seeke vnto him: hee must not wauer, lest hee bee like vnto the waues of the sea; and in euery other duty, hearing must be mingled with faith. The Iewes are noted, not to haue profited by hearing the word, because it was not mixed with faith.

And it is written, *Without faith it is impossible to please God*. Wherefore all the vertues and good works of Heathen men, haue bene censured for *splendida peccata, glorious finnes*. And the many prayers, whippings and pilgrimages performed by

Rule 1.

How good works must be done.

Ioh. 15. 8.

2. Cor. 9. 6.

Eccles. 11. 1.

1. Pet. 2. 2.

1 Thes. 5. 17

Rule 2.

Iohn 4. 24.

Math. 6.

Rule 3.

Iam. 1. 6.

Heb 4. 2.

Heb. 11. 6.

the Papiſts, cannot but be in the like ſort, being partly done in a falſe faith, viz. to merit heereby, and partly their owne inventions, and not Gods word being the ground of theſe ſuperſtitious.

Rule. 4.

Eſa. 1.

Eſa. 60:3.

Eſa. 1. 16.

2. Speeches
glorifie God

Rig. vſ. 1.

Eph. 4. 29.

Iam. 3.

Phil. 2. 10.

Fourthly, that theſe duties may be to the glory of God, a man muſt be ſeparate from ſinne, that is, not liue impenitently in, or make a trade of any ſinne; For the people of Iſrael in ſtead of glorifying God, were cenſured for ſuch as did offer abomination, when they brought incenſe, as did weary the Lord, when they kept their ſolemne aſſemblies. He that ſacrificed a bullocke, was as if hee had ſlaine a man, hee that offered a ſheepe, as if hee had cut off a dogges head. And all this was, becauſe their hands were full of blood, that is, they liued in oppreſſion, and other grieuous ſinnes. And the very prayer of the wicked is abomination to the Lord.

Secondly, we muſt glorifie God by our ſpeeches, as herein wee are priuiledged beyond all other earthly creatures, and this is by the right uſe of the tongue.

Fiſt, when our talke is not corrupt, but tending to the edification of hearers: if it bee rayling, curſing, ſlandering, or filthy, the tongue is made a corrupt fountaine; but if it bee holy, gracious, ſober, peaceable, exhorting and admoniſhing one another, bleſſing of God, and wiſhing good vnto our neighbour, it is a fountaine of ſweet water to the praiſe of the Lord.

Rig. vſ. 2.

Phil. 2. 10.

Secondly, when we ſpeake reuerently of the name of God: for many things doe vrge vs heerevnto. Fiſt, Gods commandment: Thou ſhalt reuerence the fearefull name *Iehouah*, and at the name of Ieſus, one of the titles of God, euery knee ſhall bow, *both of things in heauen, in earth, and vnder the earth.*

2. The ſame reuerend phraſe alwayes vſed in the Commandements, when the Lord is named: in the fiſt, I am the Lord, thy God; in the ſecond, I the Lord, thy God; in the third, the name of the Lord, thy God; in the fourth, the Sabbath of the Lord, thy God; and in the fiſth, which the Lord thy God giuerh thee.

3. The signification of euery name of the Lord, vsed in the Scriptures being such, as that it putteth vs in mind of great reuerence. He is sometime called **א** which is strong, and mighty, and sometime in the plurall number, strengths, sometime *Iehouah*, Essence, or being, as in whom, all things haue their being, sometime **א** almighty, sometime **א** the Highest, and the Lord of hostes, the beginning and the end, which was, which is, and which is to come, &c.

4. The reuerence, which was wont to bee vsed by the Israelites, the Lords ancient people, in naming *Iehouah*, they would not pronounce it out of the Temple, nor put the letters of it **א** or **ה** into their numerals, lest it should bee prophaned.

3. When in all things wee make conscience of speaking the truth: for of this, *Ioshua* specially saith vnto *Achan*, *My sonne, giue glory vnto God, and speake the truth.* The tongue is, *Index mentis*, The bewrayer of the mind and heart; if then a man shall lie and dissemble herewith, he doth peruert the nature of it.

4. When an oath is rightly taken, or a vow rightly made: for this is a speciall part of Gods seruice; *Thou shalt feare the Lord, and serue him, and sweare by his name.* And in *Jeremie* it is said; *If thou returne (O Israel) returne vnto mee, and thou shalt sweare: the Lord liueth, in truth, in indgment, and in righteousness.* For as by periury and vaine swearing, the name of God is highly dishonoured, so by swearing reuerently, and rightly, it is honoured and glorified.

Thirdly, we must glorifie God in the thoughts, and desires of our hearts, which is, whē euen here we are contained with a reuerence of his holy name, and doe burne with a desire of his glory aboue all things. For the outward reuerence is nothing without this, as may appeare by the people of *Israel* trembling, and falling downe before the Lord, with offering their obedience, if *Moses* onely should speake vnto them, vnto whom the Lord answereth, saying; Oh that there were such an heart in them to feare me: as who did not set by this outward reuerence, vnles together with it there were the inward of the heart. And for the earnest desiring of Gods glory aboue

Rig. vs. 3.
Iosh. 7. 19.

Rig. vs. 4.
Deut. 6. 13.
Iere. 4. 1.

To glorifie
God in
thoughts.

Deut. 5. 29.

Exod. 32.
Rom. 9.

4

To winne
men to glo-
rifie God.
Math. 5. 16.

all, we are put in minde of it so often, as we rehearse the Lords prayer, wherein we first, and chiefly pray. *Hallowed bee thy name.* And where true zeale is, this desire so exceedeth, as that like a fire consuming all things, it euen eateth vp such as are inflamed herewith, it maketh them to neglect themselues, so that God may haue glory, as *Moses*, and *Paul*, who rather, than God should haue dishonour by the destruction of his people, wished their owne names to bee blotted out of the booke of life.

Fourthly, wee must labour to win others to the glorifying of Gods name, according to that of Christ; *Let your light so shine before men that they may see your good workes, & glorifie your Father which is in heauen.* There is no good child that doth entirely loue his father, and reuerence him, but hee seeketh by all meanes to bring others also to speake reuerently, and well of him. Wherefore if it may further Gods glory, amongst others to endeauour after their conuersion and reformation, he is attentiuie about exhorting, instructing and admonishing them: if it may further Gods glory to auoid all scandal-giving euen to those that are without, hee will liue purely and blamelesse among all men. He is not a *Cain* that saith, *Am I my brothers keeper?* neither is he a spot and blot by his scandalous life amongst Christians, as the false brethren, of whom *Iude* speaketh, and the carelesse people of these times. But if his endeouours may glorifie God any way, he acknowledgeth, that all which he can doe, is too little, and therefore his care extendeth euen to others, as many as he can possibly win, to the praise and glory of God.

Quest. 65. Whence is the reason of this Commandment taken?

Ans. From the fearefull estate of such as any way abuse the name of God; he Lord holdeth them as guilty of dishonour done vnto his blessed Maestie.

Explan. The reason of this Commandment, howsoever it may seeme to be but single, yet indeed it is twofold. The first implicite: It is the abusing of his name, who is the Lord our God, and the very words of the Commandment doe yeeld a weighty reason. First, because he is *Iehouah* the great God of heauen

Reasons im-
plicitie of
this com-
mand a-
gainst pro-
phaning the
Lords holy
name.

heauen and earth, whose name is abused; it is great presumption, man is not abused, who might be dealt withall for a pacification, but God, for the pacifying of whom, who can, or dare plead, as the Prophet saith. Secondly, his name is abused, who is the Lord thy God, who is thy king, thy soueraign, thy father and Sauiour, from whom cometh euery good gift, which is grosse ingratitude: The very heathen did not thus requit their kings & benefactors, but did rather honour them too much, euen when they were dead, & their greatnesse ceased: & yet thou vile swearer, wretched curser, & abominable blasphemers, dost daily abuse that great name, which not men, but Angels, & the very deuils do reuerence: yea, thou abusest him with thy tongue, who bestoweth vpon thee the great benefit of the vse of the tongue, without whom thou canst not stirre either tongue, hand, or foot, or thy least finger. Thirdly, His name is abused, whose dishonor the deuill in hell himself endeouureth in vaine, for he both can and will turne all things to his glory. How vaine was *Pharaohs* light reiecting of the Lords messengers *Moses* and *Aaron*, with the blasphemy which he added, *Who is God, that I should let Israel goe?* For this was turned to Gods great glory, when he drowned him with his army in the bottome of the deepe. How vaine also were the blasphemous brags of *Senacherib* insulting ouer this great God? for without any army he was confounded, & like a silly fish, as with a hooke taken, and brought backe into his owne countrey, and perished there, to the great honour of the almighty God of Israel. And in like manner, if any be so helliciously disposed, that they will still goe on to blaspheme his holy name, as *Sathans* sworne champions, to anger God; they shall not preuaile, but in spight of them, the mighty God will haue glory by their confusion.

The reason expressed. *He holdeth them as guilty of dishonour done vnto his Maiestie.* They are already set downe in his booke, as damned persons, and in themselves they beare the palpable marke of prophanenesse. Euen as the Gentiles, because of the dishonour, that they did vnto God, were giuen ouer to reprobate minds. For in like manner is it with common swearers, and cursers, they haue this brand of reprobation

1 Sam. 2. 25

Iam. 1. 17

Exod. 3

2 King. 19.

Rom. 1. 24.

tion vpon them, to bee generally insensible of sinne, especially they are giuen ouer withall to lying, drinking, filthy talking, gaming, & vanity, neglect of prayer, and the exercises of Gods vvord, quarrelling and prophaning of the holy Sabbaths, scorning and mocking at all reproofs, though most iust. So that he which hath an eye to see, may easily see them stand guilty, and the sentence already denounced, written in their foreheads.

What blasphemer would not this make to tremble, if he would but set his heart to consider of it, and whilst hee hath time, seeke for a pardon, by vnfeined turning from this cursed vvickednesse of the vnruely tongue. Helps thus to doe, are.

Eccles. 9. 2.

1. To pray often, and specially against this vice; for he is noted by the Preacher to feare an oath, that vseth to sacrifice, that is to pray.

Psal. 119. 11

2. To heare and meditate much vpon Gods holy word: for thus *Dauid* saith, *I haue hid thy word in my heart, that I might not sinne against thee.*

2. Cor. 7. 12

3. If oaths or cursed speaking haue at any time proceeded from our mouths, to be reuenged vpon our selues, by refraining euen from speech in such company, and in such cases, as wherein we haue bin so much ouerseene.

Leui. 19. 17.

4 To admonish one another heerof, according to that streight charge giuen by the Lord. *Thou shalt not hate thy brother in thy heart and suffer him to sin, but shalt plainly tell him of his faults.*

Quest. 66. If there be such danger in swearing, may a man lawfully sweare in any case whatsoeuer?

Ans. Without doubt, a man may sometime lawfully sweare, either for the confirmation of a truth, which cannot otherwise bee knowne, and yet necessary; or for the strengthening of honest leagues and couenants made betweene men; or lastly, We being called hore- unto before a lawfull Magistrate.

Swearing
lawfull.
Math. 5. 33.

Explan. Here are two things further to be explained. First, that it is not altogether vnlawfull to sweare. Secondly, that a man may lawfully swcare in these cases. Concerning the first, diuers haue bene contrariwise minded, because of those words of Christ; *I say unto you, sweare not at all, neither by Hea- men, &c.* Not onely the Anabaptists haue vpon this, withstood

all swearing, & the Heretiques called Manichees, who did vtterly reiect the old Testamēt, because it commādeth to sweare by the name of God: but *Ierom* also a learned father held, that the liberty of swearing by the name of God, was only granted vnto the Iewes, as vnto little children, lest they should sweare by deuils, euen as he saith, he would haue sacrifices done vnto him, rather then vnto Idols: And certaine Martyrs, aboue two hundred yeres agone, are recorded to haue refused the taking of an oath, being offered by the Magistrate, vpon the same reason. But alas, good men, they were in an errour, as will plainely appeare, if we consider first, that the Lord hath commaunded his people to sweare by his name, not once, but oftner, as was shewed a little before out of *Deut. 6. 13. Iere. 4. 1.* where it is put for a maine part of his worship: and of him that shall dwell in the Tabernacle of the most High, it is said, that he sweareth to his owne hinderance, and changeth not. Wherefore, not onely the more hard-hearted of the people, but the holiest of all, *Abraham, Iacob, Ioseph, &c.* haue sworn vpon some occasions, which they would not haue done, if it had onely been tolerated vnto the people, because of the hardnesse of their heart. Secondly, if we consider, that, as it was commanded in the old Testament, so is it pronounced in the new, to bee an end of controuerfies amongst men: therefore *Paul* sometime sweareth to the Philippians, *God is my record how I long after you.* And to the Corinthians, *I call God for a record vnto my soule.* And the Lord is said, to haue sworne by himselfe vnto *Abraham*, to confirme his promise of blessing: And the Angel in the Reuelation, sware by him that lieth for euermore: all which vould not haue bin so, had it not bin lawfull in any case to sweare,

Math. 5. 33.
Chrys. Hom.
7. 519 Math.

Psal. 115. 4.

Heb. 6. 16.
Phil. 1. 8.
1. Cor. 1. 23

Heb. 6. 14.

Reuel. 10. 6

2

Concerning the second thing in the answere. First, that it is lawfull to sweare, to confirme a necessary truth, vvhich otherwise cannot be knowne, is plaine from the examples going before. The Apostle sware, to confirme the Philippians and Corinthians, of his vsained loue towards them, and the Angel, that time should be no more, which were weightie things, and necessary to be knowne certainly, for the furtherance of the Gospell, and yet so hidden, that they could

Rom. 13. 1

not be certainly knowne, but by calling God for a witnes, who is the knower of all secrets. 2. For the making of leagues and couenants sure, it was the common practise of *Abraham, Isaac, Jacob*, and all holy men to sweare by the true God, that he being called to be witnes of what they had promised, they might not dare to deale falsely. 3. The lawfull Magistrate is Gods Vicegerent heere vpon earth, and therefore if he call thee to sweare, thou must not refuse, but obey herein: for to obey the lawfull Magistrat, is to obey God, seeing the powers that be, are ordeined of God. And to these may be referred all other lawfull cases of swearing; otherwise, they are abuses of Gods holy name.

Quest. 67. What else is required, that our swearing may be lawfull?

Ans. These foure things. 1. We must sweare onely to such a truth, as we know to be so. 2. We must sweare according to the knowne intent of him vnto whom, or before whom we sweare. 3. We must sweare onely things possible, and lawfull. 4. This being a part of Gods worship, we must doe it with great reuerence.

Explan. These things must also be knowne, and considered by him, that would rightly proceed in the taking of an oath. For; First, although it be a truth, vnto which thou swearest, yet if thou knowest it not to be so, thou art periured, because thou swearest contrary to thy conscience. Secondly, if thou swearest in doubtfull words, hauing another meaning, then thou knowest him to haue, before whom thou swearest, thou abusest this ordinance of God. Thus the Iesuites play with oathes, by their equiuocations, and mentall reseruations: and with them agree too many Shop-keepers, liuing vpon buying and selling, that will sweare, that their ware cost them thus much, meaning the whole, when the buyer is prizing the yard, or the ell: or, that they were bidden such a price, meaning of their wife, or companions, for a colour, when as the buyer is made to beleue, that if they would haue taken that money, they might haue sold it so, ere that time, with many other deuices, to deceiue their owne soules.

3

3. To sweare things impossible, or vnlawfull, is to mocke God, as if a man should call his neighbour to witnesse, his covenanting with a thiefe to rob his house, or to cut his throat: or if a Subject should call his Prince, to see him build an house in the aire, to flie with the fowles, or to make his horse speak, which were meere mockeries.

4

4. If it be not reuerently performed, Gods name is indeed taken into the mouth, but forgotten of the heart; the Arke of God is carried, but in such sort, as when God was therefore displeased with *Vezab*. Wherefore, though it bee a truth, sweare not vnto it, vnlesse it be weighty, and thou disposest thy selfe hereunto with reuerence.

Quest. 68. What if a man shall sweare that, which is vnlawfull, is he not bound, notwithstanding, to performe his oath?

Ans. *Nay in no wise; for so he should adde vnto his sinne of swearing vnlawfully, a further sinne of doing vnlawfully.*

Explan. This is plaine of it selfe, to every man of vnderstanding. A man being in danger of his life, is through feare constrained to sweare, that he will not discouer, but maintaine a company of theeues to his power: he hath offended, by taking this oath, but he shall much more offend, if he doth accordingly, for he shall be accessary to their wickednes. But the case is changed, if a man by ouer-sight, shall sweare any thing to his owne hinderance, but without preiudice to the good of others, for here the oath is to be performed. This was the case of Israel astouching the Gibeonites, vnto whom, when they had sworne though they were brought vnto it by craft, yet they feared to breake the oath, and suffered them to live.

Psal. 13. 4.

Ob,

If any man shall say, if this bee a rule to bee followed, then euen vnlawfull oathes are to bee kept; for it was vnlawfull for them, to suffer any of the men of those countries to liue.

Sol.

I answer: That this was not simply vnlawfull; but first, if they should bee an occasion of temptation vnto them. 2. If they could bring them into their power, for some still remained to trie them withall. 3. They were enioyned this for their

their owne good, that roome might be made for them to inhabit there. Now the Gibeonites, by their subtilty, freed themselves from this danger; so as that they had no power ouer them, by reason of their oath, to destroy them, and it was but to their owne hinderance, or rather, as they turned it, to their commodity.

Quest. 69. Which is the fourth Commandement?

Answ. Remember that thou keepe holy the Sabbath day, sixe dayes shalt thou labour, and doe all that thou hast to doe; but the seuenth is the Sabbath of the Lord thy God, in it thou shalt doe no manner of worke, thou, and thy sonne, and thy daughter, thy manservant, thy maid-servant, thy cattle, and the stranger that is within thy gates: for in sixe dayes the Lord made Heaven and Earth, the sea, and all that in them is, and rested the seuenth day; wherefore the Lord blessed the seuenth day, and hallowed it.

Quest. 70. What is the duty here commanded?

Answ. To keepe holy the Sabbath day, and to bee mindefull of it.

Quest. 71. How may this be done?

Answ. By assembling together, to pray unto God, and to praise him, to heare his holy Word, and receiue the blessed Sacraments.

Quest. 72. Is this all that is required to the right keeping of the Sabbath day?

Answ. No: but we must prepare our selues by prayer, and emptying our hearts of sinne, and meditate upon Gods workes, and the Word which we haue heard, suffering it so to worke in vs, as that we may be furthered in all holinesse of life.

Explan. This Commandement being affirmatiue, wee begin againe with the duty; for the further opening whereof wee are to consider it, according to the seuerall numbers. Which are; 1. To keep holy a time. 2. To remember, and to be mindefull of it. 3. To keepe holy a Sabbath. 4. To keepe holy the Sabbath, that day, which the Lord hath appointed.

Mem. 1.

For the first, it offereth againe two things to our consideration:

on: both vvhat it is, to keepe holy a time, and vvherefore it should be kept holy.

Quest. 1.

1. To keep holy any time, is to separate, and set it apart to holy duties, to bee done either towards God, or towards our neighbour. First, the duties to be done vnto God, are either our speaking vnto God, which is by Prayer, or God speaking vnto vs, vvhich is by reading, preaching, & hearing of Gods holy word: these were in vse at their holy meetings, vnder the old Testament. In the daies of *Nehemiah* there vvvas a pulpit made, out of vvhich, both God vvvas praised, & the vvords of the Law read, & the sense and meaning opened vnto the people, that they might vnderstand. And of this *James* maketh mention, in the Councell held at Ierusalem, saying, that *Moses* had in old time, *them in euery city, which did preach him, seeing he was read in the Synagogues euery Sabbath day*: Their Synagogues then, being as our places of meeting for euery Congregation in euery towne and village, & their reading vvvas that before spoken of in *Nehemiah*, with the giuing of the sense: and thus is it, that the doctrine of *Moses* vvvas preached, and made plaine. And that this vvvas still their custom vnto the Apostles times, appeareth both from this speech of *James*, being in the Present-tense, and where it is noted, that the Master of the Synagogue sent vnto *Paul* and his companions, *after the Lecture of the Law, and the Prophets*, that if they had any word of exhortation for the people, they should say on. Which sheweth, that as it is in vse amogst vs, to haue a first & second Lecture, and then a Sermon, the people being gathered together to heare: So it vvvas in those dayes vnder the Law, one Lecture was taken out of one of the fve bookes of *Moses*; the other, out of the other parts of the old Testament, which were penned by the Prophets.

I
The exercises of the Word.
Nehem. 8:4
verse 8.

Acts 15. 21

Acts 13. 15.

And much more are these holy exercises commended vnto vs in the new Testament, *S. Paul* chargeth *Timothy*, to giue attendance *to reading, to exhortation, to doctrine*, and concludeth, that in so doing, he should saue both himselfe, and those that heard him. And in comparing that excellent gift of those times, of speaking with tongues, with prophesying, or preaching, he preferreth far the preaching of the Word. Therefore

1. Tim.
4. 13.
Verse 16.
1 Cor. 10.

1 Cor. 1. 18.

11.

2 Cor. 2. 13.

1 Pet. 2. 2

Iust. Mart.
Apolog.Councel.
Fran.

2

Prayer and
thanksgi-
uing.
Nchem. 8.

1 Cor. 14.

are such glorious things spoken hereof, to be the power of God, the saluation of those that belecue, a sweet saueur vnto God in all, whether they perish, or be saued, &c. and hearers are willed, *As new borne babes, to desire the sincere milke of the Word, that they may grow thereby.* Which serueth to commend the care, both of the Gouvernours of the Church in former times, who would not haue any Lords day passe ouer without a Sermon, as witnesseth *Iustin Martyr*, saying, That the Word was read and preached, for the space of an houre euery Sabbath day, at one meeting. *Tertullian* saith of his times, that there was not any holy meeting, wherein they were not fed with diuine Sermons; and if the Pastor were sick, or necessarily hindred, the Deacon read an Homily. In a Councel in Germany, vnder *Carolus Magnus*, it was ordained, that there should euer bee some man to Preach vpon the Lords day, so also hath both the Trullan & Moguntine Councels. And the like is the care of the worthy Gouvernors of these times, it being ordained, that the Word should be preached euery Sabbath, and the Catechisme explained in the afternoone, though many places, alas, may say hereof, as of sundry good Lawes besides, they are well enacted, if they were well executed,

The other kind of holy duty, is Prayer and Thanksgiuing: for, when *Ezra* was ascended vp into the pulpit, hee prayed vnto, and praised the God of Heauen, and all the people said, *Amen, Amen.* And there were formes of prayer and thanksgiuing to be vsed in publike, as the 92. Psalm more specially for the Sabbath, the 104. 105. 106. 107. for all times of Gods publike worship. This also is spoken of in the new Testament, as vsed by the Minister in their meetings, and it is prouided, that it should be in a knowne tongue, that the people might say, *Amen.* Prayer hath euer been so essentiall and proper to the house of the Lord, that it is called for this, *The house of prayer.* Some rash spirits would haue no prayer vsed in the Congregatio, but conceiued prayer, without any set form; which would breed such a confusion, as the like hath not bin knowne in the Church of God: some, through insufficiency of the Minister, being without any prayers, or too slenderly appointed

appointed in this regard. Others, through the variety of mens dispositions, and humors so diuersly appointed, one following this fashion, and another that, as that in the same Church, which is one body, no vinity, or agreement almost would appeare.

3. Singing of Psalmes to the praise of God. Much time in their meetings was wont to bee spent herein, vnder the old Testament, as may easily be gathered, from the many Psalmes committed to the Masters of the Quiristers, and speciall holy songs, appointed to be sung vpon speciall occasions, by *Moses*, by *Barack* and *Deborah*, &c. Vnto which musicke made, with playing vpon instruments, and vpon triumphant occasions, comely dancing was sometime added. And vnto the like are we excited in the new Testament, with Psalmes, and Hymnes and spirituall songs, *to sing and make melody to the Lord in our hearts. Is any man merry, saith James, let him sing Psalmes.* The practise of the poore persecuted Christians of the primitive Church doth shew, that this duty was wont to be vsed in their assemblies since Christs time; for as he according to the ancient manner, after the Passeouer, sung a Psalm with his Disciples, so did they at their Communion, which were then euery Lords day, and not hauing the liberty of any other time, they came together thus before day, or early in the morning, for which they were called *Hymni antelucani*. Let the Papists therefore deride our seruing of God with Psalmes sung in our assemblies; we know notwithstanding, that if it be done from the heart, it is better then all their Latine Chaunteries, which the hearers vnderstand no whit at all.

Fourthly, the administration, and partaking of the blessed Sacraments, because it is the Lords day, in remembrance of whom, the Communion is receiued. Wherefore in describing this day, this circumstance is commonly added *When they were come together to breake bread*: for without this, no Lords day was wont to be passed ouer, as hath beene already noted. And for Baptisme this day is fittest, being the time of Christian congregations and as it were a representatiue Church, wherinto the baptised is to be admitted, and made a member of the vniuersall Church thereby.

3
*Singing of
Psalmes.*

Ephes. 5. 19.
James 5. 13

Plin. Epist.

4
*Receiuing
the Sacra-
ments.*
Acts 20. 7.

Eſay 58. 13.

Pſal. 119. 11
Col. 3. 16.

5. Holy conferences and meditations, for of old they were reſtrained from thinking their owne thoughts, where the Lord forbiddeth the ſeeking of their owne will, or ſpeaking a vaine word, and if hee that keepeth the Sabbath aright, muſt be free from theſe things, then his thoughts muſt be holy, his ſpeeches and conferences holy. Moreouer, doth not the husbandman couer his ſeed with moulds, when he hath committed it to the ground, that it may grow, and bring forth fruit? Doe not we chew our meat, when wee haue put it into our mouthes, that it may turne to our nourishment? and how ſhall we thinke, that the ſeed of the word will fructiſie in our hearts, vnleſſe we hide it there by muſing, and meditating thereupon? how can wee thinke to haue it turne to the nourishment of our ſoules, vnleſſe we chew it by further talking, and conſerring about the ſame? *David did thus hide the word in his heart, that he might be preſerued from ſinne, and that corruption may not grow vp in vs, the Apoſtle willeth, that the word ſhould dwell plenteouſly in our hearts.* So that the beſt keeping of the Sabbath is, when as wee not onely heare, pray, ſing, and communicate in publike, but priuately thinke againe, and againe vpon thoſe things, wherein we haue bin inſtructed, conferre one with another, read, pray, and ſing Pſalmes in our priuate houſes.

Queſt. 73. Is there no duty to be done towards our neighbour, for the hallowing of this day?

Anſw. Yes, it is a ſpeciall time of exerciſing mercy by helping againſt ſudden dangers, by collecting, and diſtributing to the poore, by viſiting the ſicke, and reconciling diſſentions amongſt neighbours.

Explan. The holy duties to be done towards our neighbour are; firſt, workes of preſent neceſſitie, which could not be auoyded, which are not onely then tollerable, but good and commendable, according to that ſpeech of Chriſt, when they watched him, whether he would heale the man with the withered hand vpon the Sabbath day; *Is it lawfull to doe good on the Sabbath, or to doe euill, to ſaue life or to kill?* as if he ſhould ſay, this is a right Sabbath dayes worke, to doe good, or to doe any thing, tending to the ſauing of a mans life in danger. So

to

I
To elpe a-
gainſt ſud-
den danger.

Mark. 3. 4.

to save the poore helpelesse beast, either fallen into the pitt, or wanting substance, he sheweth elſewhere to be a work of the Sabbath. From the equity of which it followeth, that to put to our helping hand against any casualty falling vpon a mans person, goods, cattell, or house, is a worke so good, and holy, as that it well becommeth the Sabbath day. In like manner is it to be held, for the saving of good things, which otherwise would be lost, by gathering of Saffron, milking, and making out the milke of kine, and sheepe, and if there bee any thing else of this nature. Likewise household businesses in making ready of meat, & keeping things in decent and comely order, are lawfull vpon this day; for God will haue mercy, and not sacrifice, hee made not man for the Sabbath, but the Sabbath for man: that is, he doth so much fauour the good of man, as that when the strict keeping of this time, is preiudiciall to the necessary good of man, hee would rather haue it giue place hereunto, then that it should hereby be neglected.

2 Workes of mercy to the poore, in gathering reliefe for them, and distributing the same: for this seemeth to haue bin the custome in the Apostles times, that euery first day of the weeke, collections should be made for the poore, as God blessed euery man.

3 Duties of loue, to the comfort of our neighbour in distresse, by visiting the sicke, and poore prisoners, comforting those that mourne vnder any crosse or calamity, and making peace betwixt those which be at variance: for as these duties are holy, and haue excellent promises, and become vs at all times, so specially vpon the Sabbath dayes, when the publike worship and seruice of God is ended.

The second question touching the sanctification of the Sabbath is, wherefore, and for what speciall causes there should be times thus obserued for the publike worship of God, seeing that the spirit, and heart, which are inward, and priuate, are the principall in his seruice? I answere, that the causes hereof are sundry and weighty.

1. Hereby are exercised the faith, and obedience of men, when as because of Gods commandement, onely they shall separate, and set themselues apart from worldly businesses, what

Mat. 12. 31.

Mat. 12. 7.

2

1 Cor. 16. 2.

3

Visiting the
sicke.
Marth. 15.
Chap 5.

Quest. 2.
Reasons of
keeping the
Sabbath.

haste

haste fouer they haue, to goe forward with the same. And at three times in the yeere especially, were the ancient people of God tried, both for their obedience, and faith, and assistance in Almighty God in keeping their Sabbaths. For all the males were to appeare at *Ierusalem*, three times in the yeere before the Lord, many of them comming from a far, & leauing their houles destitute and voyd of men to be made a prey to the enemy, vnlesse God by his prouidence, should marueilously preserue them. And accordingly were they ready to yeeld themselves to the Lords ordinance; yea, to more then he required at their hands, for when their enemies set vpon them on the Sabbath, they were so precise and superstitious, that they would not stir to arme and defend themselves, for feare of breaking the Sabbath, and thus lost their liues, without sufficient warrant.

1 Mach. 2.

2

2. By this meanes, concord and vniity in doctrine, and the seruice of God is maintained: for let publike meetings be duly frequented, where all things either are, or ought to be prouided to bee done, according to the direction of Gods holy Word, and vniity and soundnesse will be maintained: but take away these, and a confusion, both in the matter of Religion and in the manner, will vndoubtedly follow, when enery one shall follow his owne fantasie, there being commonly so many heads, so many opinions.

3

1 Cor. 14.

3. Loue and charity, and all sauing graces are the more hereby increased, when as we shal be brought publikely, as it were vpon the stage, and bee made ashamed before all men, if any man be rude and wicked in behauiour. For this is the effect of the preaching of Gods Word, the sinner comming is reproued of all men, and accused of all men. Moreover, the same prayers, the same Word, the same Sacraments, the same God leaured there by vs altogether, doe put vs in minde of the vniity whereby we are vnited one vnto another: so that as brands being layd together, doe make the greater flame, so our loue towards one another is the more inflamed by our being thus ioyned together in these holy duties.

4

4. Seruants and cattell, obtaine some ease from their sore labour hereby, whose good, the Lord, who is the Creator

of all, doth also tender: for admit, that there were no Sabbaths, vnmercifull minded men would worke out the very hearts of their seruants, and cattell, wherefore it is often alledged by the Lord, that thy seruants and cattell may reftas well as thou.

5. The seruice and worship of God is thus vpheld, which would otherwise decay and fall to the ground, if there were no times of publique meetings, but all men were left vnto their priuate deuotion, some vtterly forgetting what they owe vnto GOD, some neglecting all, and most through ignorance, seruing him with superstition, in stead of true deuotion.

Sixtly, the Sabbaths thus publicly kept, are a signe vnto the people of God, both to distinguish betwixt them, and the heathen that know not God, and to represent in some sort the Sabbath, that shall afterwards be kept in Heauen from *moneth to moneth, and from weeke to weeke for euer*: when the Saints of God shall rest from all labour and sorrow, world without end. That euen hereby, they may bee brought to some comfortable meditation of their happinesse to come, if it be some comfort to rest from toying for one day, and to be recreated with Gods sweet promises preached vnto vs, and singing of Psalmes, and praises: Oh what a comfort may wee thinke it will be, when as we shall rest for euer, and be in possession of those ioyes, which are here promised, in the company of the holy Angels, delighting our selues with singing Alleluiah, continually.

The second member of the duty here enioyned is, to remember, and to be mindfull of this sanctification. And this remembrance must be first generall all the dayes of the weeke, when we bargaine, couenant, and vndertake any businesse afterwards to be done, wee must not at hap hazard promise to doe this, or that, without any respect to the time, but we must call to minde, whether our intended time will not fall vpon the Lords day, lest wee be constrained by vertue of our couenant, sometime to pay a summe of money, to take this or that iourney, to meet vpon this or that worldly occasion vpon the Sabbath day.

6

Ezek. 20. 12

Esay 66. 13.

Mem. 2.

To remember the Sabbath.

Mat. 27. 62.

Againe, we must make a speciall remembrance hereof vpon the day going before, for this was wont to be called, the day of preparation vnto the Sabbath; and it hath bene an ancient custome amongst Christians: vpon the Saturday after dinner, to abstaine from working, and to dispose themselves towards the Sunday.

Exod. 19.

Neither was this preparation without cause, if it were made aright by prayer, reading, meditation; and confession of finnes, that they might be cleansed there-from; seeing that our infirmitie, and fleshli nesse doth make vs vnfit for these spirituall and heauenly duties, wee are made vnhol y by the finnes of the weeke, and so full of filthy blemishes, that we had need to wash and to purge, before we come into the presence of so holy and glorious a God in the assembly of his people. Euen as the Israelites were commanded to wash, and to sanctifie themselves, before the day of the Lords coming downe amongst them vpon the Mount; so should we remember, that to morrow is the day, wherein the Lord hath appoynted to come down amongst vs, in the place of his worship, and therefore to purge our hearts from malice, enuy, anger, and all wickednesse, and to beseech the Lord for his grace and direction both to speaker, and hearers, that we may keepe holy-day to the glory of his name.

Isay 58.

Lastly, we must also remember, and keepe the Sabbath in minde, when it is past, viz. by thinking vpon the holinesse, which wee then made shew of, in appearing, humbling our selues before, and hearkening vnto the Lord, as though wee were Schollers of his Schoole, that wee may be ashamed to walke otherwise the dayes of the weeke following, and by thinking vpon the Instructions deliuered vnto vs, that wee may at the least practise them in speciall more carefully then before. For through the want of this remembrance, it cometh to passe, that euen they, which are holy vpon the Sunday, are wicked all the dayes of the weeke besides, that our Sabbath-keeping is like the Iewes fasting, or hanging of the head like a bull-rush for a day, which the Lord doth greatly disdain.

Memb. 3.

The third member of the duty here enioyned is, that wee
I. e. pe

keepe holy a Sabbath, that is, a cessation, a rest: for this is so inseparably ioyned vnto the time, which is to be kept holy, as that, take away rest, and you take away the holy day, for the holy day is a Sabbath, a rest. Therefore, whereas there were many feastiual times appointed in the Mosaicall Law, the feast of the Passeouer, of Pentecost, of the gathering of fruites, &c. they were all called by name of Sabbaths.

Leuit. 23.

• Now the Sabbath, or rest, which wee must keepe, is first, and chiefly from sinne, and thus our life should be a continuall Sabbath, according to that diuine rule. *Cease to doe euill, learne to doe well, seeke iudgements, and releue the oppressed*: but principally vpon the Lords day, when he is most to be honoured hereby. But alas, how foulely is this rest abused in these miserable times, no day in the weeke being a day of such licentiousnesse as this, wherein, as though hell it selfe were broken loose, some spend their time, and money, and wits in the Alehouse, drinking and swilling like drunk in twine, some waste that which they haue gotten with hard labour, in carding and dicing.

I
Esay 1.16.
What wee must rest from on the Sabbath.

Secondly, this rest must bee from ordinary (not absolutely necessary) labour, which is further expressed in the words following; *In it thou shalt doe no manner of worke*: and in another place speaking of this time, hee saith: *There shall be no worke done therein, it is the Sabbath of the Lord in all your dwellings*: this being added as a reason, why no worke might be done, because it is the Sabbath of the Lord, as if hee should haue said, ye cannot keepe a Sabbath, vnesse yee cease from working.

2
Leuit. 23.3.

Thirdly, wee are to cease from vvorkes of speciall times, as plowing, sowing, reaping, &c. *Constantine* in his Epistle to *Elpidius*, willeth, that all should rest vpon the Sabbath day, onely hee speaketh of dangerous weather at some time, yea, often in the time of planting, and grassing, and sowing, through which experience taught, that their fruit perished, and was lost, in which case hee giueth liberty to these busiesses, rather then that the good gifts of God should be lost.

3
Constantine ad Elpid.

Ann. 17.
H. 6.

Con. Winch.

Conc. Din-
gulosunens.
Can. 13.

4

Others long agoe provided, that no Faires or Markets, should be kept vpon the Sabbath day, as in the time of *Henry* the sixt here in England, and yet before that, euen before the Conquest, in the time of *Cannius* it was ordained, the Faires and Markets, and worldly works should cease vpon that day: and *Charles* the Great commanded his Visitors, that all worldly businesse should cease, whether it were sowing time or planting, or cutting of vines, &c. And in an old Councell it was decreed, That if any should worke his beast vpon the Lords day, it should be forfeited to the King.

4. We must cease from the works of our speciall callings, for the six dayes are appointed for them; *Six dayes shalt thou doe all that thou hast to doe.* Shop-keepers ought not therefore to follow their trades of selling, Millers of grinding, &c. and if there be any else of the like nature, they must rest from the workes of their callings at this time of rest. Likewise it is fit that Bayliffes, and Apparitours should on this day forbear seruing their Proceses, according to the decree of *Leo*, and *Anthemius*, who ordained, That if they should execute these offices vpon the Lords day, they should be proscribed, that is, forfeit all their goods.

5. We must rest from worldly speeches, and thoughts, either by making bargaines, or talking of worldly businesse, or contriuing the same in our mindes: when we performe these duties, then is the day kept, as glorious vnto the Lord, as hath beene already noted out of the Prophet.

Esay 58. 13.

Mem. 4.

The fourth member of the duty here inioyned, is that wee sanctifie, **אֲחִיכֶם שַׁבָּת**, that Sabbath day, which the Lord hath appointed. Now it is granted of all, that the Iewes were to keepe such a Sabbath vnder the old Testament indeed, but much doubt is made for the time of the new Testament, whereof here ariseth another question.

Quest. 74. Is there any set day vnder the new Testament, thus to be sanctified and kept holy?

Ans. Yes: the day which is commonly called Sunday, but in the Scripture the Lords day, or the first day of the weeke, is thus to be kept without alteration, to the end of the world.

Explan.

Explan. We enter now vpon one of the most controuerſall questions of theſe times, vvherein I vvill notwithstanding plainly proceede, as is fitteſt for this Treatiſe, making Gods Word my only rule of direction to ſet downe the truth herein, as by his grace I ſhall be inabled.

Fiſt then, I ſay, that we vnder the new Teſtament are tied to the obſeruatiſon of a Sabbath, as well as the Iewes were of old, and by as great authority.

And this appeareth, fiſt from the time of the Inſtitution of the Sabbath, vvvhich vvvas, vvhen man liued in Paradiſe, immediately after his Creation, vvhen hee was free from ſinne, vvhen hee had the ſubſtance of true holineſſe, and needed no figuring Ceremony for his comfort, his preſent eſtate being all comfortable. For if a Sabbath was to be obſerued in Paradiſe, and came not fiſt in vvith any Ceremonies, vvvhich were to haue an end at Chriſts comming in the fleſh: how can it enter into any man to thinke, that this obſeruatiſon ſhould ceaſe, as they did at this his comming? And not rather after a new ſort be required vnder this ſecond *Adam*, to the likenefſe of that it was in the time of the fiſt *Adam*? For, by the ſecond *Adam*, vvho is Chriſt, wee are reſtored to that eſtate, vvvhich we loſt in the fiſt *Adam*; and vvhy then ſhould it differ by the ceaſatiſon of the Sabbath? Some thinke that the vvords of *Mofes*, *Genes. 2. 3.* were ſet downe there by vvay of anticipation, and not to be meant of that beginning of times, but of ſucceeding times afterward about the giuing of the Law. But this lyeth vvpon them to proue. In the meane time wee are in good poſſeſſiſon of this argument.

2. From the morallity of this Commandement of the Sabbath, for it is heere placed amongſt the reſt of the morall Lawes, vvvhich are to continue in force for euer, according to that ſaying: *One iot or title of the Law ſhall not fail, though heauen and earth periſh.* Now if this Law bee Morall, as the ranging of it doth imply, and all other morall Lawes bee of force, to binde to the obediſſence thereof, as before Chriſts comming, vvhat rafheſſe is it in any to deny the like force vvnto this law.

*Reasons of
the Sabbath
vnder the
Gospel.
1. Reaf.*

Rom 5.

2 Reaf.

Math. 5. 25.

3 *Reas.*

3. From the reasons of the Commandement, which are all morall, and perpetuall. 1. Because it is to be remembred, that of old it was kept in Paradise, which doth alike bind vs, as it did the Iewes. 2. Because of the equity, it being but one day of seuen, and therefore as freely to be dedicated vnto God by vs, as by the Iewes. 3. Because of the ease of seruants, and cattell, of which there is as much need amongst vs, as amongst the Iewes. 4. Because they were to meditate vpon the great worke of creation, from which the Lord rested, vnto which is now added a greater worke of redemption, vnto the meditation of both which, wee should much rather separate our selues, then the Iewes.

4 *Reas.*

Mat. 24. 20.

4. From the caueat given by our Saniour Christ, speaking of the destruction of Ierusalem. *Pray that your flight be not in the Winter, nor on the Sabbath day.* That which is here spoken, hath relation to the times afterwards to ensue (for the destruction of Ierusalem was thirty sixe yeares after Christs suffering) therefore euen then also there was a Sabbath, the breach of which would be some addition of griefe vnto the people, as also if they should be constrained to flie in the wet, and cold of Winter. If any shall rather take these words, as spoken of the Iewes Sabbath, the necessary breach whereof was most grieuous vnto them, I will not much contend hereabout. Let the former reasons then suffice.

2

Our Sabbath certaine.

Secondly, I say further, that our Sabbath is not vncertaine, but precisely determind and set downe, as theirs was, *viz.* the Lords day, or first day of the weeke, which is the day of Christ his resurrection from the dead. For he arose the third day after that he was crucified vpon the Friday (which was their preparation to the Sabbath) and had lien in the graue all the Sabbath day.

The reasons that serue to confirme this are diuers.

Arg. I.

1. Expresse places of Scripture, wherein mention is made of this day, as the set day of the Christians meetings to breake bread, to preach, and heare, and to doe other duties of holiness. In that place of the *Acts*, where the Euangelist telleth, that after their comming to Troas, they abode there seuen dayes, and vpon the seuenth, which was the first day of the weeke,

weeke, the Disciples being come together to breake bread, that is, to the holy Communion, Paul preached unto them. Which doth plainly shew, that the Iewes Sabbath was now antiquated, and done away, and that this was the Christians Sabbath, otherwise they would not haue let passe the day before, as they did.

Act. 20. 7.

Another place is in the Epistle to the Corinthians, where the Apostle prescribeth vnto them a rule of gathering for the poore euery first day of the weeke, when they were come together, which he also saith, that he had established amongst the Galatians, and why I pray you vpon the first day of the weeke, and not vpon the Iewes Sabbath? None other reason I suppose can bee rendred, but that this Sabbath was at an end, and in stead hereof the Christians had another, viz. the first day of the vveeke, vvherein they made their meetings.

1 Cor. 16. 1.

A third place is in the Reuelation, where it is said, that John was in the Ile of Patmos vpon the Lords day rauished in the spirit. Now what meaneth this, that he calleth it the Lords day, vnlesse a day appointed by the Lord? For hence is the Passeouer called the Lords Passeouer, the Communion the Lords Supper, the bread the Lords body, because hee did appoint all these in his Church. Why is hee noted to bee rauished then in the spirit, vnlesse that being in holy meditations, as was the speciall manner of the Church, now fortie yeares since Christ crucified, hee was rewarded by the Lord with this wonderfull illumination in most hidden mysteries? From whence may be framed this vnanswerable argument:

Reuel. 1. 10.

That day, which by the inspired Apostle, is called the Lords day, and was appointed by the Apostle, taught through reuelation, to be kept by holy meetings in the Churches of Christians, not once or twice, but euery time, that it came, is certainly the Christians Sabbath: but such is the first day of euery weeke. Therefore not any other, but this day is the Sabbath of Christians.

The force of this reason standeth in the second part, which is most firmly grounded, according to euery branch.

Apoc. 1. 10.
Act 20. 7.

1. That it is called the Lords day. 2. That it was appointed for holy meetings, to preach and heare, &c. 3. Not in some one Church, but generally in the Churches of Christians, at Troas, Galatia, Corinth, &c. 4. Not in some weeke onely, but euery weeke.

Arg. 2.

Exod. 20. 10

The second reason is taken from places of Scripture, which proue the same by consequence: as that in *Exodum*, where the Commandement being giuen, this is added as a reason. *The seventh day is the Sabbath of the Lord thy God, and the Lord rested the seventh day.*

Math. 12. 8.

Iohn 5. 23.

A second place is that in *Mathew*. *The Sonne of man is euen Lord of the Sabbath*. A third place is in *Iohn*: *All men should honour the Sonne, euen as they honour the Father.*

The reason may be framed thus. If the same reason grounded vpon Gods word, be as well for the first day of the week, as it was once for the Sabbath of the Iewes, then wee are as certainly tied to the obseruation of this day, as they were for their Sabbath: but there is the same reason. Therefore wee are certainly tied vnto this day.

The first part of this argument is plaine, for the same reason is of the same force; the second part appeareth by the places noted in the margent. The maine reason of the Sabbath of the Iewes is, because it was the Sabbath of the Lord, and therefore his people must necessarily doe him this honour, that there might be a conformity betwixt God and his people: and in like manner, our Sabbath is the Sabbath of the Lord Christ, when he had finished the worke of our redemption: for which cause hee also giueth the same name; *The Sonne of man is euen Lord of the Sabbath*: As if in more words he should say: When God the Father had once ended the making of the world, he rested and published himselfe to be the Lord of that rest, and dedicated it vnto himselfe, giuing it the name of the Sabbath of the Lord: In like manner, when I shall haue finished the worke of mans redemption, I will rest, and will haue the day of my rest dedicated vnto my selfe for which cause, I say, that the Sonne of man is euen Lord of the Sabbath also, it shall bee called *κωναν ημερα*, *The Lords day*.

And

And thus shall the will of the Father be fulfilled, which is, that as they honoured the Father, in keeping the Sabbath, betwixt the creation and redemption; so they should honour the Sonne, in keeping the Sabbath, betwixt the redemption and consummation of the world.

A third reason may be drawne from the vniforme practise of the Church, euen from the time of mans redemption vnto this day. Christ himselfe first began it, when hee arose early in the morning vpon this day, and thence-forth euer obserued it, so long as he continued vpon the earth. When the Disciples were gathered together for feare of the Iewes, the doores being shut, he came and stood in the middest of them vpon that day. Again, when incredulous *Thomas* was amongst them, he came and shewed his hands, side, and feete vpon that day, and immediately the Euangelist subioyneth. And as for the practice of the Apostles herein, it is so plaine, as that it were great impuency to deny it.

Arg. 3.

Math. 28.

Ioh. 20. 19.

Verse 26.

Again, for the practice of those that liued next vnto them, whether Greekes or Latines, they followed the same order. Read for this *Ignatius*, in his Epistle to the Magnetians, *Iustin. Martyr. in Apologeticis. Irenaeus* in his fourth book, cap. 19. 20. *Euseb. Eccles. hist. lib. 4. cap. 23. Origen. Hom. 3. in Exod. Cyrill. in Iohan. Tertul. de Idolat. Ieronim. in vita Paula. Ambros. serm. 62. August. in Iohan. Gregor. lib. 11. epist. 3. &c,*

Lastly, for the Churches of these times since, and at this present, whether Protestant or Popish, of what Country soeuer, all consent for the obseruation of this day, though in opinion there bee some difference about it; some grounding it vpon Gods Ordinance, according to that which hath beene said, as *Beza, Iunius, Piscator, Rollocke, Hooke, Fulke*, and the book of Homilies, yea, and some Papists also, as *Scorus, Panormitanus, Syluester, Felicius*, and the Schoolemen: some vpon tradition onely, as the Rhemists Testament, *Toller*, and *Beilarmine*. Whence we may reason thus: That day which the Lord Christ hath sanctified by his resurrection, wherein hee came together vvith his Disciples to instruct and to confirme them, wherein all Christian Churches of all Ages haue made their Assemblies, is certainly the Sabbath of the Christians:

but

but such is the first day of the weeke. Therefore certainly our Sabbath.

Arg. 4.

A fourth argument may be drawne from the iudgements of God most fearefully befalling such, as either haue contemned the Sabbath of this day, or through worldly mindednesse haue neglected it. In a Councell held at Paris, some holy men vrged the making of speciall decrees, about the strict obseruation of the Lords day: because, as they alleadged, partly of their owne knowledge, partly by the relation of others, some intending their husbandry vpon this day, had beene smitten with thunder and lightning, to the laming of some, and to the vtter destruction of others. Another carrying home corne vpon this day, had both corne and barne most lamentably consumed by fire. Also that in Chimstat, a towne in France, a certaine woman being wont, together with her children, to peepe heme vpon the Lords day, when others were at Church, was first terrified with some sparkes of fire falling amongst her heme; another time, with a flame of fire arising in her heme; and lastly, not being warned by this, there kindled a fire againe, which whilst shee laboured to quench, both she and her children did miserably perish thereby. The Centuriatours of Magdenberg doe tell of a certaine Nobleman, that was wont to follow his sport of hunting vpon the Lords day, when others went to Church, but the Lord shewed a great iudgement vpon him therefore, he had a child born vnto him, with the head of a dogge. And that a certaine Miller intentiue about his grinding vpon this day, had his house and meale burnt, by a fire kindling in his Mill. And to come neerer home, *Anno 1583.* whilst they were beholding the Beare-baytings in Parish-garden, vpon this day, the scaffold burst down suddenly, and eight persons were slaine outright, and many more hurt and maymed.

Arg. 5.

*August. de
temp serm.
251.*

*Notable
things vpon
this day.
Serm. 154.*

A fifth argument may be drawne from such things, as fell out worth the noting vpon this day. *Christ* arose vpon this day, the elements were framed, the world begun, the Angels created, and Manna began first to fall vpon this day, the Israellites passed thorow the red sea, *Christ* was baptized, turned water into wine, fed siue thousand with a few loaves vpon
this

this day, and vpon it wee hope, that hee shall come to iudgement, saith *Augustine*. Vpon this day Christ was borne, *Aaron* and his sonnes consecrated, &c. Vpon this day Christ appeared at sundry times after his resurrection, the holy Ghost descended vpon the Disciples, and *Iohn* was enlightened.

A sixth argument may bee drawne from the approbation and consent of all the best men, who are spirituall, and most able to discern the things of God; and the opposition of godlesse and most euill men, who are led like bruit beasts, who are naturall, and perceiue not the things of God. For the best men haue euer since Christs Resurrection obserued, and kept this day with all due reuerence, onely the prophane and licentious haue cast away all conscience hereof. Whence we may reason thus: That which is embraced, and held by all godly learned men: but oppugned by the vngodly, as not standing with their corruption, is certainly the truth: but such is this doctrine of the first day of the weeke to bee the Sabbath. Therefore most certainly true. For the first part of this argument, wherein the strength consisteth; and first, that that is the truth, which is held by the godly with one consent: our Sauiour telleth them, *To you it is giuen, to know the secrets of the Kingdome of Heauen*. And, *If any man shall doe his will, he shall know the doctrine, whether it be of God or no*. And on the other side, *the wisdom of this world is foolishnesse before God*: and they, *which are after the flesh, doe sauour the things of the flesh*: with many like places: from whence it followeth, that the constant consent of all godly men, is no small argument of the truth, and contrariwise of the wicked. And thus ye see, vpon most firme grounds, that there is not onely a Sabbath to be obserued vnder the new Testament, but the Sabbath, the first day of the weeke, which the Lord hath appointed: which meeteth with sundry phantasticall opinions.

First, of the Anabaptists in Germany, and the Familiists in England, which hold, that all dayes are now alike, and none more a Sabbath then another: neither doth it any whit helpe them, that they alledge, *Wee are free from the Law*, euen as a woman, when her husband is dead, from the Law of her husband: for by the Law heere, is meant the Ceremoniall Law, the

Wolph. Cro.
lib. 2. cap. 1.

Arg. 6.
1 Cor. 2. 14.

Mat 13. 11.
Ioh. 7. 17.
1 Cor. 3. 19.

Errors
touching
the Sab-
bath.
Rom. 7.

Col. 2. 16.

Gal. 4. 10.

the heauy yoke of which, Christ tooke from our shoulders, and if in any other place freedome from the Law be spoken of, it is either meant of the Ceremoniall and Iudiciall, or of the rigour of the morall Law, exacting perfect obedience in euery point, or else threatning condemnation. If they shall say; *Let no man condemne you in respect of a Sabbath, &c.* and that the Apostle saith reprehensiuely; *To obserue daies, & times, and months, and yerres*: neither doth this make for them, seeing that the first place speaketh of feasts abrogated, & done away only, the other of times vsed to be obserued by the Gentiles.

Secondly, it appeareth to be an error which is held by the Iewes, by *Ebion*, and *Corinthus*, and the Sabbatary Christians, *viz.* that the old Sabbath is stil to be kept, as before Christ his comming, for the abrogation of which, these places are most plaine, *Col. 2. 16. 1. Cor. 16. 1. Acts 20. &c.*

Thirdly, they also erre, that yeeld a Sabbath now, but hold it vncertaine, whether it be the seuenth, eighth, or tenth.

Fourthly, they vvhich hold this day, but vvvith all, that it may be changed vpon the consent of the Churches, sufficient cause concurring, which I take it, is *suppositum impossibile*, a surmise of things impossible. Lastly, they which hold the same day, but mecrely vpon the ground of tradition, as the Papists, to make their other fond and corrupt traditions in the more request.

3
To rest vpon
on the Lords
day.

Heb. 4. 10.

Heb. 4. 9.

3. Thirdly, I say, that this day is not remissly to be kept by vs vnder the new Testament, although it may rightly be said, that the strict resting inioyned the Iewes, doth cease, *viz.* as figuring our Christ his resting in heauen, after the worke of our redemption finished, according to that Scripture; *He that hath entred into his rest, hath rested from his owne Workes, as God did from his.* Yet considering, that there is a rest also for Christians, as is contained in the same place; *There remaineth therefore a rest vnto the people of God*; It were great temeritie, to denie a day of resting, now from seruile vvorke, holding that the Lords day is rightly kept, by comming together to publique duties, though the times of vacation be spent in following worldly affaires. For as Gods resting vpon the Sabbath, did prefigure Christs resting vpon his day,

day, so there is a rest to come vnto all Christs members, in heauen, which is figured out by our resting vpon the Lords day: to the apprehending of which sweet, and most ioyfull rest, we are more sensibly quickened, by tasting the sweet of resting here (after sixe dayes painfull labour) vpon the Lords day.

Moreouer, it is necessary, that wee cease from worldly affaires, that wee may be more profitably imployed about heauenly, which without doubt, was one end of resting vpon the Sabbath of old: for they attended then vpon Gods publike seruice euery Sabbath day, seeing it is said, that *Moses is read in the Synagogues euery Sabbath day*. They must therefore rest, that they might labour, rest temporally, and labour spiritually, men being vnfit to doe both these labours to the best aduantage the same day, especially the spirituall, if there be an incombrance of the corporall, wee being fitted vnto the one by nature, but to the other not onely not fitted, but most vnapt vnto it by nature, so that wee had need to be bowed, and bent by meditation, and prayer before the publike meetings, and to bee confirmed, and made tenacious of the things which we haue beene taught, by recounting them after these meetings. And to doe thus, wee haue plaine direction giuen vs in the holy Scriptures; *Take heede vnto thy feete* (saith the Wise man) *when thou entrest into the house of the Lord, and bee more neere to heare, then to giue a sacrifice of fooles*; this is for preparation before: and after the publishing of the Law; *Take heede* (saith Moses) *that yee doe, as the Lord your God hath commanded*. And againe: *These words which I command thee this day shall be in thine heart*; this is for recounting of the word againe after. And that royall Prophet professeth according to this direction, *I haue hid thy word in mine heart, that I might not sin against thee*. Notable is the admonition of Chrysostome, to this purpose; yee ought not, when yee goe from the congregation, to be intangled presently with businesses contrary to this studie, but to goe home, and there to call together your wife and children, to the rehearsing of those things which haue bin spoken, and when ye haue more deeply & thorowly ingrafted the in your minds, afterwards to goe about the necessities of this life. For if going

Act. 13. 21.

Ecclef. 4. 17

Deut. 5. 32.

Deut. 6. 6.

Psal. 119. 11

In Mat. c. 1.
Hom. 5.

out of the Bath, thou dst avoid publike meetings, lest the benefit of bathing be turned into a greater hurt, much more oughtest thou to use this care, when thou comcest from publike meetings. Alas, most men haue so much businesse vpon the weeke daies, & are so dull in respect of heauenly learning, as that (vnlesse they vse great care, and labour hard to attaine spirituall knowledge, and grace vpon this day) they are like to be very slender proficientes, and trewant-like schollers in Gods schoole; yea, euen such (that I may vse the Apostles phrased) as *had neede to bee taught the first rudiments, when by reason of the time they might haue bene Doctores.* If there be a Faire, or a Market vpon a day, will he that hath need of stuffe or prouision (the buying whereof, will take vp his time all that day) let any more time, then hee must needes, from buying, and prouiding to carrie home his commodities? or will he, that is desirous to profit in the skill of Musick, Dancing, Writing, Arithmetick, &c. for the learning of which, hee setteth apart in a weeke weekly sometime, will he I say, loose any time, when his Master cometh to teach him, but apply himself hard to these exercises? and how much more then should wee seeke to improue this one Market, or Faire-day of our soules in the weeke, this one Lords day, wherein the Preacher is appointed to come, and teach vs in the sweetest and most delighting noble skill of diuinity, vnto the greatest aduantage, gaine, and storing of our soules with heauenly necessities? It were needfull therefore, besides the publike meetings, and meditating, and conferring vpon that, which hath bene taught, that men should read the holy Scriptures, endeuouring to remember, and to vnderstand them by such helps, as are now most plentifull, that they may not be strangers in Gods booke, but make the histories, & diuine instructions here set down so familiar vnto them, as that vpon any occasion, they may bee able for their comfort, to turne to such places as they need: and moreouer, if they would read, and study some good prayers, that they might bee well furnished this way, according to their seuerall necessities, vpon the way, and in the fields (as *Isaac* is said to goe out to meditate, and to pray in the fields) and in the night season, vpon sea, or vpon land: what wonderfull great comfort should

3

Heb 5. 11.

should men haue, and how much more should they grace, and walke worthy their holy and Christian profession, then now they doe, or can doe through the mispending of the Lords day, in idlenesse, or vanity; or which is worse, in running to all manner of excesse of ryot?

Lastly, it is a base thing vpon so glorious a day, as the Lords day, to put our hands to worldly businesse, any more then necessity enforceth, for so we should mingle things high & low, diuine and humane, earthly and heauenly, and to make a more vnpleasing Linsie-woolsie, then was forbidden by the Lord, vnder the ceremoniall Law; wee should doe like the heathen that knew not God, who had their *dies festi, profesti, and inter-cisi*, hoily dayes, holy day eeuies, and mixt holy dayes, seruing partly for the worship of their Gods, and partly for labour in the works of their calling.

The true God would neuer allow this in any of his holy dayes, he will not be content to part stakes with vs, and therefore you shall finde euery of his holy dayes guarded with this clause, *Thou shalt doe no seruile worke therein*. Will a man vpon a plentiful feast day, goe from dinner to seeke for scraps in the poores basket? hauing had plenty of the gold of Ophir powred out into his lap, goe seeke for pinnes or nayles in the dust? hauing sought precious stones of inestimable worth, and the time of this seeking still continuing, will hee attend vpon the gathering vp of dung? But euen thus doth hee, that vpon the Lords day putteth his hand to worldly businesse for gaine, seeing all these things are but as drosse and dung, in regard of the excellent knowledge of Christ: and the word of God is more precious then fine gold, sweeter also then the hony, and the hony combe.

Phil. 3. 8.
Psal. 19.

Did wee but consider the double occasion of meditation vnder the New Testament, both of the Creation, & Redemption of man, whereas they had but a signe of the Creation vnder the old: the bond of thankfulness now enlarged, a greater measure of the spirit now ginen, and that implacably-malicious enemy of man, the deuill now more enraged, knowing that his time is but short, we would be so farre from making this day a time of ryot, excesse and out-rage, that wee would

rather

rather (as farre as our weake nature will beare) sequester our selues vnto godly and spirituall exercises, whereby wee may be fenced against the deuill, walke worthy of the rich grace of the Spirit, and answere the incomparable beneficence of the Lord in Iesus Christ by due thanksgiuing.

*Quest. 1.
The Sabbath beginneth, when.*

And here againe is occasion offered of diuers questions, to the further opening of the doctrine of our Sabbath. As first, When doth the Sabbath vnder the New Testament begin, and end?

*Ans. 1
Reas.*

I answer, that howsoeuer some begin it in the euening, and so make it from euening to euening, yet the more probable opinion is, that it beginneth in the morning, and continueth till the next morning, because Christ his Resurrection, the cause and beginning of this Sabbath, was early in the morning, as appeareth plainly, if we consider, how the souldiers were terrified at his Resurrection, and went into the Citie to certifie the high Priests what had happened; and the time of their going is noted to be, when *Mary* was gone from the Sepulchre, which was at the dawning of the day: so that as the argument was good for the beginning of the old Sabbath, (the Lord rested, when the euening and morning of the sixth day were at an end, therefore then must begin the rest of that Sabbath) so it is good also for the beginning of our Sabbath, Christ hauing finished the worke of our redemption, arose againe early in the morning, therefore it seemes, early in the morning must we begin the rest of our Sabbath. So may we rightly hold, that it hath againe bin turned from euening to euening, to be from morning to morning, to set foorth mans rising through Christ from darknes to light by grace, according to that of *Iohn*; *He is the true light, that lighteneth euery one which cometh into the world.*

Iohn 1.9.

*Quest. 2.
The Sabbath to be kept, how.*

But how is the Sabbath comprehending both day, and night to be kept?

Answer. Not as some Heretikes, of whom *Origen* writeth, by remaining in that position of body, wherein we are taken at the approach of the Sabbath, nor yet as the *Essenes*, a strict sect amongst the Jewes, by abstaining from doing the necessary businesses of nature: as *Mathew Paris* writeth of a Jew, that

that would not be drawne out of a noysome priuie vpon their Sabbath. But looke what time thou art wont to rise about thy worldly businesse, which thou art most desirous to set forward, at the same arise by prayer, and heauenly meditations, and lose no conuenient time, till thou betakest thy selfe againe to thy rest at night; and if any occasion be offered for the furtherance of thy soules health, perseuere herein: yet with entermingling of conuenient relaxations of mind and body, lest thou ouerwhelme Nature by ouer-strict intentions. And (which is the chiefe end of this discourse, about the beginning of our Sabbath) presume not, before a whole day of rest be compleat, to put thy hand to thy worldly businesses, as some doe, going forth with their carts towards Faires or Markets, or in carrying carriages, some about one worke, and some about another, vlesse in the cases before allowed for necessitie.

We reade in the Scripture of a Sabbath dayes iourney, by which it should seeme, that it is not altogether vnlawfull to trauell then: what is to be said of this?

It cannot be denyed, but that the holy Ghost speaketh of such a iourney indeed: yet *Ierom* imputeth it to the Rabbins, as an inuention of theirs; and ^a *Iosephus* writeth a strange story of a Riuer, called *Flunius Sabbaticus*, which was wont to run full all the six dayes, but when the seuenth came, the water abated, that a man might see the bottome of the Riuer, it ceasing then from running. But *Theophylact* bringeth *Origen* for his author, that the Sabbath dayes iourney had the beginning then, when the Tabernacle was placed in the midst, and the Israelites tents farre off round about, which, as he saith, was a thousand paces, from whence they must needs come to the Tabernacle vpon the Sabbath, and this continuing for the space of fortie yeare, might well giue occasion of this phrase, a Sabbath dayes iourney. So that it may be granted, as certaine, that there was such a iourney allowed by the Lord, but the doubt still remaineth, how farre this iourney extended. *Caluin* and the Latine Interpreters hold, that it was two miles,

Quest. 3.
Act. 1. 12.

Ans.
A Sabbath dayes iourney.
^a *Ioseph. de Bel. Iud. lib. 7. cap. 24.*
This Riuer runs betwixt Archas and Raphanea, two Cities of the Kingdome of Agrippa.
This was shewed vnto Titus in his returne from Ierusalem, and if it were true, it is worthy to be shewed all men, as being a vnculious teaching.

of Rest vpon that day from trauell, seeing a Riuer did rest from running according to the ordinarie course.

Luke: 4. 50.
Ioh. 11. 18.

and that by comparing this place of the Acts, with that in *Luke*, where it is said, that he blessed his Disciples in Bethanie, and ascended thence, which Bethanie is from Ierusalem fifteen furlongs, two little miles. *Tremelius* the Syriack Interpreter saith, that it was but seven furlongs, and so translateth it, and affirmeth, that the Rabbins with wonderfull consent doe all agree herein: for they count it two thousand paces, according to their Talmud, but these are ordinary paces, but halfe so great at Geometrical paces: so that they make but one thousand Geometrical paces, which are but a mile.

But the matter still resting in the distance of Bethanie from Ierusalem, which was on the further side of the Mount, and fifteene furlongs off, it must be concluded, that this is the Sabbath dayes journey there meant. Neither doth it hinder, that *Iosephus* writeth of the mountaine being distant from Ierusalem but five furlongs, or since but five hundred paces, or more lately, that Bethany is from Ierusalem three miles: for the mountaine is great and large, and therefore some part might well be so high; and since Ierusalem re-edified, it being set vpon other ground, including Golgotha, where Christ was crucified, which was then without the gates of the Citie, Bethanie might well be three miles off. Howsoever, we are to hold, that a Sabbath dayes journey is about the businesses of the Sabbath, about which wee are not alwayes tyed to the same distance of places, but may trauell, as occasion serueth for our greater comfort, or the good of the Church, so that lawfull order be not broken, as the Shunamites husband answered her, when shee would haue her Assē saddled to goe to the man of God; wherefore wilt thou goe to day, seeing *it is neither new Moone, nor Sabbath?* By which is intimated, that vpon Sabbath dayes shee was wont, if the case did so require, to ride vnto him. For conclusion then of this point, let these rules be obserued:

2 King. 4. 13.

1

1 To trauell about worldly businesses vpon the Sabbath day, is altogether vnlawfull, vnlesse necessitie doth so require, be the journey lesser or greater.

2

2 To make vnnecessary journeyes about spirituall exercises vpon the Sabbath, is vnlawfull, *viz.* either by riding, or walking

waiking to preach, to the wearying of man, or beast, when the journey might well haue beene taken the day before: or by traueilling in like manner to heare, when as no famine of the word constraineth hereunto.

Amos 3.

3

3 To trauell to our ordinary, and appointed place of Gods worship is not only lawfull, but necessary, so often as the publike seruice of God is there vpon the Sabbath performed, how farre soeuer our dwellings be from thence, if sicknesse, or weaknesse, or some other necessitie hinder not, and in case of the want of a sufficient ministry there, to traueill to some other place; I meane, if the word bee not there preached, or the grounds of religion explamed. But where this is to be had in conuenient sort, to depart thence otherwise vpon pretence of insufficiency in the Minister, is to breake good order, and to runne to a confusion: for when the minister doth his endeouour, if by the diligence of his flocke, in resorting vnto him, hee bee incouraged, hee shall increase in his gifts, care and study, but contrariwise decrease to their greater hinderance.

How shall the poore doe, which want food, and rayment, and cannot prouide sufficiently vpon the sixt dayes for their sustenance then, and for the seuenth also, may not they in this case worke some part of the day?

Quest. 4.

Ans. No verely, whether thou be rich, or poore, the same law of God bindeth all alike: for let the poore now worke, and he can haue no hope of benefit hereby, as those of the people of Israel, that went forth to gather Manna vpon the Sabbath, found none, and they that neglected the building of the Lords Temple earned wages, but put it in a broken bag: so they, which neglecting Gods ordinance, shall follow their worldly works, shall get nothing by so doing, it is not mans labour, but Gods blessing that maketh our endeouours effectuell, of this blessing there can be no hope, when his Law is broken.

Exod 16.

Hag. 1.6.

Isa. 127.

If it be said, the Lord will haue mercy, and not sacrifice?

Obiect.
Sol.

I answer, this is in case of necessity not to bee auoided, hee meaneth not, that if thou bee poore, he had rather thou shouldest worke vpon his Sabbaths, but abstaine, serue him faithfully, and he will stirre thee vp mercy for thy relecte.

Quest. 75. Are we bound to doe the holy duties of Gods seruice all this time without ceasing?

Ans. No, for we may refresh our selues with eating, and drinking, singing and musicke, and other honest delights, wherby the minde is cheered vp, and ioy and gladnesse besitting the Lords holy day expressed.

Explan. Although we teach a strict keeping of the Sabbath vnder the new Testament, yet it is not so to bee vnderstood, as though we were bound vpon this day, to doe nothing but spirituall duties all the day long: for in respect that wee haue flesh, as well as Spirit, that would be wearisome to vs, and would turne the Lords day, which is for a delight, into a heauy burthen. I say therefore, that wee haue liberty to refresh ourselues with such things, as cheere the outward man, and expresse ioy besitting the Lords holy day. For euery holy day of the Lord is a festiuall, and ioyfull day for outward ioy and delight, which is expressed by the Prophet *Hosea*, saying, *I will cause all her mirth to cease, her feast dayes, her new Moones, and her Sabbaths*, when he threatneth iudgements against the land. And *Nehemiah* inuitheth the people to eat of the fat, and drinke of the sweet; reproouing them when they began to weepe; because it was an holy day of the Lord. Whence it appeareth plainly, that mirth and ioy euen externall doe well become the holy day of the Lord, neither were the people of Israel euer reproued for this, but that through their couetous mindes, they accompted the Sabbath a burthen, and thought long to haue it gone, that their seruants might goe to their labour, and they themselves to their markets: for in this respect they are threatened by the Prophet *Amos*, *I heare ye this, that swallow vp the poore, and say, when will the new Moone be gone, that we may sell corne, and the Sabbath, that we may sell wheat, &c.* And some of them not staying the ending of the Sabbaths, trod Wine-presses, and laded, and carried out burthens, against which *Nehemiah* prouideth, being grieved hereat, as at a great abomination. Yet let no man vnderstand this so, as though it were hereby tolerated to spend this day in outward, and vaine bodily pastimes, for then

Hof. 2. 11.

Neh. 8. 10.

Amos. 8. 5.

Nehem. 13. 15.

times, for then how shall wee improv it to the best advantage of our soules, as hath beene already shewed, we had need, and ought to doe: but so far forth we may vse bodily delight, as it doth not hinder, but further the hallowing of this day, as it doth not expresse an Heathenish feast, such as were the old *Bacchanalia*, but setteth forth a diuine feast, kept in the honour of the Lord Iesus.

1 Let no man therefore be eating and drinking, and making merry, when the publike seruice of God calleth for him, for that were truly to make a mans belly his god, as the Apostle speaketh, seeing he attendeth vpon that, when hee should attend vpon God in his seruice.

Phil 3 17.

2 Let no man so affect outward pleasure, as that he should forget the chiefe pleasure, and comfort of the soule, by neglecting to prepare to Gods worship before, or to meditate, that it may sinke, and take rooting in his minde after.

3 Let euery man, as hee is able, exercise himselfe in private in reading, and studying the holy Scriptures and prayers with other helpes to strengthen the inner man in grace, and knowledge.

4 Shunne and auoid all obscene and filthy pleasures, which are rather corrupting, than hallowing, and all vnlawfull gaming, or ouer-laborious exercises, which in the end doe rather trouble and dull the spirits, than quicken and cheere them vp. Let there be no frequenting of Ale-houses or Tauernes vnto ryor, no chambering and wantonnesse; or in a word, let there be no mirth, but what becommeth sober, temperate, and chaste mindes fearing God, and reuerencing his ordinances. And that licentious persons may be the rather restrained from their vain pleasures vpon this day, the Lord hath apparently executed iudgement vpon diuers for contempt of this day.

Quest. 76. Is this all that we are bound vnto, to keepe the Sabbath our selues, in ceasing from labour, and doing the duties thereof?

Ans. No, but whosoeuer hath son, or daughter, man, seruant, or maid, cattell, or stranger within his gates, is alike bound to pro-

nide, that all, as much as in him lieth, obserue this day in their kinde, both man and beast.

Gen. 17.

Exod. 12. 21.

Explan. The Lord, the Author of this Commandement, as in giuing other Lawes he speaketh not vnto inferiours, and the gouerned, but vnto the Gouernours, as in the Law of circumcision he commandeth all vnto *Abraham*, both for the act to be done, the time and manner; in the Law of the Passcouer he commandeth all vnto masters of families, and *Moses* openeth the matter vnto the Elders only: so in commanding the obseruation of the Sabbath, he layeth all vpon the Gouernours, saying; *Thou, thy sonne, thy daughter, thy man-servant, thy maid, thy cattell, and stranger that is within thy gates.*

I
Gouernours charged with children and seruants.

And not without iust cause, because that, 1 Parents and Masters of families are in Gods stead to their children and seruants, and haue his titles vpon them, which, for what else is it, but only to remember them so to bring vp those, that are vnder them in all godlinesse, and holinesse, as if God himselfe did more particularly take vpon him the training vp, and nurturing of them?

2

2 Because of the neere relation betwixt gouernours, and their people, he is the head oeconomicall, they the members, of all which we know, what care the head hath, seeking still to put more comelinesse vpon them, and in these kinde of members, the greatest grace is holinesse; and greatest meanes of breeding this, the due obseruation of the Sabbath.

3

Ephes. 2. 2.

3 Because of the corrupt nature, wherein parents beget, and bring forth their children into the world, so that without grace, they are founraines of infinite misery vnto them, they being by nature the children of wrath, and vassals of the Deuill; now what a corasue must it needs be to the heart of any kind-hearted father, or mother, to consider that they haue bred children to be fire-brands of hell? And what a care then must this needs worke in them, to helpe them to be deliuered here-from? And the chiefeft ordinary way vnto this, is to bring them to the Sanctuary vpon the Sabbath, to vrge them, and helpe them by prayer, examinations, and instructions to the fruitfull obseruation hereof.

4

4 Because they cannot look for a blessing vpon those things about

about which they imploy their seruants and children, vnlesse they be *Iacobs*, or *Iosephs*, godly and righteous, which none are without the conscionable obseruation of the Sabbath. Therefore the example of *Ioshua* is to be followed by all masters of families, doe not onely say, I, but I and my household will serue the Lord, and keepe his holy Sabbaths: seeke that praise before God, which was giuen vnto *Abraham*: *I know Abraham* (saith the Lord) *that he will command his to walke in my waies*. With *Elkanah* and *Hannah*, bring *Samuel* to the Temple, whilst he is yong, that he may be a seruant vnto the Lord all the daies of his life. With *Timothies* grand-mother, breed in him thus knowledge of the Scriptures from a child.

Iosh. 24. 15.

Gen. 18. 19.

1 Sam. 1.

1 Tim. 3. 15.

Now howsoeuer the charge of inferiours lyeth vpon the superiours, yet this will not excuse the inferiours, if they shall neglect this holy day: but as the Lord telleth *Ezechiel*, when he had made him a watchman ouer Israel, if thou admonish them not, and the enimie commeth, they shall die in their sinnes, but their blood will I require at thine hands: so they shall die in their sinnes, and feele the smart of Gods eternall wrath in the world to come. Euen as it is said of all persons vncircumcised, or that keepe not the Passeouer, they shall be cut off from amongst the people, be they masters, or seruants, children growne vp, or parents, howsoeuer the Lord would haue slaine *Moses*, because his sonne *Gershom* was not circumcised. Wherefore let children, and seruants, as they loue their owne welfare, be as forward to obserue the Lords holy dayes, as their gouernours to command them; as diligent about their priuate Christian exercises, as they to performe them; and as studious to satisfie them in holy endeouours, as they to helpe them herein.

Ezech. 3. 17.

Exod. 4. 25.

Quest. 77. Doth the Lord only take care for our right spending of this day, and leaue vs to our selues vpon the six dayes?

Answ. No doubtlesse, but it is his will, and command also, that we should vpon the six dayes abstaine from idlenesse, and diligently labour in the workes of our callings.

Explan. Before wee come to the explanation of this; by

The charge concerning the six dayes.

Leuit. 23.

cattell, whose rest is also commanded, are meant their Camels, their Oxen, their Asses, &c. whose strength, and labour they vsed about their carriages, treading out their corne, and works of husbandry. Now the Lord out of his mercy, as hee would not haue the poore seruant, and bond-slave to be torne, and worne out with sore labour vnder the hands of vnmercifull masters: so would he not haue the poore dumbe creatures, and therefore elsewhere explaining further this commandement, he saith, that thy seruants and cattell may rest, as well as thou. Moreouer, the cattell could not labour, but men must bee in some sort assistant vnto them, and so neglect the Sabbath. The stranger was a people not coming of the stocke of Israel, but of some other, either following them out of Egypt, or taken, and bought out of other Countries, whom they had for slaues perpetually, as the Gibeonites. Now the Lord would not haue these to doe any worke vpon the Sabbath day, though borne without the couenant, and living without circumcision, without pasche, without sacrifice, without God in the world: partly, that through being fauoured, they might come to affect the true religion, the fountaine of this their sweet rest, and partly, that being in the bosome of the Church, there might bee an outward vniformitie of all in the reuerencing of this holy day, which sheweth, that they which liue in the same Nation, and vnder the same gouernment, are to be compelled to an outward conformity of religion, though the heart can only be turned by the Lord: and whatsoeuer thy seruant be inwardly, thou must cause him to be conformable to all good orders outwardly, but this extendeth not to such, as come stranger-wise vnto thee, ouer whom thou hast none authority. To returne now to the proper question: Some hold, that the Lord doth onely remit his owne right, in saying, six dayes shalt thou labour, &c. because all the dayes of the weeke are his, otherwise the people of God had not done well, in setting a part some of the six dayes vnto holy exercises, vpon any occasion whatsoeuer. But they are deceiued, and their ground is too weake: for in euerie Commandement wee are not onely enioyned the dutie, but the helps and furtherances hereunto: now vnto the right

working vpon
six dayes com-
manded here.
Reas. 1.

right and free keeping of the Sabbath, it helpeth not a little to spend the six daies well about the workes of our callings: partly, for that our worldly businesse being done, we are the freer from any intanglement hereby, therefore he saith, *Thou shalt labour and do all that thou hast to doe.* Partly for that being weary of labouring, the rest of the Sabbath will be the more sweet and pleasant vnto vs, according to that of the Prophet: *If thou call the Sabbath a delight:* and partly for that the Lord of his goodnesse will the rather sanctifie vs, and make vs fit to sanctifie a Sabbath, when as we diligently doe the workes of our callings vpon the six daies, according to that comfortable saying of *Iohn*; *Of his fulnesse we haue all receiued, and grace for grace:* hauing the grace of faithfulnessse, and diligence in the duties of our callings, wee receiue further grace of diligence about Sabbath day exercises, which is peculiarly verified in this very thing, in that the most idle, which spend their time of the six daies in gaming, sporting, and least doing, are least holy, and most prophane vpon the Sabbath: but contrariwise, the honestly diligent, and intentiue to their callings.

Esay 58.13.

Iohn 1. 16.

2 The injunction of working vpon six daies, is giuen in the same commanding termes in the originall, that the injunction of not working the seuenth is giuen in; in the first is **עָבַד** *Thou shalt doe worke*, in the second is, **לֹא תַעֲשֶׂה עֲמָלָה** *Thou shalt not doe worke.*

Reas. 2.

3 As there bee reasons alleaged of ceasing from worke vpon the seuenth day, so there is reason laid downe also of working the six daies: as the maine reason of the first is, *God rested the seuenth*, so the reason of the second is, *In six daies the Lord made heauen and earth, he wrought.* If it be said, This needeth not to be here commanded, it rather belongeth to the second Table; I answer, that one and the same duty may belong to diuers Commandements in diuers respects, and in what respect this of labouring belongeth vnto this, hath bene already shewed, neither is mine intent otherwise to bring it in here, and for some questions, which are fitly here further to be discussed.

Reas. 3.

Againe I say, that the ground of the former assertion is too weake, for not men, but God himselfe hath againe set apart,
since

since the giuing of this law, some of these daies for holy duties. And a good construction may be made hereof, and yet this stand for an vnder-commandment; *Six daies shalt thou labour*, vnlesse the worship of God shall hinder, and call thee from thy labour: for wee must in reason yeeld as much to the busineses of Gods seruice vpon the six dayes, notwithstanding the command of working, as to bodily labours vpon the seuenth, notwithstanding the command of resting: therefore, as when we are bidden to rest all the day, we are not yet denyed workes, whereunto necessity or charity call vs: so when wee are bidden to worke the six dayes, we are not yet denyed ceasing, when religion, and Gods worship call vs hereunto. But for the further cleering of these things, here arise certaine weighty, and needfull questions.

Q. 78. Is it not lawfull then to forbear working to attend vpo God in his seruice in the six daies?

Ans. Yes, it is not onely lawfull, but necessary to doe the duties of Gods seruice euery day of the weeke in priuate, and in publike, when iust occasion is offered.

Expl. It is the corrupt manner of most men, when the Sabbath is ended, yea, when publike seruice is done, neuer more to call the Lord to minde all the weeke after, or if they doe, to performe their deuotion very slenderly, and weakely, as though they were sufficiently sanctified in two, or three houres vpon the Sabbath for all the weeke after, or as though they were Gods people onely vpon that day, and their owne onely all the weeke after. But this is great forgetfulnesse, and by all means to be rooted out from amongst Christians, for the Lord is to bee serued euery day of the weeke, with the best heart and care that we can. First, we haue for this, his command: *Pray continually, & in all things giue thanks, & preach the word of God, be instant in season, & out of season:* and, *Thou shalt talke of the Lawes of God continually, when thou tariest in thy house, and when thou walkest in the way, as thou liest downe, & as thou risest up:* So that duties of religion, doe not onely tye vs, *semper*, all the dayes of our liues, but *ad semper* also, to euery day and time, when good opportunity is giuen, wee must expresse

¹ Thess. 5. 17.

² Tim. 4. 1.

Deut. 6. 7.

preſſe our deuotion, by praying, reading, meditation, hearing and conſerring at ſit times.

2 Wee haue for this the example of holy men: *Daniel* prayed daily thrice a day, and praiſed his God, and the Text ſheweth, that it was his manner thus to doe. *David* prayed early in the morning: he wept in prayer, euen in his bed, ſo as that he made it ſwimme with teares, *I call by day, and by night* (ſaith he) *I will alway giue thanks vnto the Lord, and his praiſe ſhall be in my mouth continually*: Morning, and euening, and at noone-tide, he called vpon the Lord. *Anna*, a good widdow, is ſaid, *to haue ſerued the Lord in the Temple with faſting and prayer, night and day*. They were daily together in the Primitiue Church, with one accord in the Temple. And *Sozomen* reporteth out of *Philo Indaus*, that the Chriſtians in Egypt continued all the ſix dayes in deuotion ſo earneſtly, as that they forgot to take their food from morning till night: and the people of *Edeſſa* would not be terrified from their often meetings, through the feare of death threatned vnto them. Which I doe not rehearſe, as fauouring the Monaſtical life, which is wholly ſpent in blinde deuotion: (for euery man muſt liue in a calling, not only generall, as hee is a Chriſtian, but ſpecially as he is a member of a Common-wealth: and if *Anna* did liue in the Temple, ſhe had doubtleſſe ſome other employment, beſides prayer and faſting: and for theſe of the Primitiue Church, their time was extraordinary and moſt dangerous) but I rehearſe theſe examples, to commend the generall, of omitting no day without giuing the Lord his due.

3 We haue for this great encouragement giuen: He is pronounced a bleſſed man, *that doth exerciſe himſelfe in Gods Word, and meditate therein day and night*. *David* ſaith, that becauſe Gods Commandements were euer with him, hee was made wiſer than his enemies, *Yea* (ſaith hee) *I haue had more vnderſtanding than all my teachers, I vnderſtood more than the ancient*. So that hee which will be wiſe indeed, muſt doe as *David* did, haue euer Gods Commandements with him, and make Gods teſtimonies his daily meditation.

4 We haue to vrge vs to holy duties, our owne great neceſſitie

2

Dan. 6. 10.

Pſal. 5. 2.

Pſal. 6. 6.

Pſal. 22. 2.

Pſal. 34. 1.

Luk. 2. 37.

Act. 2. 46.

Sozom. l. 6. c. 18.

Ruffin. lib. 2. c. 5.

3

Pſal. 1. 1.

1ſa. 119. 98.

Verſe 97.

4

continue every day. We are daily subiect to sinne, and therefore must daily seek the remission of our sinnes by prayer, according to the direction, *Give vs this day our daily bread*: We haue daily businesses, vpon which we need, but cannot looke for a blessing, without daily earnest prayer, otherwise we may build, watch, and work, but in vaine: we are subiect to daily dangers, either by reason of the Devils rage, the cry of our sinnes, or our weake constitutions, which we cannot looke should be prevented, without diligent prayer every day, prayer being our last and greatest refuge, according to the Apostle: and we daily receiue at Gods hands, great blessings, the course of which we shall cause him to breake off, vnlesse we be daily in rendering praises to his holy name.

Againe, for the reading and meditating on Gods Word, our necessities doe all so require, that we should be somewhat imployed herein every day. The Word is the sword of the Spirit, without which, how can wee combat with our spirituall enemies, that will not leaue vs vnassaulted any day? The Word is the milke, whereby we must be nourished, and grow vp, in regard of which, we are as new-borne babes; how then can we in any day liue without it, but be very Dwarfes in grace? The Word is the seed of God, by which we are kept from sinning, and brought to be his beloued, and holy children: If this seed then be not daily in vs, how shall we be kept from being ouer-growne with weeds and bryars, and so from being reprobate and accursed ground? The Word is a light vnto our feet, and a lanthorne vnto our paths, how then can wee walke on, and be kept vpright without dangerous stumbling and falling, vnlesse we haue euery day this light set vp in our mindes? To say nothing of the readinesse and dexteritie in the Word of God, which we shall grow vnto by daily exercising our selues therein, according to the prouerb, *Vse maketh perfectnesse*, and how much the more apt we shall thus become for publike instructions, to receiue them for our greater comfort.

Q. 79. It seemeth then, that euery day ought to be made a kinde of Sabbath, how can this stand with the cōmand, of working vpo the six daies?

Ans.

Ans. Yes very well, because that, howsoever God is to bee served upon the six dayes, yet they are for the most part, to bee spent in the workes of our callings.

Quest. 80. All this being but generall, what more speciall rules are wee to follow in our weekly deuotion?

Ans. 1 Wee must pray every day, morning and euening.
2 Before and after the vse of Gods good Creatures. 3 The more our necessities urge vs, to pray the oftner, and the more instantly.
4 Let no day passe without some reading and diuine meditations.
5 Neglect not the week day Sermons, when opportunity is offered to come vnto them.

Explan. After the necessitie of performing Gods worship every day-declared, I haue thought it not amisse, to set downe speciall rules for the direction of all men: for, though wee are to make every day a kinde of Sabbath, yet wee are not to follow the practice of Monkes and Fryers, framing our life to idlenesse, in regard of worldly affaires: nor yet of some ouer-zealous persons, travelling from place to place, to heare the Word of God, spending many whole daies in this manner, the busineses of our calling being neglected, they can haue little comfort herein, when God shall aske, who required these things at your hands? But he that is desirous to performe his weeke daies seruice acceptably vnto the Lord, must;

1 Reuerently commend his supplications, and giuing of thanks, euery day, morning and euening, vnto the Lord: as Daniel kneeled downe, and prayed three times a day: for a figure of which, it was commanded vnder the old Testament, that they should sacrifice a Lambe morning and euening, euery day continually, which Lambe did represent Christ, and this sacrificing was a comming to God by prayer in his Name, and in the merits of his blood-shed. Now this was done publikely, at the doore of the Tabernacle, shewing, that in euery little Tabernacle, or Church, such as is euery Christ an mans family, the like should be performed in the company of the members thereof, children and seruants. Wherefore
heathen

Rule 1.

Dan. 6 10.

Exod. 29 32.

Verse 42.

Jerem. 10. 25.

heathen families, wanting the true knowledge, and feare of God, are branded thus, that they call not vpon his Name: as in that imprecation of the Prophets, *Pourre out thy wrath (O Lord) vpon the heathen, and vpon the families that call not vpon thy Name.* It is not enough to say the Lords prayer, or some other drowsily, being halfe asleepe, or without minding it, as is the manner of most men, for this is the sacrifice of fooles, *who know not that they doe euill*, neither is it enough for Gouvernours, to pray by themselues alone, but the right worshipper of God prayeth heartily, if he be the master of a little Tabernacle, he sacrificeth in the doore thereof.

Rule 2.

1 Tim. 4. 5.

Secondly, thou must pray before, and after the vse of Gods good creatures: for euery creature of God is sanctified by the word and prayer: when *Adam* had sinned, all things seruing for mans vse, were accursed; now by *Iesus Christ* alone, this curse is remoued, but not without presenting him in prayer before the Father: So that come to partake of these benefits without prayer, and thou feedest thy selfe with curses, which thou maist looke should be the overthrow, and not the vpholding of thy body.

Rule 3.

Psal. 50. 15.

James 5. 13.

Thirdly, the more our necessities vrge vs, we must pray the oftner, and the more instantly. *Dauid* in this case, prayed day and night, and without ceasing, and sheweth that continuall praying is therein required: *Call vpon me* (saith the Lord) *in the time of trouble.* What must we call vpon him then onely? no but oftner, and more instantly then, aboue all other times. To this purpose saith *Saint James*, *Is any amongst you afflicted, let him pray*; that is, let him make this a time of continuall prayer, and so in the like cases.

Rule 4.

Hebr. 13.

1 Tim. 4. 13.

4 We must let no day passe without reading and diuine meditations: for hereby wee doe increase our heauenly substance, according to that; Prayer, reading, meditation, and tentation make a perfect Diuine; *Exhort one another daily*, saith *S. Paul*: and to *Timothy*, *Giue attendance to reading, to exhortation, to doctrine.* If any shall say, This is needfull indeed for a Diuine, but bindeth not the people. I answer, That it doth not bind them indeed, vnlesse they esteeme of Gods blessing, and desire to be saued, but if they doe, they are bound,

as well as the Diuine. He only is blessed, that meditateth thus in the Law of God, and thus doing, saith *Paul to Timorhy*, *Thou shalt saue thy selfe as a Christian, and others as a Diuine*. Fifthly, thou must attend vpon Sermons, when opportunity is offered, that is, ordinarily, whilst the Word is plentifully preached vpon the Sabbaths; otherwise, thou must euen vse importunitie: and the reason is good, the Preacher must preach, opportune and importune, therefore thou must be readie to heare, if need doth so require, not onely vpon opportunity, but vpon importunitie, when it will not so well stand with the season, or thy worldly affaires. When the famine of hearing the Word of the Lord should come, the Prophet saith, that they should wander, *from the North to the East, they should runne to and fro, to heare the Word of the Lord.*

Rule 5.

Amos 8. 12.

Q. 81. What is to be thought of whole dayes in the weeke, set apart to holy duties, as Saints dayes, and dayes of thanksgiuing in publike?

Ans. *All this may lawfully be done, and is commendable by Gods Word, and therefore we are reuerently to conforme our selues to the ordinance of authoritie herein.*

Explan. Howsoever all good Christians doe yeeld to that which hath beene already said, about our weekly deuotion, yet there is great difference about making whole week-daies, holy dayes, and specially the dayes of Saints, the fountaine whereof is said to haue beene Popery. To handle this point therefore somewhat more largely, I say first, that it is lawfull for the Christian Magistrate, to command some of the week-dayes, to be obserued as holy, by abstaining from publike ordinary workes of our callings, and frequenting Gods publike seruice:

Holy dayes to be kept.

1 Because the Magistrate is ordained for our good, but a greater good can hee not doe vnto the Church, than next vnto the sanctifying of the Sabbath, to provide for the solemnitie of some other dayes, of which iust occasion is giuen, that thus Gods seruice may be vpheid, euen vpon the weeke-day.

Reas. 1.
Ro. n. 13. 3.

2 Because

Reas. 2.

Ester. 9. 21.

1 Mac. 4. 59.

Ioh. 10. 22, 23.

3

Leuit. 23.

2

Hieron. Gal. 4.

2 Because godly Magistrates haue vsed thus to doe, and beene commended therefore. As *Hester* and *Mordecai*, vpon the wonderfull deliuerance of the Iewes, and the sword put into their hands, to be reuenged vpon their enemies, set apart the fourteenth and fifteenth day of the moneth *Adar*, to be kept holy from yeare to yeare continually. And *Indas Maccabeus*, after that he had purged the Sanctuary, and set vp a new Altar, ordained that the remembrance hercof should bee continued with ioy, by keeping a feast Dedication eight daies together, from yeare to yeare: which feast Christ himselfe graced with his presence, preaching in the Temple, that hee was the true Shepherd, and that he did giue vnto his Sheepe that heard his voice and followed him, eternal life.

Thirdly, because the Lord himselfe, howsoeuer he hath said, *Sin dries shalt thou labour*, yet vpon iust occasion, hath set apart some of these at certaine times of the yeare, to bee kept holy, as for the feast of the Pascheouer, of Tabernacles, and of first fruits, that there might bee then a more speciall remembrance of the great benefits bestowed at those speciall times: which the Magistrates, his Vice-Gerents following to their great commendation, as further occasion was offered, doe plainly shew, that it is not onely lawfull, but requisite, that it should be thus in all ages among the Lords people. And thus much for the confirmation of the first.

Secondly, I say, that as the setting apart of some of the weeke-daies, is lawfull and commendable by example vnder the old Testament, so it is much commended by the practice of the pure and vncorrupted times of the new Testament. It is well knowne to such as are but meancly read, that the feast of Easter, and Whitsontide, when Christ arose againe, and when the Holy Ghost descended, and the feast of the Ascension, Natiuitie, and Circumcision of Christ, were obserued in the Primitiue Church, soone after the Apostles time; and not long after, there were added vnto these the Apostles daies, and then of some singular Martyrs, betwixt whose daies there was yet this difference, the Apostles were kept in all Churches, these onely where they suffered, all which

which *Ierom* testifieth in his Commentary vpon the Epistle to the Galathians, Chap. 4. Adding there further, that then the histories of their liues and deaths were read, and their godly examples commended vnto others, after all which, this Prayer was added; *Concede, O Deus, ut quorum natales celebramus, eorum virtutes imitemur*: Grant, O God, that wee may imitate their vertues, w^hose birth-dayes we celebrate. Now, although antiquitie is not sufficient of it selfe, to iustifie this or that obseruation, yet next vnto the holy Scriptures, it is to be reuerenced, according to that of *Augustine*: *Post sacras Scripturas, ca. vobis sunt obseruanda, quae vel ab Apostolis profecta esse per traditionem, vel a vniuersalibus conciliis definita esse iudicantur*: These things are of vs to be obserued next vnto the holy Scriptures, which are iudged to come from the Apostles by tradition, or to haue beene defined by Generall Councils.

Aug. 7th tom.
Ep. 118.

Thirdly, I say, that to set apart any day to prayer, thanksgiving, &c. without iust cause, is superstitious, and if for the honouring, and praying vnto any Saint, it is idolatrous: for, neither God, nor good men haue thus made any holy dayes. A iust cause is therefore, 1 When any great benefit, and extraordinary hath beene bestowed; for which it were grosse ingratitude not to haue a solempne time of praising God. Such was the bringing of Israel into the Land of Canaan, which they were euer thankfully to remember, at the feast of first fruits; and such is the Natiuity, Resurrection, and Ascension of Christ, the coming downe of the Holy Ghost, the stirring vp and sending of the Apostles to plant the Churches of the Gentiles, which is a bringing of them into spirituall Canaan, to partake of the hony and milke flowing there.

3
N. w^h holy daies
rightly made.

Cause 1.

2 When any great and wonderfull deliuerance hath beene wrought, such was the bringing of Israel out of *Aegypt*, their deliuerance from *Hamans* bloody plot; and from *Gorgias* vnder *Iudas Macchabeus*, so that the Temple was cleansed, and the Altar repaired, for which they kept the Passeouer, the feast of Purim, and the Dedication: And such haue beene our deliuerances from the Spanish Nauie, from the Gunpowder Treason, and *Gowries* Conspiracie, for which we are to continue solempne times of praising the Lord.

Cause 2.

Cause 3.
Joel 1. 14.

Jonah 3.

3 When some great danger is vrgent vpon a people, or imminent, and hanging ouer their heads: thus *Joel* hauing foretold of a famine to come, calleth for a fast, and a soleimne assembly: and the Nineuites, when *Jonah* threatned their destruction, hauing onely the light of nature to guide them, kept soleimnly three daies together, fasting, and crying vnto the Lord for mercy. And thus haue our Magistrates godly prouided, that there should be soleimne publike meetings for humiliation in our great danger, *Anno 1588.* And in the time of famine and pestilence, and it were to be wished, that (before we bee againe pressed with the like, or greater iudgements, which our sinnes cry for) some times were soleimnly appointed for the pacifying of Gods wrath towards vs.

Cause 4.

4 When any other speciall occasion is offered, for the glory of God, and the edification of the Church, such as bee the daies dedicated to the memory of the most worthy Saints and Apostles of Christ, the remembrance of whose holinesse, miracles, and excellency, reuiue the right-affected Christian to the glorifying of God, who hath so wonderfully endued men with his grace, and to a zealous imitation of them in their holinesse and integrity. Out of these cases to appoint Holy-daies, is altogether without warrant from the Word of God, and the practice of purer times, and if they bee multiplied to the hinderance of the poore Labourer ouer-much from his labour, and to the ouer-hooding of mens consciences, they are a bondage, against which the Apostle inuiceth, saying, *How turne ye againe to beggarly and impotent rudiments, whereunto, as from the beginning, yee will be in bondage againe? Ye obserue daies, &c.*

Gal. 4. 9, 10.

Obiect. 1.

If it be here obiected, that this cannot stand with the Lords Precept; *Six daies thou shalt labour.*

Sol.

I answer, that this Precept must not, nor can be simply vnderstood, but conditionally, vnlesse the Lord shall call vs to publike duties of holinesse vpon any of these dayes: otherwise the Lord himselfe had amisse appointed some of these daies yearely afterwards for holinesse, and godly Magistrates of old had beene much to blame.

Obiect. 2.

If it be further obiected, that thus daies appointed by men shall

Differences betweene Holy-daies and Sundayes.

shall also become Sabbaths, and of as great account as the Lords Day: I answer, God forbid, for yet there is great difference betwixt the Lords Day, and daies appointed by men.

First, in regard of the stricter kind of rest required vpon the Lords Day, from which there is more liberty vpon other Holy-dayes, inasmuch as now wee may lawfully goe or ride iourneyes, keepe markets or saires, and also doe the more priuate workes of our callings, so that wee obserue the times of publike meetings, and giue no scandall to our brethren, nor offence to our Gouvernours.

Secondly, in regard of more free recreations, in which wee may now exercise our selues, alwaies excepting the times of publike prayer.

Thirdly, in regard of speeches, and thoughts out of the publike times, we may in some conuenient sort and measure talke of our worldly affaires, and deuise in our thoughts for the best for them. If any doe otherwise esteeme ordinary holy daies appointed by men, hee doth derogate from the dignity of the Lords Day; as they of the Church of Rome, which make more account of some Saints daies, than of the Lords Day it selfe, and are more carefull then to exercise their deuotion, and tyrannize in their strict censures, more remisse and licentious vpon this most holy day.

Quest. 81. What is the sinne by this Commandement forbidden?

Ans. All prophaning of the Sabbath Day: Which is, first, by doing works that are not of present necessity, by iourneying, by idle resting, or absenting our selues about worldly businesses from the publike duties of Gods seruice. Secondly, by forgetfulnesse of the Sabbath vpon the six daies, by which wee often bring vpon our selues a necessity of prophaning the same. Thirdly, when being Parents or Gouvernours, wee leane our children, pupils, and seruants to their owne liberty vpon this day.

Explan. The finnes against this Commandement I referre to three heads, the first whereof is a direct, and the greatest prophaning of the Lords Day. 1. For labour (vnlesse we be necessarily called hereunto, such as it is onely then, when it is

*I
Labour on the
Sabbath.*

a necessary worke of mercy, as hath beene already shewed) it is the most direct breaking of the Sabbath, and taketh away the very nature of it, because the Sabbath is the rest. And how great a sinne this is, the Lord hath sundry waies made knowne vnto his people the Iewes. Which motiues though they binde not vs in the same rigour, as the Iewes were of old, yet they are a good inducement to vs to stirre vp our reuerence vnto Gods ordinance, and our care to obserue the Christian Sabbath, though not in any ceremonious degree of strictnesse; yet in conuenient decency and sequestration of our selues, such as may stand with Christian liberty. How close the Iewes were held by God to the precise obseruation appeareth:

Reason 1.
Exod 31. 15.

1 By his seuerenall lawes against all labour, though neuer so honest, and lawfull in it selfe; *Who seuer doth any worke vpon the Sabbath, shall die the death.*

Reason 2.

2 How much the Lord is displeased with working vpon this day, is made knowne by his iudgements executed vpon some in their prophane working. Hee that gathered stickes, was stoned to death: the Israelites were held captiue in Babylon seventy yeares for the working vpon the Sabbaths, that the land might enioy her Sabbaths, and sundry examples tending to the same purpose haue beene already brought amongst the arguments for our Sabbath, which I spare to repeat, referring the Reader thither.

Numb. 15. 32.
Jerem. 25.

Reason 3.

3 How displeasing to the Lord it is to worke vpon this day, appeareth by his prouidence for the rest hereof: rather than any worke should bee done euen about their daily food, hee sendeth the Israelites Manna enough for two daies, the day before the Sabbath; and whereas at other times the Manna would putrifie, and bee full of wormes, if they kept any of it vntill the morrow, after they had gathered it, now they did keepe it sweet and good all the next day.

Exod. 26.

Reason 4.

4 The working vpon the Sabbath hath beene at all times condemned by all good men, endued with Gods Spirit. *Moses* is most earnest in many places against it; *Nehemiah* threatened to punish the Merchants that came to Ierusalem to sell their wares vpon the Sabbath daies; and *Esay*, *Jeremy*, and

Nchem. 13.

the

the rest of the Prophets, doe all of them put to their helping hands, to root out this sinne of working vpon the Sabbath day. Wherefore if thou makest conscience of stealing, because the Lord hath forbidden it, make conscience also of doing the workes of thy calling vpon the Sabbath, because God hath so strictly forbidden it, so seuerely iudged it, so carefully provided against it, and stirred vp so many holy men to beat downe this grosse abuse.

2 For iourneying, I shall not need to adde any thing, because it hath beene specially intreated of already, what iourney is allowed, and what a breach of the Sabbath. Only we may take with vs this one memorandum, that the Lord hath so precisely forbidden trauell, as that he hath charged, *Tarry euery man in his place, and let no man goe out of his place vpon the seventh day, viz. about his worldly vnecessary businesse*, though it may seeme vnto thee to be time gained, so that thou shalt not be hindred now from thy worke vpon the week day, or though it may seeme otherwise to redound to thy benefit. Let them consider this, that forecast to make their iourneys specially vpon the Lords day, surely this wisdom commeth not from aboue, but from the Deuill, whose thou art, whilest thou doest his will.

Exod. 16. 29.

Iohn 8. 44.

3 For idle resting, and sitting at home all day, or most part of the day, when others assemble themselues to the worship of God, or sleeping, and lying longer in bed in the morning, so that a man cannot prepare himselfe fitly, and come in due time to the place of Gods publike worship, this is also a most vnworthy vsage of a mans selfe vpon the Lords Day. Hee that doth thus, like the vaine eccho, resoundeth the last word of the Lords precept, *Thou shalt sanctifie the Sabbath*, taking onely Sabbath, an idle resting vnto himselfe, and therefore as idle watchmen appointed ouer Gods people, that see the enemy comming, and danger at hand, yet doe onely sit still and behold it, but sound no trumpet to giue them warning, shall be so farre from any reward of their office, that the peoples blood shall bee required at their hands: so these idle Sabbath-keepers shall be so farre from the blessing attending vpon such as sanctifie a Sabbath, as that they shall bee called

3
Idle resting.

to account for this precious time lost through their idleness, and the usurpation of that to their owne ease, which they were bound to spend to Gods glory. Let all therefore that would consecrate this day, as glorious to the Lord, shie this idleness, and learne of *Nehemiah* to rise early in the morning, at the least in their hearts to sanctifie the Lords day, and duly repaie (whilst God enableth) to the place of publike meetings, otherwise to keepe holy-day at home, as his infirmities permit.

4
Absence from
Church.

Acts 3.

Acts 2. 41.

4 For absence from the publike duties, there bee many that content themselves to sit at home, and reade some good prayers, and other good bookes, especially if the weather be but a little tedious, and thinke that they keepe the Sabbath as well as any other, or as they need to doe, and more especially, if there be nothing but diuine Service at the Church. But let all such know their error and repent of it, they doe indeed sanctifie the Lords day, but it is not after the Lords, but their owne manner, and therefore cannot bee accepted of, no more than a Master can accept of the best endeouours of his Seruant at home, at that time when he appointeth him to trauell about his businesse abroad. For the Lord doth now appoint thee to attend him in the publike place, hee hath now imploiment for thee there, Christ himselfe, the holy Prophets and Apostles lurked not at such times in corners, or in private houses, but went vp to the Temple to pray, to preach, to conuerse with Gods people in publike duties. Here is the place where Gods ordinance is chiefly vsed, and onely at the times appointed, here the Lords presence is promised, here hath his glory euer shined by the conuersion of soules, and sometime of thousands at once. Let the proud Separatist therefore goe by himselfe now into corners, as ouer-just in his owne esteeme, to come with others to Gods ordinance in publike, let the idle, or dainty Sabbath-keeper stay at home in his blinde priuate deuotion, and the ouer-scrupulous absent themselves from Church in the case of no preaching at that time: let those contemne publike prayer that know not Gods house (the Church) to be the house of Prayer. But let all that feare the Lord, feare thus to peruert the Lords Day, lest in

to doing, sinne lye at their doores.

The second head, vnto which I referre the prophaning of the Sabbath, is all forgetfulness of this day vpon the six, either in generall in any of them; or in particular, the day before, according to our distinction, when I speake of the dutie in the word *Remember*; and it may haue reference also to the Sabbath past, Remember how holy thou wert then, what rules of holinesse thou wert then taught, how thou didst then make shew of a good Disciple of Christ, when thou fastest to learne thy lesson of him: as *Saul*, who fell downe before the Lord, and said; *Lord, what wouldest thou haue me to doe?* And as *Samuel*; *Speake Lord, for thy seruant heareth*: Lest doing contrariwise in the weeke-daies after, and as one that rather listenneth to Satan, and to thine owne corrupt heart, thou bee condemned out of thine owne mouth, for drawing neere vnto God with thy lips, but hauing thine heart farre estranged from him.

Head 2.

Fuge subasse of the Sabbath.

Act. 9.

1 Sam. 2.

The third head vnto which I referre the prophaning of the Sabbath, is by leauing such as are vnder our gouernment, to their owne vnbridled and licentious liberty vpon the Sabbath day, which is no small fault in Parents, Masters, and Gouernours. For whilst euery priuate man doth thus neglect his domesticke charge, the Minister may preach, reprove, admonish, and teach, but little will it profit, to bring them to the right obseruation of Christian duties. Besides, doth it not grieve any good Parents or Masters to see their children or seruants miscarry and come to misery? but to bee negligent of them at these times, is the right way to bring them to all lewdnesse, and consequently to smart and misery, for which they may also then with heauy hearts thanke their gouernours, that were too gentle and remisse towards them, as *Ely* was vnto his children, whose lamentable estate in his children and posteritie, what hard heart can reade of, without relenting?

Head 3.

*Neglect of Inse-
rours.*

1 Sam. 2.

Quest. 83. What be the reasons of this Commandement?

A. They are partly infolded in the Commandement, and part-

ly expressed in these words; for in six daies the Lord made Heaven, and Earth, the Sea, &c.

Quest. 84. What are the reasons infolded in the Commandement?

Ans. Three: 1. Because the Law of the Sabbath is ancient, and was of force in Paradise before mans fall. 2. Because it is most equall, the Lord allowing vs six daies for our worldly affaires, and requiring but one of seven for the workes of his worship. 3. Because the seventh is the Lords peculier Day, so that without sacrilege, we cannot any way prophane it.

Explan. This Commandement being of inaine and speciall vse for the furthering of true godlinesse, and such, as vpon which the rest of the Law hangeth, is therefore both placed in the middest; and because man naturally is most vnapt to bee moued with the reuerence hereof, fortified with many reasons beyond the rest. Which reasons are euery one of great force, partly infolded, and not distinctly placed out of the words of the Commandement, and partly expressed and set downe at large by themselves.

*Reasons infolded
in this Commandement.*

Reason 1.

The first reason infolded, is taken from the word, *Remember*: As if the Lord should haue said, Howsoeuer all the rest of these Lawes haue hitherto passed without such expresse mention, especially, when mans nature was vncorrupt in Paradise, yet this Law of the Sabbath was expressly giuen at that time, and now I giue you warning only to remember it, as most ancient, and euer vsed amongst all my deuout people: so that if old customs will beare any sway with you, the very remembrance of this must needs bee of force to moue you to keepe holy my Sabbaths. Or else, *Remember*, is a reason of force, because it is a note of speciall charge for the duty, vnto which it is prefixed. For when a Master commandeth his seruants diuers things, and would chiefly haue some one thing done, hee impresseth it with this word, *Remember*, as if hee should say, I would not haue that neglected, or forgotten by any meanes. If therefore any earnest speciall charge giuen by the Lord be of any force with thee, if the old custome of Gods Church euer since the creation bee of any force,

doe

doe not prophane, but keepe holy the Sabbath Day.

The second reason infolded, is taken from these words, *Six daies shalt thou labour, &c.* As if the Lord should haue said, It is no vnreasonable matter, or hard vnto thee, that I require in bidding thee keepe holy the Sabbath day, it is but one day of seuen, I allow thee six for the workes of thy calling, I will bee content onely with the seuenth, though I haue made all the dayes, and could require six, and leaue thee but one, therefore doe thou willingly keepe this day. This is a reason of great moment, and oftentimes onely vsed, as being alone sufficient to moue any honest heart to obedience. In Paradise it was the maine reason to *Adam* and *Euah*: Ye shall eat of all the trees of the Garden, but of the tree in the middest ye shall not eat: it was the reason vsed to moue the Israelites to let their land rest the seuenth yeare, that the poore might haue some comfort of that which grew then of it owne accord, because they were in times past seruants, and poore, and had the liberty of tilling, and sowing, and reaping six yeares for themselves. And he must needs bee iudged an vnreasonable seruant, who (if he seruech so kinde a Master, as that will allow him two, or three daies in a weeke for his owne businesse) doth not willingly goe about his Masters worke the other daies.

The third reason infolded, is taken from these words, *The seuenth is the Sabbath of the Lord thy God*; As if the Lord should haue said, I haue specially marked the seuenth for mine owne holy, and peculiar: so that hee which shall presume to take that, or any part of it, and make it common by doing worldly workes, or following vanity, is a theefe, and a robber vnto mee, euen as he, which being an hired seruant, taketh the time to follow his owne businesse, wherein his Master appointeth him to doe his worke. Therefore as no honest seruant will thus vse his Master: so no honest seruant of God will thus abuse the Lord, for if a lewd seruant thus abusing his Master, cannot endure his presence, though hee bee but a man, how shall hee, that *presumeth thus to abuse the Lord*, indure, when hee commeth: seeing that if *one man sinneth against another, the Iudge shall iudge it, but*

Reason 2.

Gen. 2.

Deut. 10. 12.

Reason 3.

1 Sam. 2.

if

if a man sinne against the Lord, there is none that dares plead for him.

Quest. 85. What are the reasons expressed?

A. Two: First, from the Lords example, who rested vpon the seuenth from all his works of creation: Secondly, from his blessing inseparably linked vnto the hallowing of this day, so that hee that keepeth it holy, shall finde it vnto his comfort a blessed day also.

The reasons expressed.

Reason 1.

Explan. The Lord not content to haue interlaced the reasons, of which it hath beene already spoken, addeth further weight of reason: For in six daies the Lord made Heauen and Earth, and rested the seuenth, &c.

First, from his owne example, who hauing finished the great worke of the creation vpon the six dayes, rested the seuenth, and for a memoriall hereof hath commended the care of this rest to all his louing subiects, euery seuenth day thorowout all generations. As if hee should haue said; I command you (O people) nothing but what I your Soueraigne Lord haue done before you, who when I had made the Heauens, the Earth, the Seas, and all creatures, rested from this my labour and recreated my selfe in the beholding of that I had done: follow mee therefore, and doe likewise, after the labour of six daies, rest and refresh your selues by sweet and heauenly contemplations and exercises, that so in all ages to come, ye may be knowne by your holy rests, as by my cognizance, to be my people and true subiects. This reason Christ vseth to his Disciples, to perswade humility, saying, *If I your Lord and Master haue washed your feet, then ought ye also to wash one anothers feet.* And very apt are all men to bee led by examples, especially of great ones, according to that,

John 13.

Eccl. Solin:
Pompon:
Mala.

Regis ad exemplum totus componitur orbis.

• After the Kings example the whole world is framed.

If the King were maimed in any member, or had but one eye amongst the Æthiopians, they would all willingly make themselves herein like vnto him, though to their great paine: how much more should all the people of the Lord bee led by his example, and bee like vnto him, in keeping holy rests wherein he rested?

Secondly, from the blessing annexed vnto this day, being hallowed and kept holy, *The Lord blessed the seventh day, and hallowed it.* So that if thou be faithfull in the obseruation of this day, thou shalt not lose thy labour; for hallowing this time, hath alwaies Gods blessing accompanying it: according as more fully it is promised by the Prophet *Esay, If thou turne away thy foot from the Sabbath, &c. Then shalt thou delight in the Lord, and I will cause thee to mount vpon the high places.* And againe, *Blessed is the man that doth this, and the son of man that layeth hold on it: that keepeth the Sabbath, and polluteth it not.* And it is commonly seene, that such are blessed men, blessed with diuine knowledge, and blessed with all the fruits of sauing Faith, Iustice, Innocency, and true Mercy, and blessed with a diligent endeouour about all holy exercises: and this is to those that see it, the greatest blessing: for blessed is that man that exerciseth himselfe in the Law of God, and meditateth therein day and night. If then this law be so ancient, and such as hath beene obserued from the first beginning: if it be most equall and indifferent; if it bee an entering vpon Gods peculiar right to breake it: if the Lord hath gone before vs in the rest of this day in his owne example; and if it bee a blessed day also to such as keepe it aright, and redounding to their exceeding great good and comfort: then rouze vp your dull hearts, cast off the clog of worldly thoughts and businesses, and lift vp your spirits to the highest Spirit, in the due keeping of this holy day.

Reason 2.

Esay 58. 13, 14.

Chap. 56. 2.

Psal. 1. 1.

Quest. 86. Which is the first Commandement of the second Table, or the fifth of the Law?

Ans. Honour thy father and thy mother, that thy daies may be long in the land which the Lord thy God giueth thee.

Quest. 87. In which Commandements doe you learne your duty towards your neighbor?

Ans. In the six latter Commandements, which be of the second Table.

Quest.

Quest. What is thy duty towards thy neighbour?

A. My duty towards my neighbour, is to loue him as my selfe, to doe to all men as I would they should doe to me, to loue, honor, and succour my father and my mother, to honor and obey the King and his Ministers: to submit my selfe to all my gouernors, teachers, spirituall pastors & masters, to order my selfe lowly and reuerently to all my betters. To hurt no body by word nor deed. To be true & iust in all my dealing. To beare no malice, nor hatred in my heart. To keepe my hands from picking and stealing, my tongue from euill speaking, lying, and slandering. To keepe my body in temperance, chastity, and sobernesse. Not to conuet nor desire other mens goods, but to learne and labour truly to get mine owne lining, and to do my duty in that estate of life vnto which it hath pleased God to call me.

Exp^lan. All these recited particular duties are by me to be profecured hereafter in the explication of the seuerall commandements of the second Table. I shall not need therefore to adioyne any literall comment vpon them here, but rather remit the Reader to obserue them in the branches of streames, whereto they seuerally belong. Now for the methodicall handling of the second Table, I will inuert these three questions thus, the last first, then the second, and the first last.

Quest. 1.

First, *What is your duty towards your neighbour?* For hauing finished our duty towards God, in the next place cometh to be considered our duty towards our neighbour, which is only generally and at large here laid downe in the Catechisme, in imitation of our Sauour Christ, who being asked which were the Commandements, answered; The first is, *Thou shalt loue the Lord, &c.* & the second is like vnto it; *Thou shalt loue thy neighbor as thy selfe;* & to the yong man which asked which they were, *Thou shalt not kil, thou shalt not commit adultery, thou shalt not beare false witness, honour thy father and mother, & thou shalt loue thy neighbor as thy selfe.* And the Apostle in the same brieue manner giueth the summe of these comandements: not that good Christians should not search any further into the depth of them, but content themselues with this short Epitome, for they doe more largely in other places expresse euery branch of euery of these

Lawes,

Matth. 19. 19.

Math. 5.

Lawes, and Christ doth in precise words tax the blinde Jewes for thus sleighting ouer Gods Lawes, teaching onely thus; *Thou shalt not kill, thou shalt not commit adultery, &c.* and not teaching further the finnes here forbidden. These briefes therefore serue for remembrances for the weakest memories, which when they are held and rightly vnderstood, doe acquaint vs more fully with Gods will in euery thing.

Quest. 2.

Secondly, *In which Commandement is your duty towards your neighbour?* Good reason is it, that our duty towards our neighbour should be placed in a second Table, after that containing our duty towards God; both because God is the most High, and farre aboue men and Angels: and also because this must be the first wheele, as it were, that must set vs a worke to loue our neighbour, euen for our duties sake toward God, who requireth it at our hands. Now our neighbour is euery man without exception, vnlesse God hath noted him for his enemy, though hee dwelleth among the furthest Indies, and we neuer see him, though hee bee our enemy, yet wee are bound to loue him: and if by Gods prouidence wee bee brought to behold his necessity at any time, wee are bound to shew our loue by putting to our helping hand. This is made plaine by the parable of the Samaritane, who in his trauell saw a man wounded by thieues, and helpless, vnto whom, though hee were a stranger, hee shewed mercy, powring oile into his wounds, and letting him on his owne beast; and by the Lord commending to vs our duty towards our poore neighbour, *Is it not to deale thy bread to the hungry, and to bring the poore wandering into thy house when thou seest them naked, that thou cover him, and hide not thy selfe from thy owne flesh?* so that whosoener is flesh as thou art, is thy neighbour.

Who is our
neighbour.

Luke 10. 30.

Esay 58. 7.

Thirdly, let this question follow, *Which is the first of these Commandements?* Honour thy father and thy mother, &c. This Commandement hath in it some thing singular, and wherein it exceedeth the rest of this Table, viz. a promise, according as the Apostle hath noted; *It is the first Commandement with promise.* Namely, the first of the second Table, or the first, and onely Commandement, with a speciall promise expressly annexed

Quest. 3.

The Command
ment exceedeth
the rest.

Ephes. 6. 1.

annexed, so as it is not the promise of the second Commandment, which is generall, and belonging to all. But I speake this onely, according to the reason of others; for, without doubt, the Apostle calleth it in the same sense the first Commandment, and the Commandment with promise, so vsuall is it with him, speaking of the Commandments, to reſtraine them to this second Table onely. And, as the first of the first Table is the ground of all the rest; so is this first of the second Table, the ground of the five Commandments following. In that first is commended vnto vs a right esteeme of God, in this, of man made after Gods Image, and especially bearing Gods Image in him: of the Magistrate, bearing the Image of his authority and power, whence hee is said to bee a God; of the ancient bearing the Image of his eternity, whence it is that hee is said to haue appeared, as one ancient of daies: of Parents, bearing the Image of the Creator of things, which before were not: of Tutors, Ministers, and Teachers, bearing the Image of his wisdom and diuine knowledge.

And where this due esteeme of men according to their places is settled: and againe in Superiours towards their Inferiours, the duties of the other Commandments will easily follow, euen as when God is rightly set vp in the heart, hee is not disgraced by base Images, by Blasphemies, and prophaning of his Sabbaths: so giue the honour due to the Parents, Magistrates, Masters, and Instructors, and Murthering, Adultery, Theft, False-witnesses, and Coueting will easily bee put away. Murthering of a Superiour is a debasing of him, as of an Oxe or Sheepe, when he beareth the Image of God in him: of an Inferiour, it is an extinguishing of that reciprocally affection, by which thou shouldest bee prouident for his safety, because he giueth honour vnto thee. Adultery in a Superiour is a vilifying of his body, making it the member of a foule strumpet, when God hath graced him with a resemblance of himselfe: in an Inferiour, it is a grosse neglect of the counsell of good Parents, and of wise Tutors, and of the Magistrates authority. Theft is a trumpet to sound forth our discontent with our present estates, and our enuying in stead

of

Psal 82. 1.

Dan. 9. 37.

of honouring others. False witness-bearing is a plaine shaking off, and rooting out of our hearts, and the hearts of others, this esteeme of our Superiours, and branding them so, as that they may bee had in base accompt. And for couetousnesse, there will be no roome left for these desires, if there be a serled esteeme of euery man in his place, with his house, his wife, his oxe, and other things about him.

Quest. 88. What is here commanded?

Ans. To honour; that is, to loue, reuerence, cherish, and obey our naturall Parents, the Parents of our Country, and our Fathers in Christ. 2. To carry our selues lowly and reuerently towards our Masters, being ruled by them, and towards the Ancient, and all our betters. 3. If we be Superiours, to walke worthy the honour due vnto vs from our Inferiours, and to vse all gentlenesse towards them.

Explar. That wee may the better know the duty of this Commandement, it is to be vnderstood, that the word Father is diuersly taken in the Scriptures, euen for euery Superiour in any thing. First, for our Superiour in gouernment, thus euery King is called a Father, because he is *Parens Patrie*, the Father of the Country, it was a common name of the Kings of the Philistines, who were called *Abimelech*, which is, the King my Father. 2. For a Superiour in knowledge, and in wise counsell, thus the Counsellors of State, are Fathers of the State, as *Ioseph*, Pharaohs chiefe Counsellour, speaketh of himselfe, *God hath made me a Father vnto Pharaoh*, and Pharaoh caused then me *Abrech*, that is, Father, to be proclaimed before him; and the Senatours of Rome were commonly called, *Patres conscripti*, reuerend Fathers. 3. For a Superiour in priuate, and household gouernment, thus masters of families are called, *Patres-Familias*, Fathers of the Family, as *Naaman* the Syrian is called Father, by his seruants. 4. For a Superiour, in the inuention of any Art or Science: thus *Iubal* is said to be the Father of all that play on the Organs and Harpe; and *Jabal*, the Father of all that make tents. 5. For a Superiour, in things spirituall towards God: thus the Ministers of the Gospell are called Fathers in Christ; because that through

Father, how taken.

Gen. 20.3.

Gen. 45.8.

2 King 3.13.

Gen. 4.

that

1 Cor. 4. 15.

2 King. 6. 21.

2 King. 1. 12.

Job 31. 18.

1 Tim. 5. 1.

Superiours di-
uers waies.

Ephes. 6. 1.

Col 3. 10.

that spirituall knowledge and grace exceeding others, they beget men vnto God, as *Paul*, who therefore calls the *Galathians* his little children, and professeth to the *Corinthians*, that hee onely was their Father, for, *I begat you*, saith he, vnto *Christ*. 6. For a Superiour in holinesse and power with God: thus the King of *Israel* calleth *Elisba* Father, saying of the Host of the *Syrians*, *Shall I smite them, my Father*? 7. For a Superiour in ouer-sight and instruction: thus *Elisbah* called *Eliab*, who brought him vp in the knowledge of prophesying, *My Father, my Father, the chariots of Israel, and the horsemen thereof*. 8. For a Superiour in estate and condition; thus rich men vsing their riches aright, are Fathers of the poore, *From my youth hee hath growne up with mee, as with a Father*, saith *Job*. 9. For a Superiour in age and yeares; thus the gray-headed is called a Father, and the ancient are as Fathers to bee exhorted, and not to be rebuked. 10. According to the common acceptation amongst children, there is a naturall Father and Mother, which beget, beare, and bring vs forth, and vp in the world, and if one of them dieth, or he, or she, that suruiuerh, bee married againe, and he or shee vnto whom, is now made also thy Father or Mother, though not by nature, yet by law, and there is an honour due vnto them.

To honour, is to giue that reuerend respect which is due to euery Superiour, whether in authority and power, in place and calling, or in worth and dignity:

1 In authority and power, some are superiours by the Law of nature, some by the Law of nations, and some by the Law of contract. By the Law of nature, our naturall Father and Mother, who are instruments of our very being, by whose tender care we are preserved in our infancy, when we cannot help our selues, they are therefore to bee recompenced by our giuing of due honour vnto them.

And this is first obedience in all things in the Lord; *Children obey your parents in the Lord. Children, obey your parents in all things, for that is wellpleasing vnto the Lord*: and he is an vnaturall beast, and no childe, that giueth not this obedience vnto both Father and Mother.

2 To beare their corrections with submission : of this the Apostle speaketh, as of a most common thing, euen in children, that haue nothing but nature to guide them ; *Wee haue had the fathers of our bodies correcting vs, and wee gaue them reuerence.*

2

Hebr. 12. 9.

3 To reuerence them, ingiuing them all outward respect, which is due to chiefe Superiours, and fearing to offend them : for from hence the Lord taketh his comparison ; *A son honoureth his father, and a seruant his master ; if I then be a father, where is mine honour ? If I be a master, where is my feare ?*

3

Mala. 1. 6.

4 To cherish them, and to giue them maintenance in time of need. When the Pharisees did by their traditions, vnder a pretence of holinesse, dispence with this duty, they were re-
proued by our Sauour Christ for hypocrisie, saying, *Why doe ye transgresse the commandement of God by your tradition ? for God hath commanded : Honour thy father, and thy mother. But yee say, Whosoener shall say to father and mother, by the gift that is offred by me, thou maiest haue profit, though hee honour not his father and mother, shall be free.* That is, if he dedicate his goods, and suffer them to want, whereas he might therewith haue releued them ; *If a widdow hath children, or nephewes, saith S. Paul, let them learne first to shew godlinesse towards their owne house, and to recompence their kindred ; for that is an honest thing and acceptable before God.* Which he further expoundeth afterwards, saying, *If any faithfull man, or woman, haue widdows, that is, to their mothers or aunts, let them minister vnto them, and let not the Church, that is, other Christians, be charged.* And God hath made the Storke a wonderfull example to condemne children, that are this way vnnaturall to their parents in their age : for she nourisheth, and bringeth food to her parents in their old age, wherefore she hath the name, *Chefidah*, pious, or mercifull in Hebrew. And in Greeke *ἀντιπατρις* signifieth this kinde of mutuall retribution, being deriued from *πατήρ* &c, which signifieth a Storke.

4

Matth. 15. 3, 4.
5, 6.

1 Tim. 5. 4.

Versc 16.

In these things consisteth the honour due to father and mother ; and for examples we may take *Iacob*, who obeyed his father and mother in the choyce of his wife : and *Shem* and *Iaphet*, who reuerenced their father *Noah*, and went backward,

and couered his nakednesse : and *Ioseph*, who recompensed his father *Iacobs* care, with providing for him in his old age, and all holy men, who haue readily performed these duties. They are wicked children therefore and accursed, as breaking th's commandement in the head, that doe continually grieue their godly parents by their disobedience, and light esteem of them, liuing out of all good order, being drunkards and swaggerers, and plunging into the estate of marriage without, yea, contrary to their liking. The Lord provided of old, that such should be put to death: *If any man hath a disobedient son, which will not hearken to the voyce of his father, nor the voyce of his mother, and they haue chastened him, and he will not obey them; then shall they take him, and bring him out, and all the men of the City shall stone him with stones vnto death.*

Deut. 21. 18,
19, 20.

2

Honour due to
Magistrates.

Rom. 13. 1.

1 Pet. 2. 13, 14.

Rom. 13. 7.

Verf. 6.

Act. 23. 5.

1

The honour due
to step-fathers,
and step-mo-
thers.

The Superiours in authority, by the Law of Nations, are Magistrates and Gouvernours of the Common-wealth. The honour due to them is, 1 To be subiect vnto them, according to that precept, *Let every soule be subiect to the higher powers.* And againe, *Submit your selues to all manner ordinance of man, for the Lords sake, whether it be vnto the King, or vnto gouernours that are sent of him.* 2 To pay tribute vnto them, *Giue to all men their duty, tribute to whom yee owe tribute, and custome to whom custome;* and in the verse before it is said, *For this cause ye pay tribute vnto them.* They are, as it were, the belly, vpon which all the members depend, and for which they therefore labour. 3 To giue all outward reuerence vnto them, not onely when they are courteous and kind vnto vs, but euen, when vniustly they are harsh towards vs. This *Paul* acknowledged, and excused his ill language towards the high Priest, when he had commanded him to be smitten, saying; *I knew not (brethren) that he was the high Priest.*

Superiours in authority by the Law of contract, are step-fathers, and masters, and husbands. 1 Step-fathers and step-mothers are to bee honoured, as the naturall parents, if they bee as naturall parents, nourishing and bringing their step-children vp, and providing for their good, and the reason hereof is good, for a step-father is now one flesh with thine owne mother, and he is thy father, if thou liuest in his family. In

this

this case wee see what honour *Moses* giueth to his father in law *Iethro*, comming to see him, and giuing him good counsell: He obeyed him. Thus *Ruth* obeyed *Naomi* in all things; and Christ himselfe was obedient to *Ioseph*, the husband of his Mother, as he was vnto her: for it is said, *that hee was subiect vnto them*. But if step-fathers, and step-mothers seeke to make a prey of their step-children, as it is sometime seene, when they are left rich, endeououring to match them for their owne aduantage, in this case, and the like, they are not bound to obey, because the bond is now broken, by which they were first tied, *viz.* naturall affection, which is turned into strange and vnnaturall.

Masters of families are to be obeyed, as the Lord Christ. Thus the Apostle commandeth; *Servants be obedient to them that are your masters in the flesh in all things: and whatsoever ye doe, doe it as vnto the Lord Christ, of whom yee shall receiue the recompence of reward*. They are therefore to be serued, 1 Diligently at all times, not only in their presence, as is the manner of eye-pleasers. 2 Faithfully, being true vnto them, and with the best endeouour, seeking to bring to passe what they command, and to preuent euill and losses from them, and to procure their good. Such a seruant had *Abraham*, that was the Steward of his house, whom he sent to fetch a wife for his son *Isaac*, from amongst his kindred. Hee did not onely endeouour to bring to passe what he had in charge, by going to the place, and obseruing his opportunitie to make this motion: but also he prayed vnto the Lord for good successe, and hastened his returne home with all speed, when he had obtained. Not as many loytering, and carelesse seruants now adayes, who, howsoeuer they goe, when their master biddeth them, yet they are without all care, and studie, about the dispatch of their businesse, and delay their returne to the vtermost. This stranger seruant shall rise vp in iudgement against them, and condemne them. 3 With feare and reuerence, not daring to displease them, euen as young schollers vnder most seuerer Masters. Thus the Apostle *Peter* commandeth; *Servants be subiect to your Masters with all feare*. And the Apostle *Paul*; *Let seruants count their Masters worthy of all honour*.

Exod. 18. 17.

Ruth 3.

Matth. 23. 1.

2

Honour due to Masters.

Coloss. 3. 22.

Verse 23.

Verse 22.

Genes. 24.

1 Pet. 2. 18.

1 Tim. 6. 1.

Gen. 31. 39.

1 Tim. 6. 1, 2.

1 Pet. 2. 19.

Gen. 16. 6.

1 Sam. 25.

Thus *Iacob* serued his vncle *Laban*, in keeping his sheepe : If any were torne with beasts, he brought it not to shew his master, but made it good ; and likewise, if any were stolne by day, or by night. So should seruants feare their masters, as to auoid all occasions of offending them, though against themselves. 4. Without all exception, whether they be wicked, or godly, if thou be vnder the yoke ; but if thy master be a beleuer, then serue him thus much rather. Whether they be vnreasonable in their correction, chastising thee wrongfully, or reasonably, correcting for iust cause : as *Hagar* was bidden to returne, and humble her selfe to her Mistresse, euen when shee was most seuerer towards her. Whether they be wise or foolish, as *Nabal*, whose seruants foreseeing the danger towards him, did the parts of faithfull seruants, in telling their Mistresse, how vnworthily he dealt with *Davids* men, when they had well deserued at his hands. Which will condemne many seruants at the last day, who contrariwise conceiue malice against their masters, and are glad of reuenge, if they be any thing harsh, and seuerer vnto them : and much more will it condemne such as hauing godly and kinde masters, doe hate them euen for their goodnesse towards them, and refuse to be learned by their good instructions, and to be ordered as it becometh Christians, in matters concerning Religion, and the feare of God. Which, though it be most strange, yet daily experience teacheth to be most true, but woo will be vnto them more, than vnto other seruants, at the last, for that their meanes haue bene double to the meanes of others, but they haue hated to be reformed.

Honour due to husbands.

2 Pet. 3. 6.

1 Cor. 1. 3.

Ephes. 5. 24.

1 Cor. 14. 34.

Ephes. 5. 33.

Husbands are to be obeyed by their wiues, according as it is written of *Sarah*, that *shee obeyed Abraham, and called him Lord* : and good reason, for by the contract of marriage, the husband is made the head of the wife, euen as Christ is the head of the Church. Therefore the wife must bee gouerned by her husband in euery thing, as the Church is by Christ : shee must submit her selfe to be taught of her husband ; *If the wife will know any thing, shee must aske her husband at home* : and lastly, shee must reuerence her husband in her speeches, not brawling or scoulding with him, and in her behauiour, shewing

shewing all due obseruance towards him.

What if the husband be a *Nabal*, is the wife notwithstanding to reuerence and obey him?

He is yet the head, and though the head be idle and foolish, it keepeth the place ouer the members of the body: so the husband must be acknowledged by the wife, and by her discrete and louing carriage towards him, she may both win him, and prouide for her owne, and the best of her family.

Having spoken of the Superiours in authoritie, it followeth now of Superiours in place and calling: and these are, first, Ministers of Gods word, which are ouerseuerall congregations in the Lord, as *Paul* describeth them, *which labour amongst you, and are ouer you in the Lord, and admonish you.* The honour due to them in brieft, is set downe to be double honour; *The Elders that rule well, let them be had in double honour, specially such as labour in the Word and doctrine.* Contrary to the manner of the world, that giueth them none honour at all, and esteemeth of them as most vnworthy persons, especially such, as thinke themselues better, in regard of their pelfe of the world. But to meet with such degenerate persons, the holy Ghost giueth a greater charge for the honouring of faithfull, and painfull Ministers, than of any other. And this double honour is first loue, which is further expressed, *Haue them in singular loue for their workes sake.* And the Prophet *Esay*, in admiration of this excellent Office, cryeth out; *How beautifull are the feet of those, that bring glad tidings of peace, and glad tidings of good things:* and accordingly the Galathians are commended, for receiuing the Apostle of Christ, as if an Angell from heauen had come vnto them, and for such earnest loue vnto him, as that if it had beene possible, they would haue pulled out their eyes, and giuen them vnto him. And from this loue ariseth obedience and submission, according to that precept; *Obey those that haue the ouersight of you, and submit your selues vnto them.* For, where singular loue is, there is weight in the doctrine, to sway him that is taught, and estimation of the person, to moue to all due reuerence and submission, seeing this is a proper effect of speciall loue towards those that be in any place about vs.

Quest.

Ans^r.

2

Honour due to
Ministers.
1 Thess. 5. 12.

1 Tim. 5. 17.

1 Thess. 5. 12.

Esay 52. 7.

Gal. 4. 14, 15.

Hebr. 13. 17.

1 Cor. 9. 14.

Galath. 6. 6.

Secondly, they are to bee honoured with the payment of tythes, and duties, which by Gods ordinance belong vnto them for their maintenance: for God hath ordained, *That they which preach the Gospell, should liue of the Gospell.* But none other way doe wee read of, whereby God hath ordained, that they should liue. And vnto this agreeth that precept; *Let him that is instructed, make him, that hath instructed him, partaker of all his goods,* that is, as I take it, pay him the tythe of all his goods growing and increasing; otherwise hee must make his estate common vnto him, which is Anabaptisticall and absurd. If it be here demanded;

Quest.

What is to be done, if the Minister be vnfaithfull and negligent? Is this double honour due vnto him?

Answ.

He must notwithstanding haue his duties, and if authority see not to his reformation, God that threatneth idle shepherds will call him to account for his infidelity. If any man for this shall neglect to pay tythes, or doe it deceitfully, God will call him to account, seeing that the Minister is his steward, and though he be bad, it will not excuse this robbing of his master.

Quest.

If it be further demanded, whether all Ministers bee meant in generall, and are equally to bee honoured by particular people?

Answ.

I answer, All Ministers in generall, for the height of their calling, are to be honoured of all people, whether their owne flocke, or strangers; but there is a more speciall, and proper honour due from the people to their owne Pastor: for so it is written; *Obserue those that labour among you, and haue them in singular loue:* and good reason, seeing that, although there be other labourers also, yet hee laboureth to feed his flocke, to watch for these soules. Whence it appeareth, how farre they erre, that extoll strangers, and oftentimes more vnworthy ones, God knoweth, than their owne Minister by many degrees; that preferre Readers of Lectures in their owne townes, or elsewhere, before their owne proper painefull Pastor, and euen young new vpstart Curates, before the graue and learned Rectors of the Church.

2 Thess. 5. 21.

2.
Honour due to
ancients.

Superiours in place are elders, and ancient persons: the dutie towards whom, is for younger persons to rise vp vnto them,

them, and giue them reuerence, according to that; *Thou shalt rise vp before the hoare-head, and honour the person of the old man*: and euen of the best and greatest younger men, the poorest and meanest ancients are to bee vsed with respect for their gray haire.

Leuit. 19. 32.

Superiours in place are married persons, whose estate is honourable, according to that saying of the Apostle, *Marriage is honourable amongst all men and the bed undefiled*. The honour due to them, is for single persons of like quality, to giue place vnto them, as it is euery where vsuall amongst vs, which is a ciuill and commendable custome. Superiours in fortunes, are either Noble men by birth, or aduancement, or else rich and wealthy persons, which distribute and giue of their goods vnto the poore, as hath beene already said of *Iob*: they are to bee reuerenced of the poore, towards whom they are Gods stewards. So that it is a fault to bee reformed in the poore, that need the helpe of almes, if they bee irreuerent towards them, that are both able and willing to bestow almes on them.

3
Hebr. 14. 4.

4
Honour due to
the rich.

Now because much hath been spoken of reuerence towards superiours, I haue thought it not amisse to set downe more particularly the parts of this reuerence. The first is, to rise vp vnto them, according as hath beene already said, *Thou shalt rise vp before the hoare-headed*: So children are to rise vp before their parents, schollers before their masters, common people before Magistrates, seruants before their masters, and all inferiours before their superiours. The second, is to goe to meet them, when they are comming towards vs, as *Abraham* is said to haue gone to meet the men that came towards him, and *Salomon* to meet his mother *Bathsheba*, when shee came vnto him, as a sutor. The third is, to bow the knee vnto them, as *Abraham* is also noted to haue done towards the same men. The fourth is, to stand by them, whilest they sit, as *Abraham* also did, and all the people stood about *Moses*, whilest he sate to iudge them.

Parts of reue-
rence.

Leuit. 19. 32.

Gen. 18. 1.

1 King. 2. 19.

Exod. 18.

The fifth is, to giue them the chiefe seat, and our selues to take the lowest, as the brethren of *Ioseph* did sit euerie one according to his senioritie, and as the Lord commandeth,

Gen. 43.

Luke 14. 10.

Iob 32. 6, 7.

Acs 24. 10.

1 Sam. 1. 14

1 Pet. 3. 7.

Gen. 9.

I
Most worthy of
honour by learn-
ing and know-
ledge.

1 King. 10.

Acs 18. 24.

when thou art bidden to a feast to take the lowest place. The sixth, is to be silent before them, whilst they haue spoken: thus *Elihu*, one of *Iobs* friends, held his peace, because he was young, whilst the ancient of dayes spake. The seventh is, to be silent in Courts, and places of Iudgement, vntill wee be bidden to speake: thus *Paul* being before *Felix* accused of the Iewes, was silent, till the Gouverneur bade him answer for himselfe; and it is want of good manners in those, that take more libertie before Iudges and Iustices, vnlesse apparant wrong be offered vnto them. The eighth is, to giue every one his iust title: as *Hannah* when shee was blamed by *Ely*, as a drunkard, *I am not drunken (my Lord)* saith shee; and as *Sarai* reuerenced her husband, and called him Lord, or by a title of reuerence. The ninth is, to order all our speeches and gestures so, as that we passe not the bounds of reuerence; for what availeth it, though thou bow the knee, and giue titles, if thou scorne or deride him in vnseemely speeches, or behauiour, as *Cham* that cursed son, against his father *Noah*. The tenth is, to vncouer the head before Superiours, and to stand vncouered, if the qualitie of the person doth so require. And as these be the parts of reuerence due to Superiours, and they that wilfully offend herein, doe not only passe good manners, but sinne against Gods Law.

Hauing hitherto spoken of such, as are to be honoured for their authoritie, or place: it followeth now to be spoken of all others, which are to haue any honour done vnto them, for any dignitie, or worth appearing in them.

And these are, first, men worthy by learning and knowledge, or by any other excellent qualitie in them. Thus King *Salomon* was honoured of all the Kings round about, so that many sent him presents, and many came from farre to see him. The honour due to such, is highly to esteeme of them, to praise them according to their worth, and to preferre their acquaintance, and friendship. After this manner did the Queen of the South, honour *Salomon* for his wisdom: and *Luke*, *Apollos* for his eloquence and power in the Scriptures: and *Paul*, *Titus*, and the Brethren sent to Corinth for their holinesse, and integritie, calling them the glory of the Church of God.

2. There

2 There is a kinde of worth also in men, euen for this, because they are Christians, and we are all members one of another: for which cause euery man is, first, to esteeme another better than himselfe: because other men are not so vnworthy in our knowledge as we our selues. 2 In giuing honour, wee must goe one before another, and not in taking, such should our humility be. 3 As wee ineet one another in the way, giuing due salutations, this was often prescribed to the first Christians: as by *Peter*, *Greet yee one another with the kisse of loue.* And by *Paul*, *Rom. 16. 16. &c.* provided alwayes, that if any were knowne an enemy to the truth, they should not bid him, God speed. Not that there is danger in saluting strangers, in a Christian Common-wealth, where all are supposed Christians, as some haue foolishly thought, but if any be knowne to be Christs enemy.

Phil. 2. 3.

Rom. 12. 10.

1 Pet. 5. 14.

2 John 10.

3 There is also a kinde of worth, because of Gods ordinance. Thus men are to giue honour to women, as to the weaker vessels, and not for their weaknesse to despise them, and to thinke them vnworthy of all respect, because that howsoeuer the woman is weaker than the man, yet shee is also the childe of God, and an instrument of much good in the Church. The honour therefore due to them is the like to that, which hath beene said towards man in the like cases. And thus much of the honour commanded here. Now we are to speake of the duties of persons honoured, which (as is contained in the answer) is to walke worthy the honour due vnto them from inferiours.

3
1 Pet. 3. 7.

And first to begin with naturall Parents: Their dutie towards their children, is first to giue them good education, as it is commanded; *Parents bring up your children in the instruction and feare of the Lord.* Season them with knowledge of the first principles, and command them to doe accordingly, as Father *Abraham*, of whom the Lord saith, *I know Abraham, that he will command his sonnes, and his household after him, that they keepe the way of the Lord:* as the vessell is first seasoned, it will fauour long after.

I
The dutie of Parents towards children.
Ephes. 6. 4.
Gen. 18. 19.

2 Discreetly to chastize them for their faults, whilst they are young; according to that, *Wee haue had the fathers of our bodies,*

2 Dutie.
Hebr. 12. 9.

bodies, which corrected vs. And, He that spareth the rod, saith *Salomon*, marreth the childe. They are now young and tender plants, and may easily bee set to rights, deferre till they bee growne, and then, as *Eli*s children, they will be incorrigible, and accursed of God.

3 Dutie.

Ephes. 6. 4.

3 Not to exceed in giuing correction, but tempering the vinegar of sharpe correction, with the oyle of gentle exhortation, so that they bee not prouoked (as the Apostle saith) vnto wrath: For, too harsh vsage is so farre from amending them, as that it doth obdurate and harden them like vnto the Smiths Anuill, with continuall beating vpon it.

4 Dutie.

Gen. 25.

1 Cor. 7.

5 Dutie.

4 To prouide like good parents forthem, both food, rayment, and the like, and in time conuenient fit marriages, and if ability will serue, some competencie of huing. For it dishearteneth a child much, to see his father spend all vpon vanity, and without all prouidence for his children; or when they doe their duty, and earne something with their labour, to haue it taken from them, and to bee left without comfort. Good parents haue beene euermore prouident, as *Abraham*, who left *Isaac* his inheritance; and gaue so much as was fit to his other children. *Ruth*s very mother in law, was carefull to prouide for her a good husband, and this is commended to all Parents by Saint *Paul*.

Gen. 49.

5 To beare an equall affection towards their children, vnlesse there be inequality of desert: otherwise it breedeth enuy amongst brethren, and vndutifulnesse to Parents. Thus was it amongst *Iacobs* children, who sought the ouerthrow of *Ioseph*, for his fathers too much cockering him: and this was a fault in old *Isaac*, as hee knew afterwards, placing his affection most vpon *Esau*. Parents must take heed therefore that they preferre not the eldest so, giuing him all, as that they leaue nothing for the rest; nor yet the younger, depriuing the eldest without iust cause, of his due: for either way, there is a breach of naturall duty. What is a iust cause of disheriting the eldest, wee may see in *Iacobs* last will, where *Reuben* the eldest is put besides his right for incest, and *Simeon* and *Leui* for bloud-shed. So that no deformity, or defect, but onely sinne, which putteth out of Gods fauour, ought to put

put any besides this right. Lastly, to be graue, sober, honest and holy, and in all things to giue the example of a father, that is, of one in Gods stead vnto his children: for it is a vaine thing in parents, to forbid their children lying, swearing, drinking, and to be lyars, drunkards, and swearers themselves, to bidde them feare God and serue him; and to be prophane themselves. Rather as *Iosuah*, thou must be the first and chiefe in all goodnesse, saying, *I, and my household will serue the Lord*. Otherwise that sharpe sentence belongeth to thee; *Thou that sayest a man should not steale, dost thou steale, &c?*

Ios. 24.

Rom. 1.17.

Masters doe also owe a dutie vnto their seruants, as being fathers of their families: They must teach them also, and command them to feare the Lord, as *Abraham* his household.

The duty of Masters towards seruants.

Gen. 18.19.

2 Not be too harsh towards them, by ouer-correcting, by churlish vsage, by too sore labouring them: but to vs them, as those that remember, that they also haue a Master in Heauen: according to that, *See masters, doe vnto your seruants that is iust and equall*. There must be discretion therefore vsed in corrections. Sinnes against God, are more severely to be punished, than against themselves; if they be often, more; if seldom, lesse; if obstinately, or of purpose, more; if by infirmity, lesse. And for labour, they must remember, that the righteous man is mercifull to his beast, much more to his seruant.

Col. 4.1.

3 They must duly recompence their labour with fit maintenance and wages; for there is a cry against those that keepe back their wages, which commeth vp to heauen for vengeance.

James 5.4.

4 They must not despise their good counsell, if they can aduise them well at any time, but follow it, as *Naaman* did his seruants: and *Iob* acknowledgeth of himselfe, saying, *If I haue despised the iudgement of my seruant, and my mayd, when they did contend with me*. For what auaieth it for a seruant to bend his minde for his masters good, if his aduice bee neuer heard. It had beene better for the Leuite in his trauell, if hee had heard his seruant counselling him; hee had escaped a great danger, which he doing contrary fell into.

Iob 31.13.

Iudg. 19.

Kings, princes, and all magistrates, do owe a duty to their subjects, & to the common people, which is to deale iustly & truly with them, to be courageous to maintaine the right, and to

The dutie of Princes to subjects.

hate

Exod. 18. 21.

Ezay 1. 16.

Deut. 17. 19.

The dutie of Ministers to people.

2 Tim 4. 2.

Ezech. 3. 17.

1 Pet. 5. 2.

Verse 3.

Ephes. 1.

1 Theff. 1. 2.

Ephes. 6. 22.

Dutie of Husbands to their Wives.

Ephes. 5. 30.

1 Cor. 14. 34.

1 Pet. 3. 7.

1 Cor. 7. 3.

The duty of rich toward the poore

1 Tim. 6. 17.

hate couetousnesse, as *Jethro* did wisely counsell *Moses* to provide for, in setting Iudges ouer the people, to iudge the fatherlesse and widow, supporting them in their iust causes; not to lift vp themselves aboue their brethren, or pressing them too much with charges, as the Lord commandeth to the Kings of Israel: to reward the good, and to punish the euill, which is the maine cause why he beareth the Sword, and hath the Scepter committed to him.

Ministers owe a dutie to their people, which is publicly to pray for them, and with them, to preach the Word vnto them with diligence, *in season and out of season*, to watch ouer them, as *Ezechiel* is charged, to espie their danger by reason of their sinnes, and to admonish them with all earnestnesse, euen as Watchmen doe, when the Citie is in danger by the enemies comming: to care for them, studying how best to further their sanctification, as *Peter* exhorteth, *Feed the flocke of Christ that dependeth on you, caring for it*: not to domineere, or tyrannically to rule ouer them, as it followeth, *Not as Lords ouer Gods heritage, but that ye may be examples to the flock*. And lastly, in their priuate daily prayers, to commend them to the Lord, as *Paul* professeth that hee did for the Ephesians, and Thessalonians, &c. and as the people are also bound to pray for the Minister.

Husbands owe a dutie to their wiues, which is to loue them dearly, euen as their owne flesh, as Christ loueth his Church, to teach them, if they would or ought to know any thing, to dwell with them as men of vnderstanding, and not to liue separate; and to keepe their bodies as proper and peculiar by a sacred band, to them only, and not as their owne, to abuse them with other women, or to deny them to their lawfull wife, as the wife is also bound to her husband.

The rich owe a dutie towards the poore, and such as be meaner, which is not to carry themselves haughtily, and proudly towards them: for against this the Apostle giueth warning; *Warne rich men that they be not high-minded*. Wherefore, as meaner persons giue them reuerence, so let them be courteous to the poorest: and another dutie is to distribute of their goods vnto the poore, as it followeth in the same

same place. *That they doe good, and be rich in good workes, and ready to distribute and communicate :* This if they doe not, they are false stewards, and shall be turned quite out of office, and haue their portion with Hypocrites. 7 If any bee learned, or excelleth in any faculty or Science, his duty is not to bee strange, and lifted vp in the sight of his gifts, but to doe the more good, to seeke in all humility to winne the more glory to God. As *Apollos* is commended to haue done, mightily confuting the Jewes out of the Scriptures : and *Paul* that did so much excell, *became all things to all men that hee might winne some.*

Act. 18.

Quest. 89. What is here forbidden?

Ans. All irreuerence towards those that bee in place and authority aboue vs, and churlish behaviour in such, towards those that be of a low degree.

Expl. Before that we come to speake of the sinnes, something is here to bee premised. Wherefore is the duty of Inferiours onely expressed in this Commandement, and not of Superiours, if all bee alike bound hereby? *Ans.* The Commandement indeed is herein singular, and different from the rest : but this omission doth not giue any whit the more liberty to Superiours, because Parents and Children, Masters and Seruants, &c. are relatives ; so that the duty of the one cannot be set downe, but the duty of the other is by the rule of relation vnderstood : nay, Superiours are more taxed hereby, if they faile of their duty, as being of more vnderstanding, and such as therefore must more readily doe without any pressing by expresse words, seeing (which is also a more speciall motive) they are as Gods towards others in Authority, in Majesty, in Greatnesse, and in reuerend Antiquity.

Oh how soule a thing is it then in them, not to carry themselves accordingly? if it be a fault in Inferiours, in any thing to neglect their duty, much more are they faulty in neglecting theirs : because they doe not onely neglect their duty, which they ought to dee, but being so strongly bound, by Gods beneficence towards them, and it being presumed so farre of their readinesse on Gods part, for this honour giuen

vnto them, that (as though meere conscience would not suffer them to be so fouly negligent) hee maketh no mention of that, which they ought to doe.

Touching the sinnes against this Commandment, they are of two sorts, as the duties were. 1 Of Inferiours. 2 Of Superiours. The sinne of Inferiours is irreuerence, that is to be without the awefull regard, which ought to be towards Superiours, and it may be referred to these heads.

I
Disobedience.

Deut. 17.10,
11,12.

Rom. 13.2.

1 Disobedience and refusing to doe, and to be ruled: thus stubborne and vnruely children and seruants sinne greatly, and stubborne people that will not yeeld to follow the directions of Ministers: they were by Gods censure all subiect to the same most fearefull punishment: viz. to be stoned to death. For it was the plaine Law of God touching children. See before in their duties to parents; *Deut. 21.18.* And for people, it was commanded, *Thou shalt doe according to all, that they, that is, the Priests and Leuites, teach thee: According to the Law, that they teach thee thou shalt not decline, neither to the right hand, nor to the left: And that man that will doe presumptuously, not harkening to the Priest, shall die.* Thus people, that obey not the wholsome lawes of the Magistrates, sinne greatly; and if any refuse to be ordered by them, they resist the ordinance of God, and are specially threatned, that *they shall receiue to themselves condemnation.*

Quest. Is it a sinne then in any thing to doe contrary to the Kings Lawes, for examples sake, to eat flesh in Lent, or vpon Fridayes?

Ans. If the intent of this Law were, that euery one should vse this abstinence without exception, it were a sinne to disobey, vnlesse necessitie did compell: but the chiefe politike intent being, that Fisher-men might haue vtterance for their fish, and so be encouraged for the good of the Common-wealth, as the title of that Law sheweth, and that young things might in Lent be preserued and not spent before they come to some age and greatnesse; if this be obserued, and the Law be not purposely crossed, I take it that it is no sinne of disobedience against the higher powers, in regard of the ciuill and politicall prohibition: and the like is to be thought
of

of all other Statute-lawes, their intent and scope must bee duly, by all good subiects obserued.

Quest. Is it a sinne for children to disobey their parents, by deuoting themselues in their youth to any religious course, or order, or without, or contrary to their liking?

Ans. Yea doubtlesse, for God hath taken order, that such a vow, as vnlawfull, should be counted of no force. It is therefore meerely Pharisaicall in the Romanists, that in this case allow, nay commend, disobedience of young and ignorant children, in deuoting themselues to any monasticall order, though to the great offence of parents.

2 Fraudulent and deceitfull obedience : Thus seruants sinne, when they obey, and vse diligence in their masters sight, but are slothfull and negligent behinde their backs, they robbe and steale from them, taking meat, drinke, and wages to doe their worke with diligence, but contrariwise neglect it, and preferre their owne ease; they can haue but cold comfort, when they looke to the great Lord of all, *Christ Iesus*, that seeth all their sloth and deceit.

3 Deriding and scoffing at Superiours, as *Hammocked* at his father *Nem*, for which he was accursed in himselfe, and posterity. This is a common vice in wayward youth, when they are taught any thing that is good, or admonished of their vanity, if not openly, which they dare not, yet in heart they mocke at the admonitions of Parents, Masters, and Ministers. But see what a curse of God is out against them, *The eye that mocketh his father, and despiseth the instruction of his mother, let the Ravens of the valley pick it out, and the young Eagles eat it.* This irreuerent scoffing neuer escaped Gods punishing hand. The children that mocked *Elysha*, calling him Baldpate, were suddenly torne in peeces by Beares to two and forty of them. The Ephraimites that mocked *Iphtah*, and his Gileadites, calling them runnagates of Ephraim, were slaine to two and forty thousands. *Nahash* with his Ammonites, that mocked at the conditions of peace offered by the men of *Labesh Gilead*, saying, That if they might put out euery mans right eye, and bring that shame vpon Israel, they should haue peace, were all slaine and scattered, so as that not two of them

were

Numb. 30.1.
Math. 15. 4.

2
Deceitfulnesse.

3
Genes. 9.
Deriding Superiours.

Prou 30.17.

2 King. 2.

1 Sam. 11.

were left together. And what fearefull end the Iewes came to that mocked at Christ, and the holy Apostles, wee all know. Feare therefore to scoffe at any good man, but much more at such as thou oughtest to reuerence for his place and function.

4
Cursing Superi-
ours.
Exod. 21. 17.
Exod. 22. 28.

4 Cursing and backbiting Superiors, *He that curseth father or mother, shall die the death.* And the Lord expressly commandeth; *Thou shalt not raile vpon the Iudge, nor speak euill of the Ruler of the people.* Thus therefore children, seruants, people, that let loose their tongues against their gouernours, to curse and raile vpon them, take the right way to bring Gods curse vpon themselves. *Balaams* case shall bee easier at the last day, than theirs, for he durst not curse, where God forbad him.

Numb. 23.

5

5 Irreuerent gestures towards Superiours in any particular, mentioned before in the duty.

Too much obedi-
ence to Superi-
ours.

Now, as this Law is broken by detracting, and taking away from the reuerence of Superiours, so there is a sinne in ouer-reuerencing them.

I

Act. 4. 19.

I If obedience be absolute without respect to Gods will: for there we must say with the Apostle; *We must rather obey God than men.* If parents, or masters bid thee lye, steale, worke vpon the Sabbath, or the like, for their gaine, thou must in all modesty deny so to doe: If Kings and Rulers command Idolatry, Superstition or Heresie, obey not, lest escaping their hands, thou fall into the hands of the Lord.

Quest. Whether is a Minister of Gods word being forbidden to preach by the Magistrate, to forbear to execute this his office of preaching, seeing the Apostle did not though straightly charged?

Ministers su-
spended may not
preach.

Ans. The ordinary Ministers of these times, are bound in this case to obey the Magistrate, as touching the publike execution of their office; because, that howsoever they haue an inward calling from God, yet their outward, to the publike place is from man, or by man, and may againe be taken away by man: but it was not so with the Apostles, who as the other Ministers of those times, were immediatly and extraordinarily set a worke by God onely. The only preaching that they may now in this case exercise, is by way of conference and exhortation in priuate, provided alwaies, that it be not contrary, but as the

the Law doth allow : otherwise the power is resisted. Here we may see what the Anabaptists are, that are enemies to authority, viz. euen a synagogue of fantastick brain-sicke soules, enemies to Gods ordinance : and so are many other humorous people of these times, who though in word they acknowledge the higher powers, yet in practice they doe not, seeing all their opinions and practices in matter of religion, are still to disgrace authority, and government hereby established, both Ciuill and Ecclesiasticall. I know that many of them are zealous persons, but they are zealous, as the Apostle saith to the Galathians, amisse. Oh that they would weigh, that next vnto zeale towards God, is zeale to Gods Vice-Gerents, and where they are ill spoken of, and despised in the heart (as it is, where their wayes of government are impugned) there can hardly be right zeale towards God, it being a marke of such as are ordained to damnation, *to despise government, and to speake euill of those that be in authority.*

Iude, verse 8.

Secondly, superiours are ouer-reuerenced by ascribing too much vnto them, and extolling them too highly ; as the people are noted to haue done to *Herod*, saying, *The voice of God, and not of man*, whereat the Lord was so displeased, that he stricke him with an horrible death : and as the Popes flatterers extoll him, calling him, *alterum Deum in terris* : another God vpon earth ; and *Dominum Deum papam*, the Lord God the Pope : with other the like blasphemous appellations.

2

Acts 12.

Thirdly, by making them absolute patternes to be followed in all things : for it is no excuse for people liuing in sinne, to say they follow their Minister, or for children to follow parents, or subiects their Princes : for examples of the greatest are no further to be followed, but as they follow Christ, as *Paul* speaketh of himselfe ; *Follow mee as I follow Christ Iesus*. The blinde guide, and hee that followeth him, shall both fall into the ditch.

3

1 Cor. 11. 1.

Fourthly, by preposterous obseruance towards them in the Congregation, which is, when wee rise vp to great persons, being in the very act of Gods worship ; this is absurd, and as much as if wee should say, *By thy leaue, Lord, a little, here commeth a greater than thou ; for why else dost thou rise, if he*

be greatest, and most worthy, whom thou dost now worship? Wherefore looke not for; nay, suffer not this absurd honour to be done vnto you, ye great Persons, Parents, and Masters, vniess ye would part stakes with God, yea, be better accounted of, whilest men rise off their knees to God, to bow vnto you.

Acts 10.

5 By our humble prostrating the body vnto them, as vnto God: Saint *Peter* forbad this vnto *Cornelius*, and the Angels raised vp *Daniel*, and S. *Iohn* prohibiting this kinde of reuerence to be done by one fellow-seruant to another. This gesture where it proceedeth from religious humiliation and worship, commeth very neere the brinks of open Idolatry, and cannot but incurre that reprehension, *Take heed thou dost it not*. But in ciuill worship performed to Kings, I dare not condemne the lowest prostrations, whereas I see in the Scripture, that such gestures were vsually exhibited to the most pious Kings: So *Ioab* to *Dauid*, *fell to the ground on his face, and bowed himselfe*. Yet could I wish, that Christian Princes in their piety, and by their authority, would enact a difference betweene the signes of reuerence, yeeldable to the heauenly and the earthly Maiesty, that there might be some outward, as well as inward, adoring gesture appropriated to Gods worship vtterly vncommunicable to any mortall man, though bearing the Image of God, and exercising a Vice-Cerency of his Soueraignty.

2 Sam. 14. 22.

Quest.

What is to bee thought of childrens kneeling to their Parents morning and euening, to aske their blessing?

Answ.

Kneeling to aske blessing.

I take it, that this custome is lawfull, and grounded vpon this Commandement, *Honour thy father and mother, that they may prolong thy daies*, that is, by their blessing, which in godly parents hath euer been accounted a sacred thing. Therefore *Isaac* would giue his blessing to his sonne *Esau* before his death, and *Iacob* to his children and the children of *Ioseph*, which examples, though they were extraordinary, as farre as they were speciall prophecies, yet they shew it to bee a very ancient and laudable custome, and of excellent vse, for children to aske, and parents to giue their blessing vnto them, because, as their curse hath alwaies beene ominous to wicked children,

children, and disobedient, that is, such as hath beene followed with Gods curse: so their blessing hath beene auspicious, that is, such as hath beene followed with Gods blessing vpon good children, and obedient. And the like is to be thought of the blessing of spirituall Parents, that it hath vertue by Gods ordinance annexed vnto it, and therefore is not to be neglected, but reuerently to be receiued, before that we depart the congregation. For kneeling vnto Parents, and vnto Princes, if it be but as vnto men, it is as lawfull as any other low bowing vnto them: for nothing can be pressed against the one, but it alike impugneth the other: if it be otherwise intended by way of religious adoration (as some Heathen Emperours haue taken vpon them the honour of gods) it is Idolatrous.

And hitherto of the finnes of Inferiours. Superiours sinne against this Commandement by too much austerity and rigor, or by too much remissenesse. Their sinne may be referred to these heads: 1 Cruelty, and threatning: for this is most vniust, and vnequall for the reuerence and seruice, which seruants and children doe to their Parents and Masters: wherefore it is forbidden; *Yee masters doe the same things to them, putting away threatning, knowing that euen your Master is in Heauen, and there is no respect of persons with him.* Thou doest rather represent the Deuill (who striketh feare into men and terror) in thus doing, than God, whose Image thou shouldest beare.

The finnes of Superiours.

Ephes. 6. 9.

2 Denying them things conuenient, meat, drinke, cloth, resting time, and recreation, which may bee sufficient. Here is Mammon serued indeed, whilst to get wealth thou dealest so vnworthily with thy family, euen wringing it out of their flesh, and spirits, which thou doest thus pinch, and beat downe, that they cannot be so seruiceable to Church or Common-wealth. They shall cry against thee to Heauen, and their cry shall be heard: if being weary of their liues, through thy hard vsage, they shall doe any mischief to themselves or others, or runne head-long into any forlorne course through griefe and despaire, thou art guilty of their sinne, because thou hast driuen them to it.

2

3

1 Tim. 5. 8.

3 Prodigally wasting all, or most part of thy estate, without any providence for posterity, or care to reward the extraordinarie paines of thy household seruants: *If there bee any that provideth not for his owne, and namely for them of his household, hee denyeth the faith, and is worse than an Infidell.*

4

4 Neglecting the good education of youth, through the want of teaching, or praying for them, and inuring them to good duties, and by letting passe grosse sinnes, and disorder without due correction. Heauy will their account be for this at the last day, when they shall see *Ioshuah, Abraham, Elkanah, Hannah,* and all good Gouvernours sitting downe in the Kingdome of God, and themselues shut out of doores.

5

5 Leuity, and remissnesse in Princes, and set Magistrates sparing sinnes, that must necessarily bee punished, and to the incouragement of Malefactors.

6

1 Sam. 12.

Psal. 101. 1.

2 Sam. 24. 21.

6 Tyranny, exercising their owne pleasure vpon their subiects, without all respect of equity and right. Contrariwise did the good Iudge *Samuel*, and *Dauid* the King, after that he was well schooled, witnesse that which he professeth, saying, *I will sing of mercy and indgement.* And so scrupulous was he, that he would not take of gift, much lesse by violence, the threshing floore of *Araunah*, but would buy it, to offer sacrifice there, although the Lord had commanded him to build an Altar in that place.

7

1 Cor. 9. 16.

7 Sloth and infidelity in Ministers, whose calling is to labour, who haue hire to labour, and whose labour is to so excellent an end: if then they bee loyterers, if they bee seedsmen of tares, woe is to them. *The dispensation is committed to me, saith Paul, Woe is vnto me then, if I preach not the Gospell.* A threefold woe then is vnto them, that haue not only the calling, but the hire also, and that double, and treble, if they vse not diligence, as is sometime seene to the scandall of the Ministry.

8

8 A vicious life in all persons of note, and qualitie, whether they be Magistrates, Ministers, Masters, ancient, learned, or of any excellency any way: they doe not only sinne in the breach of Gods Law, but in giuing example to inferiour persons.

sons, so that they pull vpon them the burthen of their sinnes also: and because many are ready to follow them, more than men of meaner condition, they make their estate by farre more fearefull than others, the sinnes of multitudes, besides their owne, lying at the doore. Wherefore, when a grievous fall is threatned to wicked Iudges, it is said, *Yee shall fall as one of the princes*. The Kings of Israel that were wicked, are said to haue made Israel to sinne, they are euen the eldest sonnes of Satan that be such, and therefore good reason that they should share deeply in his inheritance.

Psal. 82. 7.

Quest. 90. Whence is the reason of this Commandement taken?

Ans. *From the promise of long life, if God please not to preuent vs with the blessing of eternall life.*

Explan. The promise here annexed may bee also read; *That they may prolong thy dayes*. Not, that Parents haue any power so to doe in themselves, but partly keeping them from many dangers which they are ready to runne into, to the shortning of their daies, but are preuented, whilest they obediently follow their graue and godly counsell, and partly blessing them by vertue of Gods ordinance with such efficacy, as that this redoundeth to their great good, euen for the prolonging of their happy and good estate in this world. And in this sense it is vsuall in the holy Scriptures, to ascribe that to the instrument which is proper to God. *Paul* commending to *Timothy*, the study and teaching of the Word of God, saith, *In so doing, thou shalt saue both thy selfe and others*. And to the *Corinthians* he saith, *I haue begotten you vnto Christ Iesus*. Therefore of the reason then is thus.

1 Tim. 4. 19.

1 That is duly of all to be done, by which they may liue long and comfortably; but the rule to be followed for this, is, *Honour thy father and mother*: Therefore all are to honour father and mother.

2 Thou wilt honour them gladly, by whom thy life may be prolonged, especially in weale; but such are thy father and mother: therefore honour Father and Mother.

For the first of these: Life is so sweet, that all desire it, and

most, though it be ioyned with much bitternesse, and sorrow : but to liue long well, all doe naturally most earnestly desire, so that they would follow any rule, though very hard, for this : but all other rules are vaine, this only effectually, the Lord the greatest Physician telleth thee so. Doe not therefore harden thy selfe against it, but bring downe thy rebellious nature, and become obedient seruants, children, and people of all sorts.

For the second : Euery Physician, whom experience teacheth to be a meanes of the health and long life of his patients, men will honour in the time of necessity, seeking to them, and carefully following their directions, and hee thinkes himselfe a happy man, that can come to the best, neither will hee for any thing displease him, though hee be froward, and hasty towards him, although his skill often fayleth him, and hee be, till that time, a very stranger vnto him : but thy parents are no strangers, but such, as may challenge something at thy hands, because they haue bred, and brought thee vp with care and paines, and God giueth them this blessing to prolong thy dayes, and not to faile, if thou honour them. Foolish then, and out of his wits is he, and worse than a bruit beast (which alwayes doth that, which is naturall) whosoever giueth not honour to his parents, according to the scope of this commandement.

Quest. 1.

But how is this promise verified, seeing as well such as honour parents, and doe their duty, as the disobedient, doe often times die in the prime of their age : and the disobedient and vnruely doe often liue long?

*Ans. How Parents
prolong their
childrens life.*

First, it is often verified to obedient children, when as they are kept thus in a temperate and honest course of life, the disobedient coming to their end by surfets, or the gallows with shame, in their very prime.

1 Tim. 5. 6.

2 It is alwayes verified, because obedient children liue well, and in the feare of God ; and to liue well, is to liue long, according to the prouerbe ; *Bene viuere, bis viuere est, To liue well, is to liue twice* : and to liue ill, is neuer to liue, but to bee cuer dead, as *S. Paul* speaketh of wanton widdowes ; *Shee that liueth in pleasure, is dead, whilest shee liueth* : so that, though the disobedient

obedient liue long, yet they haue not this blessing of long life; the obedient and dutifull haue it, though they liue not many yeares: for one day is better than a thousand of the rebellious, which is the cause that the Wise man maketh no reckoning of a sinners life, though hee liue an hundred yeares.

Ecclef. 8. 12.

3 If it bee not verified for life here, yet it is more than made good by their taking hence, they receiuing for frailty, strength; for basenesse, glory; for temporality, eternity. Who wil say, that if the King promise any of his household-seruants, by name, one of his Guard, a Pentioner or Porter, that he shall euer enioy his place, and yet remoueth him to bee the Master of his Horse, his Treasurer, or Chamberlaine, that he is not so good as his word vnto him? and who can say then, that the Lord of all, if hee promise a long life in this miserable world, and yet remoueth to a Kingdome euerlasting, that he is not true of his promise?

Doth any man thinke *Enoch* the lesse blessed, because hee was taken away some hundreths of yeares sooner than others? or doth he thinke it an unhappinesse in the good sonne of *Ieroboam*, for that he was taken away in his youth? no more are they unhappy, or lesse blessed, but so much the more, whom the Lord is pleased to take away from the euils of this world to come, as saith the Prophet.

1 King. 14.

Esay 57. 1.

Why doth the Lord rather promise long life to such as honour father and mother, than any other blessing?

Quest.

First, because life is sweet, and we are apt by nature to hearken to any thing to prolong life, but this is generall, and fitteth other Commandements as well.

Answ.

2 More specially, because children that honour Parents, may be said in some sort to prolong their daies, through that ioy wherewith they are affected when they doe well: for as sorrow shortneth the daies, according to that of Father *Iacob*, *Yee shall bring my gray head with sorrow to the grane*; so ioy prolongeth them. Againe, by nourishing them in their necessity, they prolong their daies, euen as young storkes, so that it is most equall with the Lord, to giue them this recompence in prolonging their daies: which also is an argument

Gen. 42. 38.

of force, to moue to obedience, and to make them flie disobedience, seeing this is a death to their good parents, and they are like the viper herein, which, as is thought, is the death both of fire and dam in the breeding, and coming forth into the world.

3 Because the way to come to an estate of honour, is giuing honour, according to our prouerb, *Qui nescit parere, nescit imperare*, He knoweth not how to rule, that knoweth not how to obey first. Wherefore it is iust with God to cut off the disobedient, that they may not lue to honour, and to prolong the life of the obedient, that they may come in their age to bee obeyed and honoured.

Quest. 91. Which is the sixth Commandment, or the second of the second Table?

Ans. Thou shalt doe no murther.

Quest. 92. What is here forbidden?

Ans. All murthering of our selues or others, and all approbation hereof, either by command, counsell, consent, or concealment: secondly, all iniurious actions tending to the preiudice of our neighbours life: thirdly, all rayling and railing speeches: fourthly, all murtherous desires and affections of the heart, as malice, hatred, and enny: fifthly, all cruelty towards the creature, which sheweth a murtherous minde in vs.

Explar. The Lord hauing provided for the vpholding of every man in his estate and condition, to preuent a confusion amongst the orders of men, proceedeth here to take away particular abuses, which if they should be, this order cannot stand, and first the most horrible of all other, murther, the despoiling men of their liues. Now, because the Pharisees erred, when they restrained the sinne here, to the outward and compleat act of murcher, our Sauour Christ reprouing this their absurd cleauing to the letter of the Text, I haue more largely according to his blessed direction set downe, the sinne against this Commandement. It may well be referred to these five heads.

First, actuall murther, which is either of our selues, or of
other

other men. **x** Thou shalt not murther thy selfe, howsoeuer thou art pressed by temptations of pouerty, disgrace, or other heauy crosses, whereupon the Deuill is busie about thee, and seeketh to drine thee to this desperate selfe-execution. Thou shalt feare, and neuer yeeld to so horrible an act, whatsoever becommeth of thee. And that thou maist the better be preserued, because the Deuill preuaileth against many in these dayes, and against some that haue formerly had a care to doe well, I haue set downe here the most effectuall meanes of preseruatiō in all assaults.

First, take heed of all forerunners of these temptations, as of pride, and carrying a higher saile than thy estate will beare: for when a man commeth thus to be spent, and must necessarily come downe, and bee laid open to the world according to his meanes, his proud heart cannot indure to yeeld, if by any meanes hee may auoid this open debasement, whereupon Satan is ready, and biddeth him murther himselfe: this is plainly to bee seene in many examples in our daies. Another fore-runner of this, is some notorious sinne or sinnes, which are committed in secret, but the conscience will not suffer to bee secret, but accuseth for them, and then Satan layeth hold hereupon, pressing the threatnings of the Law, and neuer ceaseth till he hath drinen a man to the desperate making away of himselfe.

*Forerunners of
selfe-murder.*

These hideous sinnes are murther, adultery, perjury, apostacy, or back-sliding from the truth before imbraced, and such like. A third, is generall security, in matters of religion, from which when the eyes come to be opened, there ariseth an horrour and trouble in conscience, which the Deuill further presseth to desperate selfe-murder. Wherefore let euery man first be carefull to auoid these waies.

Let him put on humillity, liuing rather in meaner fashion than hee is worth: let him watch ouer his hands and heart and tongue against murthering, against adultery, and vncleanness, against lying and forswearing, and ouer his wayes against back-sliding: and let him in all his dealings keepe a good conscience. If thou shalt say I feare not this temptation, I hope I shall keepe mee without this penſue careful-

Rom. 9.

carefulnesse, far enough from it : here what the Apostle saith, *Be not high-minded, but feare* : consider that thou art a man, and if a man, subiect to the like passions, as the meanest and worst of men, if thou take not the better heed. It is no wisdom, to surfet the body, and then to seeke a cure, neither is it wisdom, to let the enemy into the City, and then to seeke to driue him out againe. In like manner, it is no wisdom, but great folly, to put a mans selfe into the hazard of this desperation, thinking then to be cured againe.

2 Labour for patience.

Labour for patience in all crosses, according to the example of thy Master Christ, if being a seruant thou bee buffered, pinched with hunger, and hardly intreated ; or being a childe, art neglected of thy Parents, and discouraged ; or being a subiect, thou art in danger through thy Princes displeasure ; consider not so much the greatnesse of thy crosse, as the reward, if thou haue patience ; consider the vanity of the most excellent things in this world, the shortnesse of all crosses here, and the most worthy partners which thou hast, both Christ and all the holy Prophets and Apostles, to whose society it is ioy to be ioyned.

The want of this patience breedeth discontent, and discontent, with the Deuils furtherance, desperation and murder.

3 Consider, if at any time thou beeest thus tempted, that to murder a mans selfe, is the most vnnaturall sinne that can be in the world : and therefore (because other meanes of punishment is taken away) the Law doth brand the dead car-kasse with infamous buriall.

2 It is also the most dangerous and vnrecouerable (except the sinne against the Holy Ghost) for it seldome giueth any time of repentance, and perhaps more seldome any probability. Hee that dyeth thus, dyeth alas in Satans worke, and I feare mee in Satans hands. Yet I presume not to confine Gods extraordinary and boundlesse mercy, that can reach it selfe forth *inter pontem & fontem*, after voluntary head-long precipice. I deny not this to bee possible. But O dreadfull triall of this ballance, which in probability weigheth downe so heauy on the other side, as to presse wretched man to hell,

it selfe ! Distressed Brother, art thou tempted to this hellish and monstrous sinne ? Gather thy strength vnto thee, say, Auoid Satan; If thou tell me I shall notwithstanding be saued, commending my soule to God when I die, say, Thou art a lyar, and the father of lyes : for the truth saith, *If a righteous man turneth from his righteousness, and commiteth iniquitie, in the sin wherein he is found, he shall surely die.* If hee telleth thee that thou shalt thus end thy sorrowes, say, Thou art herein a lyar also Satan, I shall passe thus rather from sorrow to greater sorrow, from temporall woe to eternall, to be gnawed vpon by the worrne that neuer dyeth, and to be burned with the fire that neuer goeth out.

If it be said, there are some that dye thus, to preserue vertue vniuolate, as *Lucretia* to preserue her chastitie, and certaine Matrons of Rome, of whom Saint *Augustine* writeth : and some, that they may be glorious Martyrs, as the Donatists of old, holding that if they could procure death to themselves, they should immediatly passe to glory in heauen.

They are all in the same dangerous and damnable plight; notwithstanding, without extraordinary, and euen miraculous repentance, they perish, as guiltie of their owne death. Reade Saint *Augustine* in the same place, excellently setting forth the vice of *Lucretia*, which by the Heathen was commended for a vertue.

2 Murthring of other men : This is vniustly to shed the bloud of any man, by any meanes whatsoever. First, I say, it is an vniust shedding of bloud : because there is a shedding of bloud, that is no sinne, as of the bloud of creatures, which are giuen vnto man for meat, or which are any way noysome vnto him, contrary to the Tacian heresie, which denyed it to be lawfull to kill any thing. Againe, there is a shedding of the bloud of man, which is no sinne, viz. when it is done iustly, by such persons as to whom it doth belong : and this is by the Magistrate, or at his appointment only, and that by iust proceedings : for, *Hee beareth not the Sword in vaine, but is Gods Minister, to take vengeance on those that doe euill.* And it is so necessary for them to put to death, where there is iust and necessarie cause, as that if they spare, Gods curse will follow :
for

Obiect. 2.

*Selfe-murther to
preserue vertue
inuolate.
Aug de Ciuil.
Dei.*

Sol.

2

*Vniust bloud-
shed.*

Rom. 13. 4.

Numb. 35. 3

for the Lord hath expressly taught, *that blood defileth the land, & the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.* And on the other side, if they put to death vniuſſly through malice, or for any priuate reuenge, they are murtherers: for ſo far forth onely may they reuenge by death, as they are Gods Miniſters ſet a worke by him.

Whence we may ſee, that Heathen Kings, perſecuting the poore Chriſtians to the death, were murtherers: and in like manner are ſuch as bee in authority in the Church of Rome, that doe diuerſly murther the poore people of God, by burning, by the ſword, and by cutting their throats in butcherly manner, onely for following a righter and more holy way, than is allowed amongſt them. *Peter*, of whoſe ſucceſſion they brag ſo much, durſt not ſo to haue turned his Maſters charge, *Feed my ſheep, feed my lambs*, into killing them, though they had run out of the fold. He would not haue taken heart vpon ſo ſleighty a ground, *Vp Peter, kill, and eat*, as ſome doe, to iuſtifie this killing of the poore ſheepe of Chriſt; nay, to murther, or expoſe to murther Gods anointed. Laſtly, there is another iuſt cauſe of ſhedding blood: *viz.* in lawfull and iuſt wars, and in defence of a mans owne life: for iuſt wars are called the Lords battels, as *Iehoaſaphat* encouraging his men, ſaith, *The battell is not yours, but Gods.*

But ſome make doubt, whether it be lawfull for Chriſtians to wage war. This is the fancy of the Anabaptiſts, whoſe follies are eaſily refuted out of their owne furies and outrages in *Germany*, where they that impugned lawfull war and Magiſtracy, made uſe in their rebellions of that which themſelues diſauowed, namely the ſword. And as for the vocation of a Souldier, ſurely *Iohn Baptiſt* when the ſouldiers came vnto him, demanding of him, *What ſhall we doe?* Did not answer them, that they muſt of neceſſity caſt off their ſwords if they would be the ſeruants of God, but rather aduiſed them to remaine ſtill the Military ſeruants of *Ceſar*, elſe what place can thoſe precepts haue, *Doe violence to no man, neither accuſe any falſly, & be content with your wages.* Another frenzy of the ſame ſect, denieth all uſe of the ſword, at home in time of peace by way of ciuill iuſtice, as if it were againſt Chriſtian perfection

Ioh. 21. 15.

Acts 10.

2 Chron. 20. 15.

Queſt.
Anſw.

Luk. 3. 14.

to put any man to death by the hand of publike authoritie, though for neuer so grieuous a crime tending to the dissolution of humane society, and defacing the Image of God. Alas, frantike soules, that in hatred of Murder, maintaine Murder. Shall he that hath murdered one man, be suffered by suruiuing to embroe his hands with the guiltlesse blood of more? Our Sauour himselve (whose neerest Disciples these Saintly innocents would seeme to bee) expressly pronounced this Law of Iustice; *They that take the Sword shall perish by the Sword*; that is, priuate auengers, that wring the Sword out of the Magistrates hand, to vturpe the vse of it for their owne passions, must expect to feele the edge of it, and to be cut off by it. This publike reuenge is so farre from being a sinne, that (as euen now I shewed) it is a necessary duty in him that beareth the Sword. If this Sword had no edge, or were not employed vpon iust occasion, verily it were borne in vaine.

Math. 26. 52.

But the Apostle *Paul*, say they, speaketh of Heathen, not Christian Magistrates.

Obiect.

I answer, he speaketh of Magistrates, as Magistrates, generally of all, whether Heathen or Christian. Is not a Christian King Gods ordinance, *Gods Minister*? Doe wee not owe tribute and honour to Christian Kings, as well as to Heathen? Surely much more. Are there not *that doe euill* (malefactors in an high kinde) among Christians? Alas too many. I conclude therefore, that that God who in this Commandement saith to euery priuate man, *Thou shalt not kill*, doth therewithall and thereby not only permit, but also command his owne publike Minister to kill for the preuention or auengement of killing other heinous crying sinnes.

Answ.

Here it may bee demanded whether this vse of the Sword belongeth alwaies and onely to the Magistrate, seeing there are in the Scripture examples of others, who haue killed and haue therein beene not only blamelesse but also commended, as *Phinees* and *Moses*.

Quest.

True it is, that *Phinees* had no ciuill power, yet is greatly commended for killing *Cozbi* and *Zimri*. But this he did out of speciall instinct, and extraordinary zeale, which God stirred vp in him for the quenching of an extraordinary plague.

Answ.

Moses,

Acts 7. 15.

Moses, being yet but a priuate man, slew an Egyptian that stroue with an Israelite : But *Moses* was an eminent type of Christ, and performed this and other such actions, as a rescuer of the people of God. And lest we should doubt whether he had a speciall instinct vnto this enterprise, Saint *Stephen* sheweth that *Moses*, euen before the solemne commission giuen him by God appearing in the flaming bush, had an inward vocation and notice of his owne office of a Deliuierer, whereof this slaying the Egyptian was, as it were, the first act and handsell : which, as himselfe knew, so he thought that the people of Israel would acknowledge; *For he supposed his brethren would haue vnderstood how that God by his hand would deliuer them.* In brieft, I say, to such Heroicall examples, that wee Christians must liue by rules and not by exceptions, within the line of our ordinary callings, and without aspiring to a boundlesse imitation of extraordinary actions.

Here it may bee demanded vnto what crimes the vse of the Magistrates Sword ought to be extended : and how farre the prescript of Capitall Lawes giuen to the Israelites bindeth Christian Common-wealths. Whereto I answer : first, (as modesty requireth) that I will not take vpon mee the office of a Law-maker, by defining this. Secondly, that many of those Lawes were peculiar to the Common-wealth of Israel, and agree not with our, and other Common-wealths. Thirdly, as for the chiefe defiance of the first Table, as hellish blasphemy and grosse Idolatry, I doubt not but that in all Christian Estates they ought to be capitall, as they were among the Iewes.

As for the second Table, this Commandement aboue all the rest is in all Nations fenced and guarded with this extreme punishment *ex lege talionis* in the same kinde. Limbe for limbe, life for life, which is of force so generally, not out of imitation of the lawes of the Iewes, but out of the instinct of nature, and ballance of euident iustice. How farre other offences against our neighbour are to bee made capitall is a greater difficulty by reason of the variety of natures and dispositions in diuers people : with true respect whereunto there may bee ioyned an ayme at the best and most principall

capall positive Lawes prescribed by God vnto the Iewes, as I haue heretofore touched in the Preface before the Commandements.

To proceed now in the description of that which is here forbidden vnder that name of Murther, I say, it is to shed blood vniustly, that is, *ad delictum anime*, to the spilling of life, for thus the Lord describeth killing euery where. Againe I say, it is a shedding of blood, that is, direct and purposed, not an act by which blood is shed by accident, besides the intent of the doer.

For in this case it is no sinne, but in a sort Gods act, according to the words of the Law; *If a man hath not laid wait, but God hath offered him into his hand, I will appoint thee a place whither hee shall flee*: and a particular instance is giuen, *If a man be felling a tree, and his hand strike with the axe, and the head slip from the helme and hit his neighbour that he dieth*: here it is no murther, therefore hee is not worthy to die by whose stroke this was done, there was a place of refuge for such to saue himselfe in: But it is not so if two men quarrell and fight, and one killeth the other. Men may mince it here, and call it onely Man-slaughter; but indeed it is plaine murther, as is euident by the very English word of this commandement, *Thou shalt doe no murther*, which is the translation of the Latine, *Non occides*. And surely those that are conuicted of Man-slaughter, haue in their inditement their load of this word *occidere*. So then murther legally and precisely taken is either comprised vnder occision, or else it is not forbidden in this Commandement, which were very absurd. Moreouer, the case of our excused and refined Man-slaughter, differeth much from this case, put by the Lord, by which the Law for the quitting of him that slew his neighbour vnawares, is illustrated.

For though the word, *not laying wait*, be vsed; and *not hating his brother in time passed*; looking to which words onely, his sinne may bee extenuated, for that hee that slayeth his neighbour in a sudden quarrell, may be said not to haue hated him before: yet consider the instance that is giuen, of one cutting wood, to make plaine this Law, and it will appeare that

Gen. 9.
Exod. 12.

Exod. 21. 13.

Deut. 19. 5.

that the Lord hath no meaning to giue any toleration to any killing in quarrels, but onely out of all pretending before, or intending then, as it is not with him that killeth another in heat and fury, seeing howsoever he doth it suddenly, yet hee endeouureth it, and doth it willingly.

Indeed it somewhat lesseneth the fault, if it shall manifestly appeare, that slaying was against the intent of the striker, either for that the instrument wherewith, was but some little stone or sticke, not likely to kill, or for that the part of the body smitten, was not any principall, and not much wounded, and herein fauour may be shewed. Because that otherwise a Master giuing his Seruant correction, by the striking of one blow vnawares, and death following, should become a murtherer, whereas oftentimes death hath followed vpon a small cause.

But in these cases our Lawes and Statutes doe sufficiently prouide. And as for the case of Man-slaughter now discussed by me, I doe not presume to make my selfe *regibus sapientiorum*, but onely declare Gods positieue Law, which if I deeme to bee more equall and iudicious than the Law of other Nations, I see not why any man should be agrieued thereat.

Lastly, I adde by any meanes whatsoever, and thus all accessaries to murther, are murtherers. First and chiefly, he that commandeth or counselleth, as *Dauid* made himselfe guilty of the murther of *Vriah*, *Achiophel* of *Dauid*, if it had beene proceeded according to his counsell, and the high Priests of the murther of Christ.

2 Hee that consenteth as *Pilate* did vnto the Iewes, about the killing of Christ, though hee washed his hands, and *Saul* vnto the killing of *Steuens*.

3 He that concealeth, as is set downe in the case of a man found slaine, whose murtherer is vnknowne, the Elders of the City neereft shall purge themselues of the guilt of this bloud by washing their hands, and saying, Our hands haue not shed this bloud, neither haue our eyes seene it: so that if any had seene it, and not reuealed the murther, hee had made himselfe guilty of murther.

Now, this murther is so odious before God, as that hee which

Sam. 12.

Acts 8. 1.

Deut. 21. 7.

which doth it, must die without any fauour; yea, if he flyeth to the Sanctuary, hee shall be pulled away from thence: for, *Then shalt take him from mine Altar,* saith the Lord, *and put him to death.* Whence we may see, how great the Popes presumption is, in giuing pardon for grosse murders, to such as flie to any popish sanctuary.

But iustly hath the Lord appointed this seuerer punishment: first, becaule murther is the destruction of a little world, as man is rightly called, wherein the wonderfull wisdom, power and mercy of God doth as much appeare. 2 Because it is the defacing of Gods Image, which is in euery man, betwixt which, and the clipping of the Kings coyne, hauing his Image, there is no comparison. 3 Because it is an inroaching vpon Gods office, to whom alone it belongeth, to call men when it pleaseth him, out of this world. 4 Because it is the greatest breach of loue and peace, and so the greatest sinne against man.

Whence it is, that Christ intituleth the Deuill a murtherer, as by his proper name; and how secretly soeuer murther be committed, it is noted aboue all other, to be a crying sinne. *Cains* murther cryed to heauen against him: the *Ægyptians* murther made amongst the Iewes children, cryed against them: the sinne of the rich, denying the hire of the poore, cryed to heauen, and this is a kinde of murther also: in these places wee reade of sinnes that are crying for vengeance; to shew, that murther of all sinnes is the most crying sinne, so that the murther shall not rest, but if man reuengeth not, God will; if man cannot know it, God will make it knowne, sometime making the dead body to bewray the murderer, sometime the birds, and sometime the murderers owne conscience. And hitherto of the head sinne against this Law.

A second sinne here, is the next degree vnto murther, all iniury done vnto our neighbour, tending to the preiudice of his life. 1 By striking and fighting in priuate, vniust quarrelling, whereby it cometh to passe, that an eye, or tooth is lost, the head, the face, or the arme is bruized, or broken, or some other part of the bodie hurt. The Lord prouideth for the punishment hereof; *Eye for eye, tooth for tooth, hand for*

A a

hand.

Exod. 21. 14.

I
Murther, a most
griuous sinne.

Iohn 8. 44.

Gen. 4.

Iames 5. 4.

2
Against quarrelling.

Exod. 21. 24.

Esay 1.15.

Exod.22.24.

hand, and to pay the charges of the party stricken, during the time of the healing. 2 By grinding the faces of the poore, in selling, and letting without all conscience, in diminishing their hire, or in taking their meanes away from them; this is also called oppression, by which rich mens hands are filled with bloud, and such an oppressing bloody sin, as that it shall escape no more than actuall murder, when the poore cry out vnder this burthen: the Lord threatneth, that his wrath shall be kindled, and hee will kill them that vse it. 3 By vsing any outward meanes of impairing our neighbours life, or health; as if the Physician or Chirurgeon shall deale falsly with his patient, giuing him rather things against, than for his health, that hee may be the longer vnder his hands; or hauing no skill, or but little, shall pretend skill sufficient, and so keepe him to the indangering of his health and life, from such as bee more skilfull: and likewise if the Apothecary, through a greedy desire of gaine, or by neglect, shall giue one thing for another, vnwholesome, improper ingredients, in stead of the prescribed, here is not only a wicked deceit, but a degree of murder. And as it is in regard of others, so also is it in regard of a mans owne selfe, if he shall by any meanes willingly impaire his owne health, rather choosing to endanger his life in time of sicknesse, than that he will be at charge for the meanes of recovery in the time of health, rather staruing through idlenesse, than working: or on the contrary side, following drunkennesse, surfetting and whoring, to the breeding of noylome diseases in his body; thus, and whatsoeuer way else he taketh, to the preiudice of his owne life, besides his sinne against other Commandements, he is guilty of selfe-murder.

3
Against railing
speeches.

Matth. 5. 22.

Prou. 12. 18.

Ephes. 4. 31.

The third sinne is to raile, and reuile in speeches, although no stroke is giuen: for this is also a degree of murder, Christ himselfe being Iudge, where speaking of murder, hee saith, *Whosoener shall say vnto his brother, Racha, shall be worthy to be punished by a Councell: and whosoener shall say, Thou foole, shall be in danger of hell fire:* For railing, and bitter words, are like the pricking of swords, and therefore are not only forbidden, but all appearance hereof by crying out aloud, where the Apostle biddeth to put away anger, euill speaking, and crying. And good

good reason, that this should be forbidden here, as a degree of murther, seeing experience teacheth, that of words blowes doe commonly arise.

The fourth sin is to haue murtherous affections of malice, hatred, and enuy against our brother, or but the first degree hereof, vnaduised anger: for to preuent the height of these euill affections, the Lord threatneth such, as bee vnaduisedly angry, as *culpable of iudgement*; and Saint *Iames* saith, that *the anger of man doth not worke the righteousness of God*. This vnaduised anger is heat arising in vs, vpon some priuate iniury done vnto vs, or to our friend; pricking vs forward to reuenge, and this may well bee said, not to worke the righteousness of God, because it setteth not a man the right way, but contrary to that, which the Lord hath appointed vs, saying, *Vengeance is mine, and I will repay it*. There is a kinde of anger, which is commanded; *Be angry, but sin not*, but this is not an humane, but holy anger, and hath these properties: First, it is only against sin, and not against that, which is a priuate displeasure done vnto vs. Such was the anger of *Moses*, when as comming from the Lord with the tables of the Law in his hands, seeing the Idolatry of the people, he threw them downe, not being able to hold, when he saw God thus highly dishonoured.

2 It is onely, because God is offended: for the same sinne may be to the offending of God, and of our selues also, because it is some iniury vnto vs: as when a seruant neglecteth his masters businesse behinde his backe, or spendeth his money at the Ale-house; or when a people walketh stubbornly against their Minister, or ruler; in these, and the like cases our anger must not bee for our selues, but for our God. Here meeke *Moses* himselfe erred at the waters of Meribah, when the people murmured for water, so that he could not enter into the land of Canaan.

3 It is not sudden, but vpon deliberation, according to that precept, *Bee swift to heare, slow to speake, slow to wrath*: Thus *Ambrose* Bishop of Millaine obtained at the hands of *Theodosius* the Emperour, after that he had greatly offended by sudden anger, that hee should not suffer any decree made in his anger to be executed till thirty dayes after.

Against malice,
hatred, and enuy.
Matth. 5. 22.
Iames 1. 20.

Rom. 12. 19.
Ephes. 4. 26.
Properties of ho-
ly anger.

I
Against sinne.

2
Because God is
offended.

3
It is not sudden.
Iames 1. 19.
Theodor. 5. c. 17.

4

It doth not continue long.

Psalm 103. 8, 9.

Ephes. 4. 26.

5

It ariseth from loue.

1 Cor. 13.

Gal. 6. 1.

4 It doth not continue long, but is soone ouer againe, where there is repentance, according to the example of our Lord, who is slow to anger, and readie to forgieue: wherefore it is said; *Let not the Sunne goe downe upon thy wrath.*

5 It ariseth from loue, and is guided by loue, the loue of God, and the loue of our neighbour, that hath sinned: for whatlocuer is without this, is sinne: and if any be fallen by infirmitie, saith the Apostle, *restore such an one with the spirit of meeknesse.* When anger is thus ordered, it is so farre from being a sinne, as that it is necessary in all men, it is zeale for Gods glory; and out of this anger, the disgracefull words of fooles, wicked children, sons of a whore, &c. haue rightly, and without sinne bene vied, as by the Prophets, our Sauour Christ, and by the Apostles. But out of these cases, anger is fleshly, and if it be more violent, it is hatred; if it dwelleth in a man to make him watch his opportunitie to be reuenged, it is malice; if it causeth ioy, when it falleth out ill vnto our neighbour, and griefe, when it is well with him, it is deuillish enuie; if it be a perpetuall barre to reconciliation, it is a reprobate affection, as of such as cannot be appeased. Now as the very act of murder hath bene shewed to be a most odious sinne, so are these degrees of railing, anger, &c.

Rom. 1. 30.

James 3.

Iude, vers 9.

1 First, the heart and tongue is here *set on fire, of the fire of hell*, neither good men, nor good Angels durst euer doe thus, no, not Michael the Archangell, when he stroue with the Deuill, about the body of Moses, *he durst not blame him with cursed speaking, but said, the Lord rebuke thee.*

John 3. 15.

Rom. 3. 13, 14.

2 To sinne thus, is to be a murderer before God, euen as Cain was, for, *he that hateth his brother is a man-slayer.*

3 It is a proper brand of the wicked; *His throat is an open Sepulcher, the poyson of Aspes is vnder his lips: his mouth is full of cursing and bitternesse.*

5

Properties of crueltie.

Prou. 12. 10.

Crueltie in the lookes.

Genes. 4.

Genes. 3. 1, 2.

5 The fifth sinne against this Commandement is all crueltie towards man or beast: for the righteous man is noted to be mercifull, euen to his beast. Crueltie is sometime in the very looke and countenance, when it is cast downe towards any man: thus was Cains towards Abel, before his murder, and Labans countenance expressed his malice against Iacob, before

fore his departure: and this downeward looke is a sin in any, when an ill minde is hereby set forth, as it is for the most part.

2 In the behauiour there is cruelty, when it is harsh and churlish, as *Nabals* is said to haue bene towards his seruants, so as that they could not tell how to speake to him: of him therefore it is said, *He was churlish, and ill conditioned*, and this is an ill condition indeed, and vnworthy a Christian, seeing our lesson is, *Learne of mee, that I am meeke and gentle*.

3 When any way too much seuerity is vsed, by the rich towards the poore, by officers towards malefactors, dealing with them in all extremity; by gouernours, towards such as be vnder them, vnreasonably correcting, or otherwise expressing an hatefull minde against them. This was a sinne in the Pharisees, that brought the adulterous woman to Christ, breathing out cruelty against her, and all they shall haue iudgment mercilesse, that are thus without mercy.

4 Cruelty is in the vmerciful vsage of the dumbe creature, working them without reason, pinching them in things necessary, beating, or killing them without mercy, or otherwise abusing them, so as that they surfet, or grow diseased hereby; all these are wicked acts, and shew wicked men, whose mercies are crueltie. For howsoeuer the Apostle saith comparatiuely; *Doth God take care for Oxen?* it is certaine, that God doth take care for Oxen and Horses, and for the very Fowles of the ayre, seeing that hee hath made a Law, forbidding, when a man findeth a birds nest, to take the old together with the young. It is therefore to bee vnderstood, that hee doth not take care for Oxen principally and chiefly, but subordinately, as his care is towards all the creatures. And hitherto of the sinnes against the bodily life.

Now there bee sinnes also against the spirituall life and soule, according to the teaching of Saint *Paul*, who sheweth a case, wherein a man destroyeth the soule of another, viz. when he is an occasion of his stumbling, and falling into sinne. Thus Ministers murther, or at the least make themselves guiltie of murthering the soules of the people, committed to their charge, when as through their default any of them pe-

In their behauiour.

1 Sam. 23 3.

Matth. 11.

Too much seueritie towards the poore.

John 8.

Vnmerciful vsage of the dumbe creatures.

Prov. 12. 10.

1 Cor. 9.

Deut. 22. 6.

The murther of soules.

1 Cor. 8 11.

1 In Ministers.

Ezech. 9.

rish. This is plainly taught in *Ezechiel*, whom the Lord told, that he made him a watch-man over the people, and if the enemy, which is sinne, should come, and destroy any, he not giuing them warning, their blood he threatneth to require at his hands. If any Minister therefore, either by neglecting to teach and watch over the people, and much more, if by false doctrine, or a wicked life, he be an occasion that any die in their sinnes, he shall vndoubtedly answer for this soule-murther: if he endeouureth, being furnished with gifts necessary to saue them, whosoeuer shall perish, he is acquitted, and shall haue his reward.

2. Parents and Masters.

Againe, Parents and Masters, and all priuate Gouvernours are murderers, if by their neglect or bad example, their children, seruants, or pupils perish by ignorance, prophannesse, or any other sinfull course of life, which they might haue amended in them, by teaching, charging, reprouing, and requiring better things at their hands, and leading them on by a good example. For this, as hath beene shewed, is their duty, as it is to furnish them with things necessary for the bodily life: and therefore, as in the denying of these, they which are vnder their gouernment perishing, their blood shall be laid to their charge, so is it, when they deny them means necessary for their souls; and much more, if they giue them the poison of bad counsell, or bad example, this murdering of soules shall be charged vpon them.

3 Neighbours.

And lastly, euery neighbour, that giueth his neighbour drinke to make him drunken, that stirreth vp one against another to fighting and quarrelling; and generally, if hee inticeth any to sinne, or doth countenance, and fauour, and defend it, to the heartning of a man on therein, euery of these waies he is the cause of the destruction of his neighbour, and shall answer as a soule-murtherer. For this is taxed in Gods word as an high offence; *Who be to him that giueth his neighbour drinke, that is, to make him drunken: and it is set downe as an height of sinne; Which not onely doe such things, but fauour such as doe them.* And good reason, seeing euery man is bound to keepe his neighbour, as much as in him lyeth, from sinne, otherwise hee is censured, as hating his brother: For, *Thou shalt not hate thy brother in thy heart,* saith the Lord; *but rebufe him*

Habb. 2. 5.

Rom. 13. 1.

Leuit. 19. 17.

him plainly and not suffer him to sinne. Oh then, how shall hee answer it, that prouoketh his brother to sinne? without doubt he shall be iudged as an hater, yea, a murderer of his brother at the last day.

Quest. 93. What is here commanded?

Ans. Out of the loue that we beare to our neighbour, as much as in vs lieth, to preserve his life and health, and specially the life of his soule, by good counsell, exhortations, admonitions, and the like.

Explan. The duty here commanded, ariseth from the consideration of the sinne forbidden, for if it be forbidden to murder, then it is commanded to saue life, because he that saueh not life when it is in his power, is guilty of murder. Now, as murder is either of mans owne selfe, or of another man, so the duty, that wee may bee free from the guilt of any murder, is to endeouour to saue both a mans owne life, and the life of another man.

First then, thou art here bound to preserve thine owne life, by the vse of all lawfull meanes: 1 In the time of danger, flying from one place to another, whether the danger be by persecution, as *Dauid* was indangered by *Saul*, and therefore fled from him, and as *Athanasius*, an holy father of the Church, hid himselfe a long time, when he was sought for to the death by the Arrians, and as *Elijah* long before fled from *Iezabel*: or if the danger bee by famine, as *Abraham*, *Isaac*, *Iacob*, *Naomi*, and other holy persons haue commonly done: or if there bee danger by the plague, the chiefe cure of which deuouring euill, next to repentance, is to change the aire, and that speedily, not in an opinion to be safe from Gods stroke, but in obedience to his will, who would haue vs to preserve our liues by al lawfull means, in the time of danger. And a principall ground of all this, is that commandement of our Saviour; *If they persecute you in one City, fly into another*, and the speciall command vnto *Elijah* in the time of famine, and the Lords manifest approbation of *Abrahams* flying then, comforting him, and taking his part against Kings.

If it be demanded, but may Ministers fly in the plague-time, and leaue their people.

I
To saue our owne
life by flying in
time of danger.

1 King. 19.

Matth. 10. 23.
1 King. 17.
Gen. 12.
Gen. 10.

Quest.

Anſw.

*That Miniſters
may ſtaye in time
of danger.*

2 By uſing law-
full meanes in
times of ſickeſſe.

Eſay 38. 21.

3 To defend our
ſelves with our
beſt force.

4 By uſing law-
full recreation.

2 Sam. 1. 18.

Neh. 7. 67.
Iudg. 14. 9.

*To preſerue ano-
thers mans life.*

1 By almes-
deeds.
Iob 3. 9.

2 To helpe in
time of danger.

1 King. 18. 13.

3 By patience
and meekneſſe.

Prou. 15. 1.

Without doubt they may, if it bee Gods will to preſerue themſelves for the greater good of the Church, whereas, if they ſhould harden themſelves, and ſtay amongſt the infected, there were apparant danger of being cut off, and ſo to bee preuented of doing further good in the Church,

Secondly, in the time of ſickeſſe, keeping thy ſelfe warme, and taking ſuch things, as whereby thou maiſt bee freed from the matter of thy diſeaſe, and by Gods bleſſing bee reſtored. Thus *Hezechiah* that was ſicke vnto the death, is bidden to take a lump of drie figs, and lay it vpon the boile.

Thirdly, being ſet vpon by wicked men, or by the enemy, defending our ſelves with our beſt forces.

Fourthly, by uſing lawfull recreation at lawfull times, by ſome extraordinary motion of the body, or otherwiſe chearing our mindes and ſpirits, with the vie of pleaſant paſtimes, that are in themſelves indifferent. Such is ſhooting, of which mention is made in the holy Scriptures. *He bade them teach the children of Iſrael to ſhoot, as it is written in the booke of Ieſher:* And muſicke, vnto which, many were brought vp, and propounding of riddles and the like. But here is no toleration for gaming meerey for gaine, which in ſtead of recreating diſtempereth the minde and body, and is commonly accompanied with many foule ſinnes.

For the life of another man. This is preſerued: 1 By almesdeeds, where neceſſity doth require: for thus *Iob* ſaith, that he had not ſcene any periſh for want of cloathing, &c. and ſome there are in this danger continually, vnleſſe they bee releued, and he that ſeeeth it, and hath wherewithall to helpe them, but doth not, if they periſh, is guilty of their death.

2 By reſcuing and helping a man in any danger, as *Obadiah* hid the Prophets of the Lord in caues, to ſaue them from *Ahab*, and *Iezabel*, in time of perſecution.

3 By patience and meekneſſe, preuenting quarrels, and bloodſhed, that doth otherwiſe oftentimes follow. The parts of this gentleneſſe, and meekneſſe are: 1 Soft answers, when any meanes bee vſed to prouoke vs: for, *A ſoft answer putteth away ſtriſe.* *Dauids* fury was calmed, when *Abigail* came vnto him with gentle and pleaſing words: and without doubt,

ſervants

servants and children might escape many cruell blowes, if they would frame their tongues to this soft answering.

5 A stayed temper of affections whereby wee are not suddenly moued, and for trifling matters, neither doe wee keepe our anger as hath beene shewed already; *Be slow to anger, and let not the sunne goe downe upon thy wrath*: for thus is this dangerous sinne prevented, which for want of this stayed temper, many doe commonly runne into.

3 A disposition alwayes to interpret such things, as are done against vs, in the best sense that wee can: as it is noted to be the property of loue; *It thinketh not euill*: for by a misconstruction, men are often prouoked causelessly to sinne against their owne soules, or when small matters are aggravated, and accounted greater.

1 Cor. 13. 5.

4 A loue of peace, and seeking it, with all men, as much as may be, according to the precept; *As much as in you lyeth, haue peace with all men*: And againe; *Doeſt thou desire to liue long, and to see good daies? Refraine thy tongue from euill, and thy lips that they speake no guile, cease to doe euill, learne to doe well, seeke peace and ensue it*.

Rom. 12 8.

Plal. 34. 12.

5 Lastly, a minde content, for the loue of peace sometimes to depart with a mans right, as *Abram* the vncle, gaue *Lot* his nephew, his choyce, being content with that part, which hee left; and *Christ*, when he had proued, that he was not to pay tribute, or poll money, did notwithstanding pay it being demanded.

Gen. 13.

Matth. 17.

By interring, and timely bringing to the buriall, dead bodies of Christian people, or others, which being vnburied would be noysome, and prejudiciall to the liues of the liuing. Wherefore *Abraham* prouideth a place to bury *Sarah* in. But this taxeth not the hanging vp of parricides, or other notorious murderers in chaines, without buriall, who are unworthy of the honour of Christian buriall. And this duty doth more properly belong to the fifth Commandement.

Now, as there is a spirituall murthering as well as a corporall, so there are duties to bee done to preserue the spirituall life; and first to preserue thine owne, thou art bound to desire the sincere *milke of the Word*, as *S. Peter* saith, that thou

1 Pet. 2. 2.

Rom. 10. 14.

maist

1 Pet 2. 2.
Rom. 10. 14

Psal 119. 11.
1 Cor. 3. 16.

James 1. 22.

To preserve the
life of the soule.

must grow thereby, attend the preaching hereof, whereby faith may bee wrought and confirmed, and that with all diligence, as it is to bee preached in season, and out of season: thou must hide the Word in thy heart by serious meditation, as *Dauid* did, and let it dwell plenteously in thee, pray continually for grace, and reuerently receiue the Sacraments, and vnto all these ioyne obedience; be doers of the word, and not hearers onely, deceiuing your selues. If any of these things bee neglected, thy soule cannot liue, thou destroyest thy selfe euerclastingly.

To preserve thy neighbours spirituall life: 1 If thou bee a Minister, teach, exhort, rebuke, vse all meekenesse, discretion, and diligence in doctrine and life, to keepe in the right way, to bring in such as are out, to strengthen the weake, to comfort the faint-hearted, to curbe the vnruly, to informe the ignorant, and erronious, and to further the sanctification, and saluation of all.

2 If thou beest a Iudge, a Ruler, or a Magistrate in executing iustice, seeke not onely in regard of temporall punishments, to make men afraid of sinning, but much more, because they shall thus damne and destroy their owne soules, commend an honest and deuout course of life, both by word, and example: so as Saint *Paul* saith to *Timothy*, thou maist saue both thy selfe and many others.

3 If thou bee father, or mother, master or priuate gouer-nour, teach and season youth in good things betimes, command them with *Abraham* to walke in the way of the Lord, instruct them in the grounds of religion, out of the holy Scriptures, euen in their childhood, with *Timothies* grandmother, chastize them duly when they sinne against God, as *Ely* did not, and in all things bee an example of holinesse vnto them, bringing them to the publike place of Gods worship, and praying earnestly for them with *Elkana* and *Hannah*, and thus thou shalt dedicate them with *Samuel* to the Lord, and well prouide for the saluation of their soules.

4 If thou bee a priuate person, exhort such as are backward, and prouoke vnto loue and good workes, reprove
such

Hebr. 3. 13.
Leuit. 19. 17.

such as offend, and suffer them not to sinne; such as are forward in goodnesse, encourage with the Kingly Prophet, who saith, *I was glad, when they said, Let vs goe up to the house of the Lord*: and by no meanes lay any stumbling block before thy brother, by which hee should fall and perish; and thus many priuate persons to their great ioy saue the soules of others, whilst others carelesse of these Duties, like Cain, haue murtherous mindes, and say; *Am I my brothers keeper?*

Quest. 94. What is the seventh Commandement?

Ans. *Thou shalt not commit Adulterie.*

Quest. 95. What is here forbidden?

Ans. *First, all outward vncleane actions of Adulterie, Fornication, &c. Secondly, all filthy and vncleane speeches, Songs, and Bookes, and Ballads of this sort. Thirdly, all incontinent thoughts, and lusts of the heart. Fourthly, whatsoever is an occasion of vncleannesse, as sursetting, drunkenesse, and idlenesse, &c.*

Explanation. The sinne here forbidden, is not onely the act of Adultery, but whatsoever is any way against chastitie or sobernesse, either in deed, in word, or in thought, directly, or indirectly, as a meanes of sinning here-against: For thus large our Sauour sheweth the extent of this Commandement to be where he saith; *Who soeuer looketh vpon a woman, to lust after her, hath committed adultery with her in his heart*; stretching this Commandement to the very thoughts, and the meanes of such wicked thoughts, a wandering eye.

First therefore, this Commandement is broken by vncleane actions of euery kinde, whether by bestialitie, *Leuit. 18. 23.* or by vnaturall lust, *Rom. 1. 26, 27.* and so foule an euill is this, as that the Lord hath done more against it, euen in the view of the world, than against any other sinne, sweeping away euen whole kingdomes with fire and brimstone from Heauen, not sparing any of that impure people, and continuing the memoriall of his iudgement vnto this day,

by

*Psal. 121.
1 Cor. 10.*

Math. 5. 28.

Gen. 19. 18.

by the dead Sea, which is there, by the Apples outwardly faire, hauing nothing within them but smoke, and by the generall desolation of the Countrey, void of euery liuing creature.

Or the act of vncleannesse is committed with a man or woman married or betrothed; and this is adultery, which is also so foule, as that the punishment appointed is death: *If any man bee found lying with a woman married to a man, then they shall die, euen both twaine, to wit, the man that lay with the wife, and the wife. If a maid bee betrothed to an husband, and a man lye with her: then shall ye bring them both out to the Gates of the City, and shall stone them with stones to death.* And good reason that Adulterie should bee thus punished; because it is an abominable sinne diuers waies.

Deut. 22. 22.

Vers 23.

Against adulterie.

PROV. 2. 17.

Iob 31. 9, 10.

Deut. 23. 1.

1 It is a breach of a most sacred Couenant made before God, and the Congregation of his people in most solemne manner: yea, it is a breach of promise made with God, for the strange, that is, the whorish woman, is said to forget the *covenant of her God.*

2 It is the greatest disgrace to a family that may bee, the mother being a whore, the children bastards, and through the curse of God following hereupon, the father being likewise a whoremaster, according to that which *Iob* calleth for, as iust against himselfe; *If my heart hath beene deceiued by a woman, &c. let my wife grinde vnto other men, and let another bow downe vpon her.* For this is commonly seene, where the husband is naught, the wife is giuen ouer to bee such also. And the children begotten of such, beside that the Lord esteemeth them as base, excluding them from bearing office in the Congregation to the tenth generation, doe commonly follow the steps of their adulterous parents, (a family is made of a chaste household, and a Church of God as it ought to bee) a very brothel-house and Stewes, lothsome to God, and to all good men.

3 It is an intolerable wrong to the husband, to bee thus abused; in that he nourisheth, bringeth vp, and prouideth for, as for his owne, the bastard brood of lewd knaues, and thus adul-

adultery is greater than any theft, because a man is hereby robbed of his whole estate, defrauded of his chiefest worldly treasure, and prevented of his greatest comfort here, through the want of genuine true-begotten children, these bastards being suggested in their stead. And therefore, as murder hath beene and is daily miraculously discovered, that it may be accordingly punished, so did the Lord appoint a miraculous way for the detection of adultery, that it might not escape unpunished: viz. holy water, which the woman suspected should drinke, that should cause her thigh to rot, and her belly to swell: and there is a certaine precious stone as some report, at this day, which being laid vpon a woman sleeping, maketh knowine whether shee hath beene false to her husband.

How odious this sinne is, appeareth by the punishments appointed by men, led onely by the light of nature: some adiudging the Adulteresse to be punished, with the cutting off of her nose; and the Adulterer, with a thousand stripes; as the Egyptians: some allowing to kill such, as were taken in adultery instantly, as *Solon*: some adiudging that the Adulteresse should cut the throat of the Adulterer, and the next kinsman to him should cut her throat, as a people dwelling Southward from the Indians: and some stoning them both to death, as the Turks. *Nebuchadnezzar* hearing that one *Acab* and *Zedechiab*, Iewes, had committed this wickednesse with two married women, broiled them to death vpon a gridiron. *Zalencus*, a Law-giuer of the Locrians, appointed both their eyes to be put out, and when his owne son was taken in adultery, rather than the Law should be broken, hee spared one of his sonnes eyes, and caused one of his owne to be put out. And yet more to shew how abominable it is to natural reason, when *Cabades* King of the Persians made a Law to tolerate it, his subiects tooke it so heinoussly, that they would not suffer him any longer to raigne ouer them.

Not onely men, but other creatures, led by the instinct of nature, without reason, doe in their kinde hate adultery. The Elephant will not indure it in his femall, and it is reported, that a certaine Elephant seeing another man lying with his mistresse in the absence of his matter, slew them both: and

Numb. 5.12.
Sed non ego credulus illis.

Boem.

Hackl. p. 361.
Munst. Cosm.

Pet. Mart. in
2. Sam. p. 241.

Topfel History of
beasts.

the like is said to haue beene done at Rome, whom also being slaine, the Elephant couered vp and shewed them both to his master at his comming home : and another time, when a man had murthered his wife and married another, his Elephant leading her vpon a time to the place, where the first wife was buried, opened the ground with his trunke, and shewed her the dead body. Wherefore, whosoeuer thou art that bearest the name of a Christian, abhor to commit this wickednesse so foule and so much detested, euen by heathen men, and by the very bruite beast : assure thy selfe, that how secret soeuer it be, God beholdeth it, and if not here, yet hereafter he will open it, to thine eternall confusion.

Against Fornication.

Deut. 22. 29.

Exod. 22. 17.

Deut. 23. 17.
Vers. 18.

1 Cor. 6. 14, 15.

Or, the act of vncleannesse is committed with a single woman, by a single man ; for if either be married, it is adultery, but this is fornication : the punishment of this sinne, of old, was, to be enforced to marry her that was deflowred, and to pay her father fifty shekels of siluer : and if her father refused to giue her to wife vnto him, he was to pay money, according to the dowrie of virgins. And straightly hath the Lord charged, saying, *There shall not be an whore of the daughters of Israel, nor a whore-keeper of the sonnes of Israel :* And in the verse following, a whore is compared vnto a dog ; for, *Thou shalt not bring, saith the Lord, the hire of an whore, nor the price of a dog into the house of the Lord.* This sinne is next vnto adultery, and so placed euery where in the Scriptures, both because it is next vnto it in foulnesse before God, and such as that whosoeuer falleth into the one, neuer maketh conscience of the other. Many wayes is this a most detestable sinne : 1 Because indignity is hereby offered vnto Christ, the member of Christ being thus made the member of an harlot : for, *Know ye not, saith the Apostle, that your bodies are the members of Christ ? shall I then take the member of Christ, and make it the member of an harlot ? God forbid. Know yee not that he which completh himselfe to an harlot, is one body.*

2 Because that by no sinne is the body so much wronged, as by this vncleannesse, wherefore the same Apostle proceedeth, and saith, *Every sin that a man committeth, is without the body, but he that committeth fornication, sinneth against his owne body ;*

Verse 18.

body; that is, actually cutting off himselfe from Christ hereby, and dissolving the couenant with his God. For the Lord hath vouchsafed to ioyne vs that belecue, vnto himselfe in marriage; now by other sinnes, we offend greatly this our dearest loue, and are blemished, and made loathsome vnto him, so as that he is at the point of cutting vs off: but by fornication, either spirituall, which is with Idols; or corporall, a man cutteth himselfe off from God.

3 Because that by fornication, the Spirit of God, the Spirit of all comfort, is wronged, and that extremely, being thrust out of his owne house and Temple: for, *your body*, as it followeth in the same chapter, *is the Temple of the holy Ghost, bought for a price, and is not your owne*. All which being put together, or any one of which sheweth this sinne to bee abominable to all Christians, that are not of seared consciences, and altogether without feeling of Gods grace towards them.

And it is to be noted, that whatsoeuer difference hath been put betwixt the punishment of this and adultery, yet it appeareth euen before *Moses* his Law, this sinne was death: for when *Thamar*, *Iudahs* daughter in law, had played the harlot, *Iudah* hearing of it, commanded that she should bee brought forth, and be burnt to death.

And amongst the Turkes, they are punished with eightie stripes: and how slightly soeuer these finnes of fornication and adultery bee passed ouer amongst men in these miserable times, there is a greater punishment than a thousand bodily deaths expressly threatned here against, *viz.* eternall death: for *he that doth these things*, saith *S. Paul*, *shall neuer enter into the Kingdome of heauen*.

Secondly, this ranketh them with men of the old world, who are said to haue taken wiues of all that they liked; that is, by brutish and inordinate comming together with them, before they tooke them, and with vncircumcised *Shechem*, who first deflowred *Dinah*, and then would haue married her, but hee smarted for it, hee and all the men of the Citie being slaine therefore.

Thirdly, this is a continuall heart-smart, and griefe vnto them,

Verse 19.

Gen. 38.

Galath. 5. 19.

Gen. 6.

Gen. 34.

them, euen when they behold that, which otherwise would be one of their greatest worldly comforts, *viz.* their first borne; or any other in what number soeuer, being the fruit of the bodie; whom, when they behold, they behold their sinne: and if contrariwise it be a ioy, as it is to many, woe is vnto them, the guilt of their sinne is yet vpon them.

Against Incest.
Leu. 20. 10, 11.

1 Cor. 5. 1.

Or the act of vncleannesse is committed with a neere kinswoman, *viz.* the aunt, the sister, and the wiues sister, &c. and this is incest, whether it be in marriage, or out of marriage, and so heinous is this, that death is appointed for a punishment hereof. When *S. Paul* heard, that one among the Corinthians had taken his fathers wife, he detested it as abominable, and so abominable, as *that the like was not heard of among the Gentiles*, and ceaseth not till he had caused him to be excommunicated, and cast out of the Church of Gods people.

Quest.

How is it a sin of Incest in a man to marry his brothers wife, whereas the Iewes were commanded to raise vp seed to their childlesse brethren? how shall these two lawes be reconciled?

Answ.

The law against Incest is generall, binding all people of all countries, and perpetuall for euer: the law of the brothers taking the brothers wife wanting issue, was a speciall exception to this law, peculiar to the Israelites, and to last but for a time, whilest there was a speciall reckoning made of the first borne, and of his seed, still continuing him as it were aliue, thus typifying the first borne amongst many brethren, who without hauing any seed further raised vp vnto him, doth himselfe remaine aliue for euer. Wherefore in no case may the like now be tolerated, for it is a foule sinne.

Polygamy.

Leuit. 18. 18.

Or the act of vncleannesse is with a second wife, in the time of the first: for, howsoeuer it may seeme, that there is no direct law against this, and because the most holy Patriarks had many wiues, that it is no sinne, to haue more wiues together: yet now certainly it is no lesse sinne than Adultery in continuall practice, to take a second wife, during the life of the first. For first, there is a direct law against it, made by God himselfe; *Thou shalt not take vnto a wife her sister during her life*; which may also be read, one wife vnto another, that is, a second, whilest the first is liuing: Otherwise, it might be lawfull,

full, the wife being dead, to marry her sister, which is against all equity of these lawes. For, whatsoeuer woman becommeth any way thy sister, thou mayest not marry, if shee be but the daughter of thy fathers wife, begotten by thy father, or thy brothers wife; and the reason is, because she is thy sister; only such an one as is called sister, but is not, *viz.* the daughter of thy fathers wife, begotten by another husband, mayest thou marry. But thy wiues sister is thy sister, and therefore it is unlawfull to marry her, though thy wife be dead; whence it followeth, that this Law must be vnderstood, as being against Bigamy, which is, hauing two wiues together, though they be not sisters, but strangers one to the other. 2. The first institution is against it, God making but one man, and one woman; and why did hee make but one, saith *Malachy*, because hee sought a godly seed. 3. There is no expresse and positive toleration thorowout all the Booke of God, for hauing more wiues together than one, but much to the contrary, *Theytwaïne* (saith Christ) *shall be one flesh*, not three, or more. And, *To auoid fornication*, saith *Paul*, *let every man haue his owne wife, and every woman her owne husband*, not wiues or husbands. And *Lamech* is branded to be the first that had two wiues.

Is it not a toleration, when *Abraham* doth hearken to *Sarabs* voice, willing him to goe in to his maid *Hagar*, and when she being with childe by him, hath an Angell sent to comfort her, in regard of that she went withall? And when *Nathan* telleth *Dauid*, that the Lord hath giuen him *Sants* wiues and concubines: And when *Iacob* obtained so much fauour in the midst of his wiues and concubines?

It seemeth to haue beene a secret and implicate toleration to them in particular, and so for others of those times: but what is that to vs vnder the new Testament? The Lord, who made the Law, can dispense with this Law as it pleaseth him, for ends best knowne to himselfe. Though it were no sinne in *Abraham*, taking *Hagar* vpon his wiues motion, yet it was a sin in the Emperour *Valentinian* to take *Iustina*, vpon the commendations of his wife *Seuera*, and to make a Law, to tolerate it in others. Though it were no sin in *Iacob* to take foure wiues and concubines, yet it was a sin in the Emperour *Charles* the Great.

Leuit. 18. 17, 16.

Malac. 2. 15.

Math. 19. 5.

1 Cor. 7. 2.

Obiect.

Sol.

Socras. lib. 4.
cap. 26.

Whence it appeareth, how grosse the impudency of the Pope is, who hath taken vpon him to dispense with these sins, as with incest, in *Emmanuel* King of Portugall, who married two sisters; and *Katherine* Queene of England, had two brethren; and *Ferdinand* King of Naples, married his Aunt, by the dispensation of Pope *Alexander* the sixth; and Pope *Martin* the fifth, gaue leaue for a man to marry with his owne sister. The same may be said of fornication and whoredome, the Popes of Rome doe generally tolerate it, taking tribute of the Stewes.

Lastly, there is an act of vncleannesse committed without a companion, namely, by wilfull pollution, yea, and sometime by casuall arising from voluntary fore-going occasions.

2
1 Cor. 15. 34.

Ephes. 5. 3, 11.

Secondly, this Commandement is broken by vncleane and filthy speeches; *Evill speeches corrupt good manners*. Corrupt talke is a signe of a filthy and corrupt minde which is within. And good reason is there, that if poisonous drugs be forbidden to be kept in the house, that the signe should be forbidden to be hanged vp also: if stewes and whoredome be forbidden, that the signes and allurements should be forbidden also. Yea filthy words are expressly forbidden; *Let not fornication or vncleannesse be once named amongst you, as it becommeth Saints: and it is a shame to speake of the things that are done of them in secret*. If thou wilt bee merry therefore, make not mirth by filthy talking or reading: for this is scurrilous and sensuall, beseeining men giuen ouer to brutish vncleannesse, without all commemoration of the account to be made at the resurrection.

3
Math. 5. 28.

1 Cor. 7. 9.

Col. 3. 5.

Thirdly, this Commandement is broken by vnchast thoughts and desires of the heart; for he that looketh vpon a woman to lust after her, hath committed adultery already with her in his heart. These desires and lusts doe sometime exceed, for that they are not motions vanishing away againe, but continuing the trouble & disquiet of the minde, and this is called a burning in lust; *It is better to marry than to burne*. Lust, and fleshly desires in any measure, are members vpon earth that must bee mortified, euen as fornication and adultery it selfe: according to that precept; *Mortifie your members which are vpon earth, fornication, vncleannesse, inordinate affections, and euill concupiscence*.

Fourthly,

Fourthly, this Commandement is broken by entring vpon any degree of vncleannesse, or vnecessary occasions and pro-uocations hereunto. For as euery linke of a chaine is a part of the chaine, and euery steale of the ladder, a part of the ladder; so euery step to adultery, and euery linke to this chaine, is a part hereof, and so is it for the meanes inducing and drawing vnto it.

Here then are first to bee censured, wantonnesse, either in men or women: it is one of the fruits of the flesh reckoned vp with others, against which it is threatned, *that they which doe such things, shall not inherit the kingdome of heauen.* Now this is partly in the eye, when it wandreth here and there in light manner, being vsed as a window to let in vanity, such were the eyes of the Daughters of Ierusalem, who are said to haue *wandering eyes*; and these are called by *Saint Peter, Eyes full of adultery*; It is partly also in the apparell, when the haire is ouer-curiously broydered, or curled, when the attire is ouer-costly, or the apparell light and vaine, as is intimated by *Saint Paul to Timothy*, and partly in the gesture and carriage, which indeed is the principall wantonnesse, when as thus there shall bee any allurement to adulterous acts: these gestures are to be seene in the whorish woman; in the booke of *Proverbs*, Shee is light-footed, now here, now there, familiarly kissing, and full of smooth and flattering speeches. Wherefore let all, that hate adultery, abstaine from euery of these degrees, and not by any otherwise considering of them, labour in their iudgement to make them tolerable, but weighing them as accidents or inducemenes of adultery, let them fly them, as adultery it selfe.

Secondly, to liue in ease and idlenesse, is here to be reprobued, for it is a true saying, *Osia si tollas, periere Cupidinis arcus, Take away idlenesse, and preuent wantonnesse, David* may be an example, who payed dearely for the experience, which he bought of the mischief comming by idlenesse: and the Israelites, who being idle in Shittim, fell to adultery with the daughters of *Moa-b*: and the young widdows, that wax wanton against Christ, are noted to be idle goers about from house to house.

Thirdly, Surfetting and drunkennesse are to bee repro-

Gal. 5. 19.

Esay 3. 16.

2 Pet. 2. 24.

1 Tim. 2. 9.

Prou. 7. 12, 13, 14.

Against idlenesse.
2 Sam. 15.Numb. 25. 1.
1 Tim. 5. 12.

Drunkennesse.

Eze. 16. 49.

ued, as degrees and occasions of vncleannesse. Amongst the Sodomites there was fulnesse of bread, and abundance of idlenesse, and from hence it followed, that they committed the abomination of vncleannesse. Experience sheweth this daily, that vncleannesse is the visuall companion of drunkennesse.

Ephes. 5. 4.

It is very true, *Sine Cerere & Baccho friger Venus; Vse meats and drinckes temperately, and there will be no such heat of venery.*

4 Being present at obscene and filthy stage-plaies; namely, such wherein the way and manner of vncleannesse is acted, and so taught to the spectators: against which, there is an expresse precept; *Let not adultery or fornication be once named amongst you, neither filthinesse, nor foolish talking.*

Obscene pictures
1 Thes. 5. 22.

Fifthly, to haue obscene and filthy pictures, and much more to make such, whereby filthinesse or wantonnesse is represented: contrary to which it is commanded, *Abstaine from all appearance of euill.*

Sixthly, to dance lasciuious and wanton dances, men and women together. Some dancing indeed hath beene approued among Saints, as when *Goliath* was overcome, the daughters of Ierusalem danced, and played vpon Instruments in praising God; and so did *Miriam* and the women long before, and *Dauid* danced before the Arke.

But to dance, as some men and women doe in these times, in amorous sort kissing and dallying, and vsing wanton gestures towards one another, cannot bee without sinne, for here is plainly the wantonnesse before censured, as a fruit of the flesh, and an offering of themselves to further temptations. The daughter of *Herodias* danced before *Herod*, and others, perhaps not so wantonly as some doe nowadaies; yet this did cost *Iohn Baptists* head.

Mark. 6. 22.

Munst. Cosmog.
lib. 3. pag. 379.

One *Ludouicus* an Archbishop, of whom you may reade in *Munsters Cosmography*, whilest he was together with others present at this vanity, they were all destroyed by the house falling downe vpon them.

Lastly, for women to gad, and wander ouer much abroad, to meetings of vaine and light persons, and in the twilight: for this is a great shew of leuity, and of an vnstayed minde: the harlot is also set forth by this, that she walked in the twilight,

Stayed minde : the harlot is also set forth by this, that she walked in the twilight, in the evening, when the night began to grow blacke and darke : and to be such, as whose feet cannot abide in the house. Let *Dinah* the daughter of *Iacob*, be an example to take warning by, who going abroad to see the country, was taken by *Shechem* and deflowred : and the daughters of *Shiloh*, who going out to dance, were taken by the men of *Beniamin*.

Prou. 7. 9, 11.

*Gen. 34.
Iudg. 21. 31.*

Quest. 96. What is here commanded?

A. To liue in temperance, chastity, and sobernesse, and so to labour to keepe my body holy and pure, as a temple of the holy Ghost.

Explan. Hauing shewed the sinne, the vertue to be embraced followeth, which is to keepe as the soule and minde, so the body and members pure and holy, without any adulterous spot and staine of vncleannesse ; and the reason is yeelded by the Apostle, *Your bodies are not your owne, ye are bought with a price, and your bodies are the temples of the holy Ghost.* If a man hath an house of his owne, he may vse it as he thinkes good ; but if the Palace of some noble person or Prince bee committed to his keeping, to which that great person doth vsually resort, he dareth not let it lie slouenly or vncleane : no more will a Christian inan or woman his body, but keepe it pure for the great person of Gods Spirit, who doth daily come to him, as to his Palace and Temple. Wherefore, when the Apostle would in short deliuer what the will of God is, he saith, *This is the will of God, euen your sanctification, and that ye should abstaine from fornication.* And distinguishing men into some married and some vnmarried, he willeth them to be all alike minded for this, seeking by purity to please the Lord. Now that we may the better be preserued thus pure and holy, consider first the parts, and then the meanes. The parts are modesty and sobriety. Modesty is a decent and comely carriage of our selues in all things:

1 Cor. 6. 19, 20.

1 Thes. 4. 3.

1 Cor. 7. 29.

First, in the eyes, when they are stayed, and not wandering, as the adulterous eyes spoken of before ; but as *Iobs*, tied by covenant, and stedfast purpose of not sinning here-with.

*I
Modesty, where-
in it standeth.
Iob 31. 1.*

Secondly, in the countenance, when it is bashfull, and not
B b 3 impudent,

Prou. 7. 11.

4

1 Tim. 2. 9.

Zeph. 1. 8.

Esay 3. 24.

2

Sobriety, where
in it sheweth.

Luk 21. 34.

Prou. 23. 1.

Luke 14.

Acts 2. 4.

Eccl. 10. 16.

Vers. 17.

1 Tim 4. 3, 5.

impudent, to expresse which, maids were veiled in old time.

Thirdly, in speech, when it is sparing (for the harlot is a babbler,) when it is submisle and low (for the harlot also is loud;) and when with the best words, and becomming a modest spirit, in speaking of things shamefull in themselves, as is the phrase of the Scripture: *Adam knew his wife Enah.*

Fourthly, in apparell, when it is such as becommeth men and women fearing God, not strange to the disguising of the person, as the Courtiers at Ierusalem, whose strange apparell the Lord threatneth, saying, *I will visit the Princes and the Kings children, and all such as cloath themselves with strange apparell: not exceeding a mans degree and calling, not light and vaine, nor over-curious, as the apparell of the daughters of Ierusalem, against which it is threatned therefore, That in stead of a sweet sauer, there shall be stinke; in stead of a girdle, a rent; in stead of dressing of the haire, baldnesse; and in stead of a stomacher, a girding with sackcloth, and burning in stead of beauty.*

2 Sobriety is Christianly and temperately to carry our selues in the vse of meats and drinks: First, by auoiding excesse, *Take heed, lest at any time your hearts bee oppressed with surfeiting and drunkennesse,* saith the Lord; and *when thou sittest down to eat with a ruler,* saith Salomon, *if thou bee a man giuen to the appetite, put thy knife to thy throat.* Secondly, by honest mirth, seasoned with some holy and good speeches, as the feasts were vnto which Christ was called, and the eating and drinking together of the first Christians. Thirdly, by eating and drinking at fit times, and not still, euer as we are inuited by company, or disorderly appetite, for necessity, and not for fashion; for *woe be to thee, O land* (saith the wise man) *when thy Princes eat in the morning: Blessed art thou (O land) when thy King eateth in season, for strength, and not vnto drunkennesse.* Fourthly, by a sanctified vse of meats and drinks, which is, when prayer and thanksgiuing are vsed before and after them. *Meats God hath created to bee receiued with thanksgiuing; for euery creature of God is good, and nothing is to be refused, if it bee receiued with thanksgiuing; for it is sanctified by the word and prayer.* If these rules of modesty and sobriety be obserued out of a conscience of purity, then all acts repugnant vnto these will much

more

me be auoided, as being too grosse, not only for such as are Christianly, but euen ciuilly modest and sober.

The meanes to be preferred thus pure and holy, are either generall, belonging to all; or speciall, some for married persons, some for the vnmarrried.

The generall preseruatiues are:

1 To consider the neere vnion betwixt God and vs, so great is his loue, as that hee hath married vs to himselfe, inasmuch as that he is our husband, and we are his spouse, and as there is good reason, hee is most ialous ouer vs, and cannot indure any impurity in vs, if there bee, hee doth in the very instant of vncleannesse cast vs off, as the members of an harlot.

2 To consider that God is holy and pure, and the Deuill an vncleane spirit, vnto whom he is ioyned in fellowship that sinneth by vncleannesse.

Thirdly, to tie and binde our selues by couenant and vowes from the occasions, which as sparkles of fire doe light vpon the tinder of our corrupt nature, as *Iob; I haue made a couenant with mine eyes, why then should I thinke on a maid?* Otherwise, where is that Christian care of not sinning, of which *Paul* speaketh, *what care?*

1 The speciall preseruatiues of single persons are: First, to beat downe the body, and bring it into subiection, as the Apostle did: to bee abstemious, especially from such meats and drinckes as inflate and lift vp the body, and prouoke to fleshlinesse; and in case of fleshly motions to pray heartily for grace against them, as also did the same Apostle. Secondly, to abstaine from the company of a woman in priuate, and alone, and in the darke, as *Ioseph* with all speed went out from the presence of his Mistresse, who in this case tempted him. Thirdly, if notwithstanding these meanes thou canst not containe, but art troubled with fleshly motions, then flie to Gods ordinance, which is the last remedy for single persons, according to the doctrine of *S. Paul: To auoid fornication, let every man haue his owne wife, and euery woman her owne husband.* This is the rule of Gods Spirit therefore, whereas in some sinister respect, many young Gallants in these times, very incontinent, yet will not marry, but rather burne in lust, or wallow in

Ephes. 5. 30.
Preseruatiues generall.

Iob. 31. 1.
2 Cor. 7. 10.

2 Cor. 9. 27.
Preseruatiues for single persons.

2 Cor. 12.
Gen. 39.

1 Cor. 7. 1.

the mire of vncleanesse with harlots, because they are younger brethren, or their parents be liuing, and the inheritance is not yet come vnto them, so that they cannot marry so richly, or because they will not be tied to a wife, and the cares attending marriage. These I say, doe plainly shew, that they are not schollers of the Lords schoole, but of the Deuils, the master of vncleanesse. And whereas the Romanists doe seeke to preuent men of this means, by orders of Priesthood and Monckery, binding them by vowes here-from, how incontinent soeuer their minds be: it sheweth plainly, that they are not like Catholike Christians, *Obedient, Taught of God*, but of the Deuill, to whom it is proper to teach the doctrine of forbidding to marry, as Saint *Paul* sheweth.

The speciall preseruatiues for married persons are;

1 To dwell together, and not separate, as some doe; *The husband must dwell with his wife, as a man of understanding.* Sometime it falleth out that they must necessarily be separated for a time, as when the necessity of warres doth call hereunto: Now there is danger, as we may see in the wife of *Vriah*; but the Lord calling then to this separate liuing, we must take it as a calling in speciall manner to continency for that time: in cases vnnecessary, it is an aduantage giuing against our chastity to the common aduertyary.

2 To follow that rule of the Apostle, *Let the husband giue vnto the wife due beneuolence, and likewise the wife vnto the husband*: and as he further expresseth, to carry themselves so towards one another, as those whose bodies are not in their owne power, but mutually in one anothers power.

3 To containe at times of extraordinary deuotion, by mutuall consent, according as *Paul* also teacheth, *Defraud not one another, except it bee by consent for a time, that ye may giue your selues to fasting and prayer.*

4 When women loue to be at home, and their delight is in their hufwiferie, as the vertuous wife is described in the Proverbs; and Saint *Paul* chargeth, saying, *Let younger women marry and beare children, and governe the house.*

5 When the man esteemeth best of his owne wife, aboue all other women, couering her infirmities by loue, and the

wife

1 Tim. 4. 2, 3.

1 Helpe of purity in married persons.

1 Pet. 3. 7.

1 Cor. 17. 3.

1 Cor. 7. 5.

Pro. 30.

1 Tim. 5. 14.

wife doth likewise of her husband, and therefore they delight most in the company of one another.

Quest. 97. Which is the eighth Commandement?

Ans. Thou shalt not steale.

Quest. 98. What is here forbidden?

Ans. All stealing: which is first by violent or secret taking away that which is our neighbours. 2. By oppression and tyranny in the rich towards the poore. 3. By deceit in buying and selling. 4. By using an unlawfull trade or way of gaine. 5. By prodigality, for thus doe men rob their children and posterity.

Explan. The sinne against this, I say, is all stealing, that is, vniust going about to diminish the goods or estate of another man any manner of way. Vniust, I say, because sometime men doe enter vpon, and take away the goods and estates of other men without theft, viz. when they doe it iustly, either being specially commanded by God, as the Israelites spoiled the Egyptians, and tooke away the inheritances of the Canaanites; or when men being deputed by God vpon due consideration, doe take away mens goods and lands, as forfeited by the Law, or any part of them, as a mulct, or punishment for some offence iustly laid vpon them: the Lord himselfe is the Author hereof, where he appointeth, as a punishment to the fornicator, the payment of fifty shekels of silver, and to the theefe, of making restitution foure-fold: and it seemeth that the punishment of blasphemy besides death, was also the forfeiture of a mans estate, for that *Naboth*, against whom it was pretended, was thus punished.

To steale then, is vniustly to take away any thing from our neighbour: First, by robbery, or theft, either with violence, or in secret, it is the highest and first degree of sinning against this Law. The punishment of this sinne was appointed to be a fourefold restitution, if hee had stollen a sheepe, and had killed it; a fivefold, if he had stollen an ox, and killed it; and double, if the beast stollen were yet alive: not that the sinne was thus expiated and done away; but for that,

Deut. 22. 29.

Exod. 22. 1.

1 King. 21.

1 Kinde.

Of robbery and theft.

Exod. 22. 1.

Veil. 1.

with-

Luk. 19. 8.

1 Cor. 6. 10.

without this restitution, it could not bee done away, according to the maxime in Diuinity; *Non remittitur peccatum, nisi restituatur ablatum*; The sinne is not forgiven, vnlesse the thing taken away be restored: Which *Zachens* being conuerted, knew well enough, and therefore saith, *If I haue taken from any man by forged cauillation, I restore it foure-fold.* I say yet, that the sinne is not thus done away, because as a common punishment of sinne, it is threatned, that neither *theeues*, nor *conetous*, nor *drunkards*, shall inherit the *Kingdome of Heauen*. Whereas *theeues* and robbers are fellows amongst vs, and punished with death, it is done vpon good reason; because without this aggrauation of punishment, no man should possesse his owne in peace, the baser sort of our Nation, being through idlenesse, and want of constraint vnto labour, so prone to filching and robbing. But alas, were it not much better to take a stricter course for the imploiment of such idle men at home or abroad, than to send such troopes of able and vigorous bodies to make *lucram longam*, for pilfering? Though they haue nothing to restore; yet we haue mines to dig, and many other publike workes, and may haue more *εργασια* besides *Bridewell*. This is my poore iudgement concerning these poore offenders.

Quest.
To take Spoile of
the enemy.

Ans.

What is to be thought of taking the spoile of the enemy, and of going against a Nation to conquer and subdue it, whether is not this a great robbery?

If it bee vpon iust cause that warres are made and spoiles be taken, it is no robbery, but a iust reuenge of God, *viz.* if the nation thus spoiled, hath in former times notoriously wronged, and infested them without restitution, if it hath broken coucants solemnly made, &c. for in the like cases the *Egyptians* were iustly spoiled, and the *Amalekites* by *Danid* and his men.

But if warres bee made out of malice, or through vaine-glory, out of vn-satiabie desire of reigning farre and wide, and getting together abundance of riches, it is a great practice of robbery. As one *Diomedus* an Arch-pyrat answered vnto great *Alexander*, being challenged for robbing and infesting the Seas: What is that to thee who infestest the whole

Nauel. Gen. 37.

whole world, but because I doe it with a little Nauy, and thou with a great one, I am called a theefe, but thou an Emperour?

What if a poore man, driuen through necessity, stealeth to warme, to cloath, or to feed himselfe, hauing none other meanes of releefe?

Howsoeuer he be driuen, this is stealing, and a head sinne here, although these circumstances doe somewhat extenuate and lessen it: whence it is said, *Men doe not despise a theefe, when he stealeth to satisfie his soule, because he is hungry:* but it is added, *If he be found, hee shall restore seven-fold, or giue all the substance of his house,* that is manifold according to the first Law, or to be sold for a seruant. Wherefore take heed of the least theft, thou that art poore and needy, if thou canst, then worke and take paines honestly for thy liuing; if thou beest not able, with *Lazarus* rather lie and die at the gates of the rich, than steale, and so maist thou bee recompenced with him in Heauen; otherwise thou takest the way to hell. And for young dissolute persons that will rob to maintaine their riot, they shall assuredly pay deere therefore with shamefull leads, being hanged like dogs; and which is worst of all, vnlesse they duly repent, with eternall most horrible pains, for a little pleasure in riot, mixt also with dread and feare.

2 The second kinde of theft is oppression, and wronging without recompence making, and this is a farre strenting sinne, a monster with many heads. 1. In Kings and Princes, when as tyrannically they exact vpon their poore subiects, taking vreasonably of them for their owne pleasure. The Lord made this an occasion of the peoples reuolt from *Rehoboam*, when without all mercy hee threatned, saying, *My least part shall be bigger than my fathers loines; whereas my father did burthen you with a grieuous yoke, I will make your burthen more heauy.*

2 In the Officers of Kings and Princes, which extort from the people more than they are by their Lords commanded, euen to the priuate enriching of themselues. This was the Publicans sinne, who were the Officers of the Romans, the Lords of the world, and therefore were odious amongst all

Quest.
A poore mans
stealing.

Ans.

Prcc 6. 33.

Verf. 31.

Oppression of
many sorts.
1 Kinde.

1 King. 12. 11.

Luk. 3. 13.

all people, and therefore called Publicans and sinners. When they came to *Iohns* Baptisme, desirous to know what they should doe, this was commanded them as their maine duty; *Require no more than that which is appointed vnto you*, as if failing in this, they were guilty of so notorious a sinne, as that whatsoeuer else they did, they could not escape Gods wrath to come.

3 Kinde.

3 In Noblemen and great persons, which take away the lands or commons of meaner persons, or inforce them to sell for feare of their displeasure, at an vnder-reckoning. This was *Abahs* sinne against *Naboth*, and so felonious a robbery, as that God arraigned him, and condemned him to lose his bloud, as *Naboth* had done. If any now adaies doe the like, as God knowes there be many, though he murther not directly that he may possesse, yet if he abuseth his power to the wronging of the poore or meaner persons, he is a robber by oppression, and may looke for his punishment threatned in this case. *The Princes of Iudah are like those that remove the bound, therefore will I powre out mine anger vpon them like water*, that is, without any stay or let.

1 King. 22.

Hof. 5. 10.

4 Kinde.

4 In rich men that take aduantage of the poore mans necessity, through which hee is constrained to sell lands or goods, not giuing to the worth for them. Against this, as a fore oppression, the God of Israel gaue a Law to his people, saying, *If thou sellest ought vnto thy neighbour, or buyest of him, thou shalt not oppresse, but according to the number of the yeares from the Iubilee, thou shalt buy of thy neighbour if there be many yeares increasing the price, &c.* But this Law, or the equity hereof, is little regarded now adaies, euen amongst such as take themselues to be Gods people, euery man almost euery where being only for himselfe.

Leuit. 25. 14.

5 Kinde.

5 Iudges and Iusticers, or any other Ministers of Iustice, or subordinates vnder them, which haue their hands open to receiue bribes, and then they are ready to worke on any side. *Their Princes are rebellious*, saith the Lord, and the companions of the cues, *euery one loveth gifts, and followeth after rewards. Therefore I will ease me of my aduersaries, & auenge me of mine enemies.* I would to God that this were euer before the

Esa. 1. 23.

Vers. 24.

eyes.

eyes of euery corrupt Iudge and Iusticer, and of euery gripping vneonscionable Lawyer, and pilling officer in euery Court, that such are companions of theeues, and Gods grievous enemies.

6 In such as toward deere seasons hoord vp their Corne, and the like, in fore-stalling of Markers, Regrators, and Ingrocers, which are so set vpon their owne private gain, as that they endeavour by all these meanes to inhaunce the price, to the vnderdoing of the poore. These are theeues of the Commonwealth also, they are accursed; *He that withdraweth the corne, the people will curse him, but blessing shall be vpon the head of him that selleth corne.* Many bitter cryes bee daily sent vp against such Cormorants by the Lords poore people, and curses vttered, which shall not be in vaine.

7 In such as take pledges of the poore, which they cannot spare, but to their great hinderance and hurt, and such as restore not the pledge; for the Lord hath forbidden to take thy neighbours garment to pledge when hee hath no more, or at the least, to restore it yet the euening when it serueth to couer him: also, *No man shall take the upper or the nether millstone to pledge.* And for restoring any pledge taken, it is a property of him that shall liue and not dye; *Hee hath restored the pledge to his debtor,* whereas hee that hath not restored shall dye. A fearefull doome against many misers in these times, that without all conscience, take aduantage against poore men, when lands being laid to pledge by morgage are forfeited, the poore man not being able to redeme it: for in this case thou must giue the full price as it is worth; otherwise, looke how many pledges thou keepest, so many witnesses doest thou keepe to testify thy oppression against thee at the latter day.

8 In such as let lands or monies, setting them vpon the racke, and not so as the hirer, by Gods ordinary blessing, may bee saued harmelesse doing his best endeavour, this is called a biting and deuouring of our neighbour. For these lettings are both so alike as I take it, as that they may well be ioyned together according to that Law, which if it be rightly applied, belongeth equally to them both; *Thou shalt not giue*

6 Kinde.

Prou. 11. 26.

7 Kinde.

Exod. 22. 26.

Deut. 24. 6

Ezech. 18. 7.

8 Kinde.

Oppression is letting lands.

Deut. 23. 19.

to biting to thy brother, either money, meat, or any thing, that is put to usury, or biting: so that, if there be any way that the wicked heart of man hath deuised to oppresse by, in letting any thing, it is a breach of this law, and a deuouring oppression. Wherefore let both the caterpillar-like vsurer, and the vnconscionable Landlord apply the threatnings of the Law, wherefoeuer they finde them, as well to the one as to the other, being both deepe plunged alike into the same damnation.

It is the sinne of this nation to oppresse both these wayes, and no doubt but the Lord hath some great iudgement to punish it, and such is the blindenesse of the Vsurer, oppressing with his money, as that he cryeth out vpon the Landlord, and of the rent-racker oppressing with his land, as that hee cryeth out vpon the Vsurer, and neither of them see into their owne sinne, to turne there-from. It is the practice of too many in our nation to oppresse this way, no conscience being vsed, but as a man can by most cunning deuices procure his owne greatest gaine. Wherefore repent, and let neighbourly loue beare rule, which is the fulfilling of the Law. Let nothing to the hinderance, but to the benefit of the hirer: bee content with a moderate gaine, so shalt thou shew loue and haue loue, which through vnconscionableness is waxen cold all ouer this our world.

9 Kinde.

9 In such as sell vpon trust, corne or ware, the buyer wanting ready money, which take more than a iust price therefore, without all reason. Is this the loue wherewith thou louest thy neighbour as thy selfe? Is this an helping hand reacht out vnto him in his need? It is a reaching of him a knife to cut his throat, when hee asketh thee bread; a treading him downe into the water with thy feet, when he craueth thy hand to helpe him out. Wherefore either sell not vpon trust at all, and so deny altogether to doe the office of loue, or else sell for an indifferent gaine, euen when thou trustest.

10 Kinde.
Against Bank-
rupts.

10 In such as faine themselues bankrupt, to deceiue their creditors, bringing them thus to compound for their debts sometime at five shilling in the pound, sometime at lesse, Hee is a wicked man that borroweth and payeth not againe. Their credit is rept, that is, broken before God and man.

Vnder

Vnder the colour of pouerty, they enrich themselues with other mens goods, and rob the poore in deed.

11. In such as hire labourers to doe their worke, but either deserte to pay their hire, or deny some part of it. Against this the Lord hath commanded, saying, *Thou shalt not oppresse an hired servant. Thou shalt give him his hire for the day, neither shall the Sunne goe downe upon it, lest he cry against thee unto the Lord, and it be sinne unto thee.* So that this is an oppression, and a crying oppression, to put off the poore labourer by delays, who hath present need of his wages, but much more, if any part bee with-held from him. This is a sinne making so loud a cry, as that it ascendeth vp into the eares of the Lord of hosts for reuenge, as Saint *James* sheweth. The greatest men are most guilty of this, who abound here, but if they had none other sinnes, they shall bee stript euen for this of all comfort, and euery penny detained from the poore, shall bee a fearefull testimony against them at the day of iudgement.

12 In such as hauing wronged his neighbor any way, though vnwittingly, yet if coming to the knowledge of the wrong done, he shall refuse to make any recompence, the fault being onely his: as when cattell breake into a mans corne, being sufficiently fenced on his part that oweth the corne, if he shall demand recompence and shew his losse, it is oppression not to make recompence in some reasonable manner, but much more, if he in his owne knowledge could not but conceiue before of this losse like to come to his neighbour.

The thirteenth kind of theft is, fraud and deceit in buying and selling, and this is alike threatned as oppression; *Let no man oppresse or defraud his brother in any matter, for God is the auenger of all such things.* Deceit is practised diuers waies:

First, by false weights and measures, or by some deuce, giuing lesse than measure, this is an abomination to the Lord, For, *Thou shalt not haue,* saith God, *in thy bagge two manner of weights, a great, and a small, neither shalt thou haue in thy house diuers measures, a great and a small. For all that doe such things, and all that doe vnrightrously, are abomination to the Lord thy God.* Let them looke to it therefore that haue two kinds of weights

11 Kinde.
To deny labourers hire.
Deut. 24. 14.

James 5. 4.

12 Kinde.

13 Kinde.
1 Thes. 4. 6.

Deut. 25. 13, 14.

Ver. 16.

weights and measures, one to buy, and another to sell by, their practice is abominable.

Amos 8. 4.

Verf. 6.

Secondly, by mixture of base things, and such as be nought or little worth with things of price, and so selling all together, as if all were best. This was the sinne of the Israelites, Cormorants, against whom the Prophet inueigheth, saying; *Heare this, O ye that swallow up the poore, that ye may make the needy of the land to faile. saying, when will the new moneth be gone, that we may sell corne, &c. and sell the refuse of the wheat?* And this is the sinne of many Tradesmen, Corn-masters, and Hop-masters, and of such as deale in euery commodity in these daies, strange are their deuices, to make things that are sold by weight heauier, and to stretch such things as are sold by measure, and to make the greatest gaine of base corne or other necessaries, wines, and the like, which are too many to be named. I thinke that no age did euer come neere this our age for this deceit, wherein there are so many *Zacheusses* vnconverted, taking away from one another by forged cauillation; God grant that they may speedily repent as he did, for their owne comfort and saluation.

Thirdly, by setting a faire glosse vpon all things to be sold, that the buyer may thinke it farre more precious than indeed it is, and pay for it accordingly. Thus they sinne by theft that sophisticate any wares, or vse false lights and flights, or ouerreach the buyer by outwardly placing that which is goodly, and hiding the base and little worth. This is a colourable deceit to circumuent the simple, but they that vse it shall be raken in their owne craft.

Fourthly, by setting forth the thing to bee sold by extolling speeches, though it be vnworthy. This is so common, as that many who are accounted honest men, doe fall into this dissimulation also, and proue themselues stealers.

Fifthly, by factions, when as two or three compact together, that when one is selling the other shall come and bid him such a price to deceiue him that intendeth to buy indeed.

By these and the like deuices fetcht from hell, whilst they thinke,

Luke 9. 25.

thinke, that they deceiue others, and aduantage themselues, they doe greatly deceiue their owne soules, losing eternall life, for the bale gaine appertaining to this life; *For what shall it profit a man to winne the whole world, and to lose his owne soule?*

The fourth kinde of theft, is the practice of vnlawfull Arts and meanes to get riches: as iudiciary Astrology, whereby it shall be vndertaken to iudge of particular future euent, the blacke Art, whereby the Deuill is consulted with to finde out things lost, and Palmistry, whereby it is pretended to tell fortunes by beholding the hand. Howsoeuer it may, and doth oftentimes fall out to be true, which is thus foretold, yet these Arts are to bee condemned, as for the open or secret compact betwixt the practisers and the Deuill, and the presumption, entering vpon the search of Gods secrets, and so climbing, as it were, into his chaire of Omniscience: so for that they are altogether vaine and vnprofitable to such as make vse hereof, no danger being the more preuented; and if things lost be recovered, the losse being no whit the lesse notwithstanding, but far greater, because God is lost for the Deuill, who thus discovereth things lost, and getteth soules.

Again, to make a trade of gaming to gaine hereby, because men are hindred hereby, and many vndone in their outward estate. Moreouer, to make paintings for womens faces, disguising, and monstrous attires, vnciuill and immodest apparell, and many other things, which serue meereley to set forth pride and vanity, and to sell these things, it is vniust gaine for the blazons of sinne.

Lastly, to keepe stewes, or whores, to gaine thereby, is to tolerate this wickednesse for yearely pension of mony, raked out of these sinke (as the Pope doth) as it is an intolerable abuse against the seuenth Commandement, so it is the most odious theft against this Commandement of all others.

The fifth kinde of theft is by prodigality, and riotous wasting that which God hath lent vnto a man, to provide herewith for wife and children, and to pay euery man his. For our goods in this world are not our owne to vse as wee list, but committed to our dispensation, that wee should honestly and soberly vse them to such ends as God hath appointed:

Against Prodigality.

1 Tim. 5. 8.

as a seruant therefore hauing receiued money of his master, to be laid out to such and such vses, if hee shall spend it vpon his owne pleasure, is a theefe to his Master: so he, that hauing the goods of this world, more or lesse, at the hands of the Lord, to the end that he may liue comfortably hereupon, owe nothing to any man, and prouide for his owne, if God permits; if contrariwise he shall waste and consume them amongst harlots, and drunken companions, and gamesters, hee is a theefe to the great Lord of all; and a worse theefe, as Saint *Paul* calleth him, than many an Infidell. He robbeth and deprieth his owne bowels, his children, his owne flesh, his wife (O sauage and inhumane!) of all meanes of maintenance, and leaueth them helpelesse, exposed to hunger and cold, and pouertie.

Quest. 99. Is not this Commandement broken any other way?

Ans. *Yes, couetousnesse in heart is also a great sinne against it, and unmercifulnesse; and lastly, robbing of God in things dedicate, in Tythes and Offerings.*

Exp. These sinnes are not put off to the last place, because the least, for they are most heinous, but because they deserue a distinct consideration by themselves, as being rather against God than against man. Couetousnesse is an insatiable most eager desire of hauing more, carrying a man on to the obtaining of worldly gaine, through any meanes, though vnconscionable and wicked.

For first, it is called *πλεονεξία*, a desire of hauing more, and *εραυπνεία*, a loue of money, that is, *καὶ ἐξορῶ*, in a superlatiue manner, so as that the minde is taken vp night and day with worldly cares, and deuices to get the things of the world, there being an ouer-great distracting feare of wanting these things, according to the word vsed by Christ, *οὐ μετρίως ἐστω*, *Be not carefull.* This very desire of the world is couetousnesse, and the root of all euill; this is the seruing of Mammon, so as that the man that hath it, cannot serue God; for he that thus loueth the world, *the loue of the Father is not in him.*

Secondly, I adde, carrying a man on to the obtaining of worldly

Matth. 6. 25.

2 Tim. 6. 10.

Matth. 6. 24.

1 Iohn 2. 15.

worldly gaine, through any meanes, because hereby couetousnesse doth expresse it selfe before men, and when any man is come to this, without conscience of right and wrong, to get what he can, his sin is perfected, nothing remaineth now for him, but as a iust reward, death and damnation, the drowning of his soule in perdition for this foolish admiring the dust of the earth, and adoring the wedge of gold, and that that day should come vpon him vnawares, wherein he shall be sent into the torments of Gods enemies. If any mans heart therefore be oppressed with worldly cares, choaking the seed of Gods Word, hindring from heauenly meditations, and deuout prayer, though there bee no meanes of wicked game outwardly vsed, yet it is a couetous heart, a seruer of Mammon, and an hater of God, but this is onely betwixt God and a mans owne conscience. Again, if any man seeketh gaine by oppression, by deceit, by vnreasonable sparing when he ought to spend, he vttereth himselfe for couetous before men also. And this is the right vnderstanding of couetousnesse, whence it appeareth how fouly they erre, that account him couetous who is onely frugall, and desirous to keepe within the compasse of his estate in his expences. There may be a couetous heart in the sight of God indeed, but that is not seene to thee, and therefore thou iudget, if thou shalt take him for couetous, thou sinnest by taking vpon thee Gods office. Contrary to which is that precept of the Apostle, *Judge nothing before the time, till the Lord come who will lighten things that are hid in darknesse, and make the counsels of the heart manifest.* Woe is to them that condemne the righteous, and a double woethen is to them that delighting in riot themselues, doe passe their sentence vpon men of more sober and stayed minds, taxing them as couetous, because they will not drinke and spend superfluously at the Alehouse, nor entertaine lauish and riotous idle packs, good fellows, as they call them, in their houses.

Vnmercifulnesse is a benumbednesse of Christian loue, hardening him that is affected herewith; so, as that he will not bestow any thing where apparant necessitie doth require. And this is a kinde of false dealing against God, for a mans owne priuate commodity, which he taketh so heinously, as

Iam. 1. 14, 15.

1 Tim. 6. 9.

Luk. 21. 34.

1 Cor. 4. 5.

2

Matth. 25.

that he maketh such hard-hearted misers examples of his vengeance, euen for this adiudging them to hell fire with the Deuill and his Angels. For the Lord commeth in the person of the poore, which are poore indeed, that is, impotent of body, and vnable to helpe themselues, or necessarily by Gods hand cast into pouerty and want, and what thou deniest vnto such, thou deniest vnto the Lord, from whom thou receiuest all, and vnto whom thou owest all, who will also require at the last day, saying; *I was hungry, and thou didst not feed me, naked, and thou diddest not cloath me, sicke, and in prison, and thou visitedst me not.*

3

Against Sacrilege.

Lastly, robbing of God, which is called sacrilege, is in things dedicate, when they are taken away, and in tithes and offerings, when they are vniuſally paid, and without conscience of the right. For as the Lord hath forbidden stealing from men, so, and much more stridly hath he forbidden stealing from himselfe, and appointed more precisely the duties to be paid to his Ministers in his stead. Now that wee may say something of this sinne, to moue the consciences of all such as make conscience of any stealing, it shall first be shewed, that tithes are due by Gods Law vnder the new Testament: secondly, wherein it is offended about the payment of tithes: and thirdly, how God is robbed in things dedicate.

Tithes due by
Gods Law.

Argu. 1.

Leuit. 27. 30.

1 That tithes are due euen in these daies, appeareth from direct Scripture; *All the tithes of the seed of the ground, & of the fruit of the trees are the Lords, they are wholly to the Lord;* hee saith not shal be, or let them be, as Origen hath wel obserued of other ceremoniall Lawes, which were to last but for a time, as of the Passouer, *This shall be a Law or an ordinance vnto thee:* and so of other ceremonies. But as it is said of the seuenth day, *it is the Lords Sabbath,* so of tithes, *they are the Lords.* Whence ariseth this sound reason: That which is the Lords peculiarly, & perpetually, & not by any new ordination for a time, that is to be paid alwaies, without all difference of times of the old and new Testament: but such are tithes, they are the Lords, and not made so by any such ordination, therefore they are to be paid euen vnder the new Testament also. It cannot bee maintained, that tithes are ceremoniall, or appurtenances of the Leuiticall

Exod 12. 24.

call Priesthood: for God, though he gaue them to the Leuites, yet did he not first found them in that incorporation: but onely transferred his owne right to that order of Priesthood, *quousque*, so long as it should endure; and after the ceasing of that Priesthood, the same right descended, as it were, by entaile to the succeeding Ministry of the Gospell. In a word, Tithes were due to the Leuiticall Ministers, not as Leuiticall, but as Ministers; and so are successiuelly due to the Euangelicall Pastors, as Pastors, and not formally as Euangelicall. And if *per impossibile*, the Gospell could cease, yet should not tithes cease, but be rendred to whatsoeuer Ministry could bee feigned to succeed the place thereof.

2 This appeareth further by Scripture, concluding the same by consequence; *It is ordained* (saith the Apostle) *that they should liue of the Gospell, that preach the Gospell*, euen as they did liue of the Altar, *that did wait at the Altar*. Whence I reason thus, That is due now, and to be paid vnder the Gospell, without the payment of which, the Preachers cannot be maintained according to Gods ordinance: but such are tithes, God hauing ordained them onely, and not other meanes: for if none other meanes can bee shewed to haue beene ordained by God, to maintaine Preachers, then Tithes onely are of his ordinance. Therefore Tithes are due now in these daies of the Gospell.

3 This appeareth further, because that as vnto *Aaron*, and vnto men after his order, Tithes were to be paid, so they were payed vnto *Melchisedeck*, after whose order is Christ, in whose name, and representing whose person, are the Ministers of the Gospell; according to the Apostles reasoning to the Hebrewes; *Here men receiue Tithes, that die, and there hee is said to haue receiued Tithes that liueth for euer, &c.* Hence I reason thus: That which is Christs due, as hee is a meanes of Gods blessing vnto the people, that is, the due of his Ministers seruing in the same office: but Tithes are Christs due, seeing they were *Melchisedecks*, euen as they were due to the Priests after *Aaron*, because due to *Aaron*, and they are Christs and *Melchisedecks*, as they were a meanes of blessing; for *Ex nomine*, in this respect *Abraham* is noted to haue payed Tithes

Arg. 2.
1 Cor. 9. 14.

Arg. 3.

Heb. 7. 8.

Gal 6. 6.

to *Melchisedeck*, when he met him and blessed him. Therefore they are due to the Ministers of the Gospell. And to such as will vnderstand, the Apostle *Paul* is most plaine for Tithes: *Let him that is instructed, make him that hath instructed him partaker of all his goods.* What, must he make his goods common vnto him, that he may vse any of them as himselfe? none will grant this, I am sure. Must he onely giue him some small matter, as analmes at his discretion? Ah forced construction, to make part of all, some gratuity onely out of the money. Thus there remaineth no way else to make him partaker of all thy goods, but by the due paying of thy Tithes from all sorts of thy increated goods, namely, which arise from thy Corne, from thy Fruit, from thy Cattell, &c. which are called all thy goods.

Arg. 4.
Gen. 14.
Gen. 28. 22.

A fourth Argument may be taken from the custome of the Church of God in all ages. *Abel* and *Cain* acknowledge some thing due to the Lord, when they bring vnto him part of their increase. *Abraham* more particularly payeth the Tithe of all. *Jacob* voweth to giue the tenth to the Lord. Vnder the new Testament, there was a community of things amongst Christians for 200. yeares, according to *Fertallian*, which being dissolved by *Urban* Bishop of Rome, Tithes came againe into vse, according to *Origen*, *Cyprian*, and *Gregory*, long before the Laterane Councell, by which the Popes of Rome maketh them Ceremoniall, tooke aduantage of Impropropriations for their owne gaine. Who so would bee farther instructed herein, may reade the learned Treatises written of this subiect by Doctor *Carlton*, now Bishop of Chichester, by Master *Roberts*, Minister of Norwich, and others. It is to bee renounced therefore as an error, to hold that Tithes are not now due by Gods Law, and the Ministry should liue vpon the beneuolence of people; as *Wickliffe*, being deceiued in his iudgement, did. It is not enough to say, it was a ceremony, and so belonged onely to the time of the Law: for though a figure might be found herein (as *Athanasius* hath obserued, an Hebrew letter expressing ten, setting forth the first letter of Iesus) yet it was not merely ceremoniall, as other things that had no further vse but to prefigure Iesus, this being a maintenance for Gods

Gods Ministers, such as he hath ordained alwaies to be in his Church, though not after the same order, yet such (as hath beene shewed) as vnto which tithes are also paid.

It followeth now therefore, that I shew the manner of paying tithes rightly, in all such as would line by rule, and keepe a good conscience.

First, they are to be paid without diminution, either when they are paid in kinde, or a price is giuen for them. If any man among the Israelites would buy his tithes, he must adde a fifth part to the price, if hee payeth it in kinde, it must not bee changed, giuing a worse for a better, for if it bee changed, then both it, and that, for which it is changed, shall be holy, he shall forfeit both. Contrary to which, is the corrupt manner now adaies, wherein for the most part, either the worst, or least, is paid for Tithe, or lesse money than the Tithe is worth, it being a common reckoning of worldlings, that the Tithe is not so much worth, as one of the nine parts. And yet this is one of the least abuses, if wee consider the customes, by which, in stead of giuing a fifth part more, only a fifth, or fourth part is paid, six pence for a Tithe worth two shillings and six pence, or a peny, or three halfe-pence, for that which is worth a shilling, or more: and hee thinketh that he dealeth honestly with God that doth thus. But let any man indifferently consider this Law, and hee shall finde that no such custome ought to bee amongst men fearing God, although Gods Ministers, for quietnesse sake, be content to accept of it, and no more hath beene paid a long time; for the thing, and not the custome is to be regarded, if thou wilt goe by the rule of Gods Law, which can onely order thy going aright.

Secondly, Tithes are to be paid yearly, euery yeare, of the increase of corne, of cattell, of fruit, &c. for, *All the Tithe of the Land, both of the seed of the ground, and of the fruit of the trees, is the Lords, and euery Tithe of bullocke and sheepe, &c. Thou shalt giue the Tithe of all, yeare by yeare. For I haue giuen, saith the Lord, all the tithes of Israel vnto the children of Levi for an inheritance, and the reason is added, for their seruice about the Tabernacle.*

*The right paying
of Tithes.*

Leuit. 37. 31.

Leuit. 7. 10.

2

Leuit. 27. 30.

Deut. 14. 22.

Num. 18. 21.

Deut. 14. 24.

Deut. 14. 28.

Deut. 16. 16.

Now, whereas it seemeth to be put in the mans power, so that he duly pay his tithes, to impart hereof vnto the poore, and to eat and drinke, and be merry herewith, he and his family: because the Lord saith, *If the way bee too long for thee, thou shalt put it into mony and carry it, and when thou comest at the place which the Lord shall chuse, thou shalt bestow the money, for whatsoeuer thine heart desireth. &c.* And againe, whereas it may seeme, that it was sufficient to doe thus once in the three yeares, because it is said, *At the end of the three yeares, thou shalt bring forth the tithe of all thine increase the same yeare, &c.* Wee must for the right vnderstanding hereof, haue recourse to the originall Law, by which, as hath bin shewed, the tithes are appointed for an inheritance to the sons of *Leui*, they dedicating the tenth of them vnto God: now, if they were their inheritance, then no priuate man could haue any power in the disposing of them, more than the *Leuite* had power ouer the land giuen to any other tribe for inheritance. I take it therefore, that the man thus appointed, to bring his tithe in money, had not any part of the worth of it in his power to dispose, but putting more hereunto, as was prouided, a fifth part, or more, according to Gods blessing vpon him, hee had power in this, to make prouision, and to eat and drinke hereof, and reioyce before the Lord, and to impart of it to the needy. For thrice in a yeare did the Lord appoint feasts, and willed them, not to come to his house empty, but to bring *euery man according to Gods blessing vpon him, a gift of his hand, to feast therewithall.* And for the tithe of the third yeare, I take it, that the Law hath none other meaning than hath beene said, *viz.* that out of the abundance of Gods blessing; as some thing should bee taken to feast withall at the Lords house, so priuately the *Leuite* and poore should be refreshed herewith at home. Some hold, that the tithe of the third yeare was a tithe arising out of the nine parts for charitable vses, which question I need not debate any further, hauing beene large in this point.

3

Mal. 3. 8.

Thirdly, touching things dedicate to an holy vse, if any man shall presume to take them, and turne them to a priuate vse, he stealeth from, and robbeth God, according to that challenge made

made by the Prophet, saying; *Ye haue robbed me, and yet say, Wherein haue we robbed thee? In tithes and offerings.* And the same Law maketh things dedicate sacred also, and such, as it is a robbing of God, to take them from the Church. For *every thing* (saith the Lord) *separate from common use, whether it bee man or beast, or land, is most holy to the Lord, it may not be sold nor redeemed.* And it is destruction to a man, saith *Salomon*, to deuoure that which is sanctified, and after the vowes to enquire.

Leuit. 27. 28.

What is then to be thought then of Impropriations, whereby both glebe and tithes of many townes, are taken into the hands of meere Lay-men, some small Vicaridge or pension being allotted to the Minister?

Quest.

I cannot with beating of my braines deuise how to excuse these vsurers from sacrilege or robbing of God, and therefore many thriue thereafter that haue them. True it is, that the first Authors hereof haue the heauiest answer to make, as being directly guilty of this sinne, but this is no excuse, euen for such as haue purchased impropriations, knowing the very glebe lands to be dedicated to God, and by gift voluntarily, but irreuocably made holy, and that tithes, as in themselves, holy by originall institution, which if they were vnkowne, the case were otherwise. They therefore that sinne least this way, offend first by consent vnto their predecessors, Church-robbers: for if thou didst not thinke it lawfull to buy and sell these things and to alienate them from holy vses, wouldst thou meddle with buying them in the same manner? Secondly, they offend by impouerishing the Ministers of Gods Word, to their great discouragement, taking their things, vnto whom they ought to communicate their owne things. Thirdly, by vsurping the Ministers duty, vnto whom as it properly belongeth to minister about the holy things, so to possesse things hallowed and dedicate, for which it may be said vnto them, as the spirits said vnto the Coniurers, *Iesus I know, and Paul: but who are yee?* Fourthly, they offend by oppression, taking the tithes of the people for nothing, hiring for small pension some simple cheape Sir *Iohn*, vnder whom the people perish for want of knowledge.

Answ.

Acts 19. 13.

What is to be done then by such as haue these things left
them

Quest.

them for inheritances by their parents, and want all other meanes of living?

Ans.

In my opinion, their safest way for clearing and vnclogging their consciences, is either to dedicate themselves vnto God, if they can by studious endeavour attaine to any sufficiency, that they may bee worthy of a Ministers living, and for hereafter leaue it to the Church: or if they bee vnapt to learning, sell it at some indifferent rate to some sufficient Minister, that may, and will not only for his owne time performe the Pastorall duties, but also entaile the Tithes in such manner, that all conueyance of them shall bee void, other than to a Minister, who shall discharge the Cure. And so it is like, that the Ministers in possession, will still breed vp their sonnes, or other heires to succeed as well in *Officio*, as in *Beneficio*. Nay moreover it is not improbable, that vpon such condition imposed, the Ministers possessing thus as purchasers in Lay-fee, and yet being bound to all Church-performances, will be content to conuert the Tithes into Church-fee, reseruing onely the Patronage to themselves and their heires; and so in proesse of time the Church may bee re-inuested in Gods right, thorowout many now wronged Parishes in this Kingdom. Deepe iudgements may perhaps propound other more plausible or passable courses; I haue made bold to cast in the mite of my weake vnderstanding, but feruent wish: not so much, I protest, for the enriching any of our profession, as for the restoring God his owne, and the disburthening many deteinors of so heauy a load of sinne. In this, or any other probable course for restitution, there will, I grant, be to the restorers some losse of worldly wealth, but it will turne to great gaine, *viz.* of a good conscience, which will feast thee euery day, whereas thou canst not but lose this way still, cleauing to that vniust gaine, offensive so many waies, as hath beene shewed. Oh that God would giue power to these words, that they might enter into mens hearts, and neuer cease speaking there, untill they dispose themselves to cease from robbing God, and make some restitution of these holy things; meaner persons doing as hath beene said, and the greater which haue thousands besides, extending their bountie, restoring freely

freely to the Church, and sparing from many superfluities.

What is to be thought of religious houses and lands, which in times past haue beene giuen to Friars and Nuns, &c.

Those cages of vnclane birds were deseruedly dissolued, both for their owne impurities, as also for their originall foundation, being out of blinde zeale ordained to the maintenance of idle bellies, superstitious Masse-mongers, and inuaders of Tithes, which were due to the locall Pastors, and not to the swarmes of mungrell Fryars. And truly it were to be wished, that the footsteps and memorialls of those Church-robbers were abolished, and not still preserued, by exempting Abbey lands from paying any Tithes. The Friars had then some pretences that they prayed for the people, and sometime preached to them also: but now the Lay-men that succeed the Friars in those purloyneries, haue no shadow of such pretence, but defraud the Church against all reason, and against Law too, as I haue cause to thinke. Now as for the lands and Mannors thus bestowed by our deuout Ancestors, I doe not see that superstition did so inseparably sticke to them, that they might not at the suppression haue beene diuered to some better publike vse for the Church or Common-wealth, at least some large portion of them. But of all in this kinde, most laudable is their worke, that haue conuerted any such lands and houses to the maintenance of students in good learning, which may grow vp as profitable plants in the Church of God.

Quest.

Ans.
Of religious
houses.

Quest. 100. What is here commanded?

Ans. To doe to all men as I would they should doe to me, and by diligent paines-taking to get mine owne lining, in that estate of life to which it pleaseth God to call me.

Explan. Hauing beene so large already in shewing the sin, it doth more easily appeare, what the duty according to this Law is. And this in briebe is set downe by Christ; *To doe to all men, as ye would that they should doe to you*: and that is in the executing of any office, in buying and selling, in lending and borrowing, and in giuing and taking, &c.

Marth. 7. 12.

In executing any office, as of a King, or a Iudge, or of a Iusticer,

Leuit. 19. 5.

sticer, &c. without respecting the person of the rich, or fauoring the person of the poore, doing iustice betwixt a man and his neighbour, euen as thou wouldest haue it done vnto thee, if thou wert to bee iudged, and therefore shutting the eyes against kindred in the flesh, acquaintance and greatnesse, and thy hands against bribes. In doing the office of a steward, or collector of any duties, taking no more than the due. In doing the duty of a Master, to allow seruants things conuenient, of a seruant to bee faithfull in doing seruice, and euery other office, dealing iustly, though power be in thy hands, to aduantage thy selfe in doing otherwise.

2. In buying and selling.

2 In buying and selling, thou must doe as thou wouldest be done to, not seeking to liue out of other mens losses, but selling according to the worth of the thing, and no more, and in buying, giuing accordingly, as the Lord hath by Law provided, *Leuit. 25.*

3 To lend freely.

Luk. 6. 35.

3 In borrowing and lending to the needy, lending freely, as thou wouldest gladly borrow, if thou wert poore and needy, and as is commanded, *Lend freely, looking for nothing againe*: no, not for the thing lent, being but some small summe, which thou canst well spare: and if thou canst gratifie any neighbour without thine owne hinderance by lending, to doe this freely also for loue.

2 Kings 4.

Again, if any thing be lent for gaine, which we call letting, not to exact vpon any man, but to cleaue to this rule: and if thou borrowest, be carefull to pay againe, not only at the time appointed, but by continuall prouidence against that time: and if thou hast not otherwise wherewithall, sell such things as thou hast, to satisfie thy creditor, as the poore widdow of the Prophet sold her oyle. If thou findest ought of thy neighbours, if the owner may be knowne, thou must restore it, as is by Law provided: *Thou shalt not see thy brothers ox, nor his asse go astray, and withdraw thy selfe from them, but shalt bring them againe to thy brother; and if thou know him not, thou shalt bring them to thy house, vntil thy brother seeketh after it. & so shalt thou doe with all lost things of thy brother.* If any thing be committed to thy trust, not by any deceit to beguile thy brother of it, but to deliuer it againe when it shall be required. If thou hast hired

Deut. 22. 1, 2, 3.

Exod. 22. 7, 8.
Vels. 14, 15.

red any thing, and it perish, or bee hurt vnder thy hand, thou must make it good. If thou beest any way wronged, not to goe to Law, if by any other meanes thou maist be restored; and not for trifles, for wee must rather depart from our right in something, especially where the Gospell is scandalized by contentious brabbling among Christians, according to the Apostle; *Why rather suffer ye not wrong? why rather sustaine ye not harme?* And as we reade of *Abraham*, that to auoid contention, yeelded vnto *Lot*, being his Nephew, from his right. And if we be constrained to goe to Law, then not to prosecute matters in malice, seeking the hinderance, but the reformation of our aduersary, and recalling him from his error, if it be a criminall cause; and faire recouery of our owne right, if it be a ciuill cause. 4. In giuing and taking, doe as thou wouldst bee done to, in mercy releeuing the poore with clothing, meat, and drinke, and other comforts, according to his necessity. *The pure religion & undefiled before God, is to visit the fatherlesse and widowes in their aduersity*: So that he which performeth not this duty, hauing this worlds goods, hath no true religion in him: yea, he hath no loue of God; for, *If any man hath this worlds good, and seeing his brother in want, shutteth vp his compassion towards him, how dwelleth the loue of God in him?* yea, he hath no faith; for, *faith without workes is dead*, yea, he hath no sure foundation; for, the rich are warned to bee rich in good works, *to be ready to distribute and communicate, laying vp in store for themselves a good foundation*: yea, he hath no conformity with God, as the child of God hath: for, *doe good, saith the Lord, to them that hate you, that yee may bee the children of your Father which is in Heauen*. Now that this duty may bee rightly performed, it must be done liberally, according to a mans ability; for, *he that soweth liberally, shall reape liberally*; and with all chearefulnesse, and not grudgingly; for, *God loneth a chearefull giuer*. And for taking, there must be no more taken then is giuen, neither must they aske, and receiue almes, that are not pressed hereunto by necessity: labour must not bee neglected, and an idle loitring vagrant life entred vpon, for this is to breed a confusion, and to hinder the poore indeed, and to rob the spittle. And thus much of following the rule which hath

beeene

1 Cor. 6. 7.

James 1. 27.

1 Iohn 3. 17.

James 2. 20.

1 Tim. 6. 17, 18.

Matth. 5. 45.

2 Cor. 9. 6, 7.

been embraced, euen amongst the Heathen by the Law of Nature, *Quod tibi non vis fieri, alteri ne feceris*: Insomuch, as that *Alexander Senerius*, an heathen Emperour of the Romans, caused it to be written in all open places, and market-places, that it might bee continually before the eyes of all people; *That which thou wouldest not have done to thee, do not to another man.*

Rules of obedience to this Commandement.

Now there is further added, as a speciall meanes to inable vnto this duty: *by diligent paines taking to get mine owne living, in that estate of life to which it pleaseth God to call me.*

1 Cor. 7. 20.

For that we may doe the duty of this Law: wee must first be in a lawfull estate and calling, according to the Precept, *Let euery man abide in the same vocation wherein he was called*: and as a remedy against stealing, and as a meanes to inable vs to giue to the needy, it is said, *Let him worke with his hands the thing that is good*: so that thy calling must be good and honest, otherwise what thou gainest hereby is stollen, and if thou giuest, it is not accepted: it must be profitable to Church or Common-wealth.

Gen. 3. 17.

Secondly, thou must be diligent herein: for, *In the sweat of thy brow* (saith the Lord) *thou shalt eat of thy bread until thou returne to the earth.* Diligence was at the first enioyned *Adam*, when hee was set to dresse the garden. The Lord himselfe (though a most omnipotent essence, and pure act) is in continuall action, ruling all things; the Angels haue wings to expresse their diligence and celerity; the Sun, Moone, and Stars, with all the heauenly orbes, are alwaies in motion; and the smallest creatures, the very Bee and little Pismire are diligent in their kinde, all which teach man diligence in his calling.

1 Tim. 6. 6.

Thirdly, thou must be content with thy present estate: for, *godlinesse is great gaine with contentation.* Discontent, besides that it is ingratitude against God, is a ground of all vnlawfull practices, to gaine more, and cooleth, and kils the spirits, from the workes of our callings: but contentation staieth from that which is vnlawfull, and putteth life into our honest labours and endeouours.

Prou. 31. 3.

Fourthly, thou must bee frugall and thrifty, to saue that wherewith the Lord hath blessed thee, not spending it vnnecessarily vpon vanity, nor losing it through neglect; *The thoughts*

thoughts of the diligent doe surely bring abundance : so that a man by thrift, hauing in reasonable sort enough of his owne, shall not need to gape after other mens goods, but may haue wherewithall to giue to others.

Lastly, thou must bee constant to performe all thy lawfull promises : for, *Who shall dwell in the tabernacle of the most High? He that sweareth to his owne hinderance, and changeth not :* or, if he maketh any speech or promise of doing any thing, to the benefit of another : *For, he that boasteth of false liberality, is like clouds, and wind without raine.* He bringeth poore men into a vaine hope of some benefit to be receiued, but doth nothing, or he maketh a shew before others, as is the manner of many, seeming good and beneficiall, and making faire promises; but in deeds least of all, they shall haue reward according'y.

Psal. 15. 4.

Prou. 25. 14.

Q 100. Which is the ninth Commandement?

A. *Thou shalt not beare false witness against thy neighbour.*

Quest. 101. What is here forbidden?

A. *All false witness bearing, which is first, false accusing, and witnessing against our neighbour before a Iudge. 2. By slander and back-biting, and by all readinesse to hearken to such false reports. 3. By flattering and soothing any for aduantage against the truth. 4. By lying, or telling any vntruth against our conscience.*

Explan. In this Commandement, the maine intent and scope is, to preferue the good name of our neighbour, and our owne credit and good name : for, by false witnessing and lying, as our neighbours disparagement is sought, so a mans owne is procured. The maine sinne therefore here, is vniustly, or out of malice, to detract from the good name of our neighbour.

First, I say, vniustly, because sometime a man is so bad and notorious, as. that hee which should goe about to maintaine his credit, should endanger himselfe of the woe to such as iustifie the wicked. Of such like it is iust and right for a man, according to their deserts, to complaine, either before God, as *David* did of *Achitophel* and *Doeg*, who had most notoriously expressed their malice; and as *Elijah* did against the Israelites,

1 Kings 19.

Galat. 3. 1.

Leuit. 19. 17.

Math. 18. 17.

Iolin 8.

Israelites, who had killed the Prophets, and broken downe the Altars : Or before men, as *Paul* doth of false teachers to the Galathians : and so doth *Peter* and *Jude*, giuing them disgracefull names, that others might take heed of their company, and being infected by them : or before themselves in publike, as *Paul* calleth the Galathians foolish and bewitched. And *Esay*, the Israelites, Princes of Sodome, and people of Gomorrah. Or lastly, in priuate reproofing offenders, for, *Thou shalt rebuke thy neighbour for his fault, and not suffer him to sinne : and if he heareth not thee, tell it to the Church*, saith Christ ; complaine to the Governours of the Church, from whom he may receiue due censure. But it is offended in making such complaints vpon any, either if it be but vpon coniecture, and not apparant certainty, or in doubtfull actions, that may haue a better construction, or out of malice, or vaine-glory, seeking by the disgrace of our neighbour, to bring our selues into credit : Or lastly, being in as great, or greater fault our selues : for, *He that is without sinne amongst you*, saith Christ, *cast the first stone at her. And hypocrite, cast first out the beame which is in thine owne eye, and then shalt thou see more cleerely to cast the mote out of thy brothers eye.*

The sinne against this Commandement therefore, is vniustly to detract from the good name of our neighbour by any meanes.

1

Deut. 19. 17.

First, by vniust and false accusations, and witnessing before any Iudge : If any doth thus, the Lord prouided, *That hee should by the Iudge be done vnto, as he had thought to haue done vnto his brother* : and where it is concealed from men, God will be auenged, as in *Naboths* case against *Ahab* and *Iezabel*. This is a double most heinous sinne, a most high degree of taking Gods name in vaine, when in his presence, before his Vice-Gerent, the false is witnessed, and the height of sinne against this Commandement. Secondly, by accepting of sleighty witnessse against a man, and the Iudges proceeding hereupon in sentence of condemnation : for by Gods positive Law, there must be sufficient witnessse of two or three : when *Pilate* proceeded to iudgement against Christ in this case, he made himselfe as guilty as the Iewes that falsely accused him.

1 Kings 22.

Vniust accusations.

2

Deut. 17. 6.

Thirdly,

Thirdly, by slander and back-biting: for, *Thou shalt not walke about with tales*, saith the Lord. It is noted, as one of the properties of such as are giuen ouer to a reprobate sense, to be back-biters; and much in complaining against this is the booke of the Prouerbs. Such are worse than deuouring beasts, and fowles, making a prey of men euē whilst they liue: whereas others deuoure onely dead things. Hee that hath an ill name wee say is halfe-hanged, the back-biter therefore that raiseth an ill name is halfe an hangman to his neighbour, poysoning, as with dead Cantharides, with his venomous tongue, the box of precious ointment of his neighbour, which is his chiefe treasure, and with the sharpe Razor of his tongue, entreth his throat, and pierceth his sides, as it were with swords and speares.

And yet this is a common practice in these miserable dayes, out of the same fountaine, as to send forth the sweet water of blessing God, so the brackish water of malediction or speaking euill of our neighbours. But so much as thou falsly detractest from thy brothers good name before men, is detracted from thine before God in heauen, to the razing of it out of the book of life which he hath written.

Fourthly, to haue a mans eares open to receiue false rumours and tales against a neighbour: For, *Thou shalt not receiue a false tale*, saith the Lord. The slanderer is as a theefe, he that hearkens to him as the receiuer: for if there were not some which delighted to heare, and so did giue encouragement, there would be no carrier of tales.

Fifthly, to be long-tongued, and be ready to blaze abroad the infirmities and slips of others: for hee that is not carnall like *Ismael*, after the flesh, but spirituall, doth restore such by the spirit of meeknesse. *The man of vnderstanding will keep silence*; he is a foole that seeketh thus to disgrace his neighbour: *Hee that is of a faithfull heart, concealeth a secret*; he is a slanderer that discovereth a secret.

Sixthly, in the heart to thinke, and iudge ill of our neighbour, without apparant cause, or for some infirmities to passe sentence of iudgment against any man: for *iudge nothing*, saith the Apostle, *before the time, whē the Lord will lighten things that*

D d

are

3
Leuit. 19. 16.
Rom. 1. 30.

4
Exod. 23. 2.

5
Galath. 6. 1.
Prou. 11. 13.

6
Hardsumiser.
1 Cor. 4. 4.
Rom. 2.

are hid in darknesse. He is made subiect hereby to Gods iudgement that iudgeth another man.

7

Vaine-glory.

1 Tim. 6. 4.
Prou. 27. 2.

Seuenthly, to be possessed with vaine-glory and selfe-loue, which is the fountaine of all disgrace doing vnto our brother: as *Eliab*, *Dauids* elder brother, out of an high conceit of himselfe and of his owne valour, made base account of his younger brother *David*, and extenuated his worth. When a man is puffed vp, saith *Saint Paul*, hence cometh *strife, enuy, railing, euill surmisings*. Wherefore, *Let another man praise thee*, saith *Salomon*, *and not thine owne mouth*. Such is the basenesse of a proud minde, as that it will build vp the owne credit, with the ruines of another man, and varnish it selfe ouer with oyle pressed from anothers credit, euen to the vtter spoiling and tearing of it in peeces. As hee that without conscience seeketh to enrich himselfe out of another mans goods: so is he whose tongue runneth ouer the world, to rob his neighbours of their good name, and to make all other men no body, that himselfe onely may bee some body, it was a speciall marke, wherewith the false teachers amongst the Galatians were branded.

8

Against flattery.

Eighthly, to flatter and sooth men contrary to the truth for aduantage, praising him, that is, or may be beneficiall vnto thee, or into whom thou desirest to insinuate thy selfe for thine owne benefit, when he is not worthy any such praise, or when the contrary is true of him. As if a man should praise him for liberall, which is vainly prodigall, or couetous, for wise, and vnderstanding in such things, as wherein hee hath little or no skill; for deuout and holy, when hee is negligent of holy duties, and prophane; for discreet, when he is *Machiuell-like* politike; for humble and familiar, when he is base and degenerate; for ordering himselfe well in all things, when he doth palpably amisse in many things; and like *Gnatho* in the Comedy, swearing it to be true that *Thraso* saith, how false soeuer. Flattery is called in Hebrew *Chalac*, signifying either *blandus*, smooth, and *mollis*, soft, because the flatterer vseth smooth and soft speeches; or *diuidere*, to diuide, because in flatterers, the tongue is diuided from the heart. So that flattery is the framing of the tongue to smooth speeches
against

against the conscience to curry fauour with a man, in some worldly respect, or as *Augustine* hath defined it, *Est fallaci lande seductio: A seducing by deceitfull praise*. In the New Testament it is called *anoxasia*, sycophancie, from a decree made amongst the Atticks, that they should bee punished, that carried Figges out of the Countrey, and if any man could detect them, hee was appointed a reward: whence it came to passe, that many promooter-like persons accused many, and sometime falsely, pretending to bee best common-wealths men, and louers of the Countrey, but intending their owne gain by oppressing others, like most of our Informers, and Catchpoles. Now of flatterers there are foure sorts:

First, some flatter to circumuent others, that they may the more easily effect their malicious projects, as *Isak* dealt with *Abner*, asking him how he did, or vsing some such kinde speeches vnto him, but with his hand smote him, that he dyed: as *Sauls* seruants flattered *Dauid*, commending it as an high fauour to be the Kings sonne in Law, that he might be intrapped and indangered.

2 Sam. 3. 27.

Secondly, some flatter, by commending beyond all measure, for their owne priuate benefit: of such it is said; *He that praiseth his friend with a loud voice, rising early in the morning, it shall be counted for a curse vnto him.*

Prou. 27. 14.

Thirdly, some flatter so, as that for the pleasing of some, they care not how they detract from and disgrace others, with whom they are at enmity, or whose discredit, they account their owne credit. These are tale-bearing flatterers, whose words as the Wiseman hath it, *goe downe into the bowels of the belly.*

Prou. 29. 26.

Fourthly, some flatter by speaking things pleasing, when their duty is to rouse vp the sleepy spirits of men, by crying aloud against their sinnes, thundring out Gods iudgements due therefore. These sow pillowes vnder mens el-bowes, and claube with vntempered mortar, and a storme of GODS iudgements is threatned both against it and them.

Ezech. 13. 10.

Ninthly, and lastly, this law is broken by lying, which is the

speaking of any thing contrary to truth, against a mans knowledge, with an intent to deceiue.

First, against a mans knowledge, because if vnruthfully an vntruth be told, it is no lye, and if a truth be told, the person telling it, thinking it false, it is a lye in him: for, *mentiri*, to lye, is, as some deriue it, *contra mentem ire*, to goe against a mans minde, and knowledge. Otherwise a man receiuing a report from another, and telling it forth, without any fault on his part, should be a liar. Whereas *mendacium*, a lye, is *menda*, a fault, it is $\Psi\delta\sigma$ in Greeke, *quasi* $\epsilon\delta\gamma$, as a flying, because all men naturally flye, and hate lyars. *Aristotle* deriueeth it of $\Psi\epsilon\lambda\iota\varsigma$, *vituperandus*, to be dispraised, and *Plato*, of $\Psi\delta\sigma$, sleeping, because he is asleepe in sinne, that trades in lying. In Hebrew it is יָסוּר iniquitie.

Againe, if a truth be told against the knowledge of the teller, it is a lye, for it is not that which a man speaketh, but the manner how hee speaketh that maketh it a lye: according to the description of the Psalmist, *They speake deceitfully euery man with his neighbour, and speake with a double heart.*

Lyes amongst the ancient haue beene distinguished into three sorts: *Officiosum*, *perniciosum*, *iocosum*. An officious, a pernicious, and a iesting lye. The officious is the telling of an vntruth, meerely to saue a mans owne life, or his neighbours, or their goods, or their freedome and peace, without intending any hurt vnto another. This kinde of lye hath found fauourers amongst the ancient. *Origen* defended it, and *Gregory* held it to be lawfull vnder the old Testament, wherefore hee saith that the midwiues lying vnto *Pharaoh* to saue the children of the Hebrewes, were rewarded, *God madethem houses*. The *Priscilianists* held this to be lawfull, and so continued vndiscovered in their heresie a long time, wherefore *Consentius* fained himselfe a *Priscilianist* to discover them: but it is reprobued by *Augustine*, especially vpon this reason, if it were lawfull to pursue a lye with a lye, then robbery might be pursued with robbery, adultery with adultery, and one sinne with another. This officious lye was the common refuge of holy men in their dangers, of *Abraham*,

Psal 12.2.

Abraham, of *Isaac*, of *Rebecca*, of *Isaiah*, of *Rahab*, and of *Leha*, in the hottest of the zeale of God. This hath euer yet beene held a sinne amongst soundest Diuines, who haue excused *Abraham* and *Isaiah*, &c. from being guilty hereof. *Abraham*, for that she was his Sister, *Isaiah*, for that hee said Prophetically, I am thy first borne *Esa*, and *Paul*, for that he also said Prophetically, *I know him not to bee the high Priest*, seeing the Priesthood after *Aarons* order was at an end in *Christ*. It is extenuated and lessened indeed, the lesse it breaketh the rule of loue: for this is the maine reason why lying is sinfull, and vnbecoming a Christian, because *wee are members one of another*, and by lying wee deceiue and beguile one another, like strangers, yea, like enemies. Hence it is, that the lyes before mentioned, though they bee recorded in the Scriptures, yet they are not taxed in those persons, because it was to saue life, not to destroy; to fulfill things pleasing vnto God, not against his will.

Ephes 4. 25.

2 The pernicious lye, is the telling of an vntruth to deceiue, and to hurt a mans neighbour, either for some base gaine, or out of malice. This is a common practice amongst tradesmen, and buyers and sellers of all sorts, and amongst Sycophants before spoken of. But it is an essentiall property of the Deuill, and makes them the children of the Deuill, at which all should quake and tremble, *Hee is a liar from the beginning, and the Father of lyes*. He deceiued *Adam* and *Eua*, to the woe of vs all, hee was a lying spirit in the mouth of the false Prophets of *Ahab*, and is in the mouth of all such as speake lyes.

John 8. 44.

3 The iesting or sporting lye, is the telling of things not true for the recreation of the hearer, hauing none other end of sinorality; or it is to tell vntruths, to make a gull of the hearer, or to sport and please a mans selfe and his owne vaine-glorious humour. Thus Iesters make a practice of lying and sinning, whilest they exercise their scurrilous wits, in telling strange inuentions of their owne, which be most false. And the ouer-witty rakhels of these times, who deuising and spreading false newes, account it the best sport to deceiue the credulous and simple, they are all lyars, and set a worke

of the Deuill: and to be ranked with them are vaine trauellers and praters, which meerely out of vanity because they would say something, set such things as they haue seene or heard, vpon the tainters, stretching them most palpably beyond all credit, or coining incredible things out of their owne mynt, that neuer before saw any light: it is not so with mythologies, riddles, and parables, hauing good and vsfull moralls; for they are none other but parables, the more plainly and effectually to set forth good things.

And vnto these may bee added another kinde of lye, which may be called *fucosum*, a varnishing or colouring lye, to hide, and couer ouer some sinne after that it hath beene committed, as *Gebeza* sought to colour ouer the matter to *Elisbah* his master, saying, *thy seruant went no whither*; and *Ananias* and *Saphira* sought thus to colour ouer their sacrilege, but it turned to their greater sin. This is to lay a plaister lenitiue vpon a corrupt sore, making it the worse, and the couering of bad seed with earth, making it to grow the rather. The sinne, which was but single before, is thus made double, because the party sinning hauing thus salued it, hath no further care of being purged by repentance, and amendment, and deludeth iustice, so that all meanes of reformation are taken away.

2 King. 5.
Acl. 5.

Quest. 1.

Ought a man therefore being examined of a fault worthy of death, or imprisonment, or other punishment to confesse it, if he be guilty?

Ans. w.

Doubtlesse, he is either to keepe silence, and then his answer may be, *non tenere* or *respondere*; or else, if hee will answer positively, hee must pro'esse his owne innocencie, or confesse his owne guilt expressly.

Out of a necessary ground *Ioshua* exhorteth *Achan* to confesse his theft; *My soone giue glory vnto God, and tell the truth*: so that, as thou makest conscience of giuing God glory, thou must not in this case deny but confesse the truth whatsoeuer thou suffer, seeing thou art worthy.

Quest. 2.

What if a man bee called in question for his conscience, and religion, the acknowledgement whereof will bring him in danger vnworthily, may hee not deny it for his owne safety, keeping his heart right before God, seeing hee is in-
quired

quired into, not for the edification of any, but for his owne destruction?

No; hee may not deny it, as hee would not be denied by Christ before the Father: for, *hee that denyeth mee before men, saith the Lord, I will deny before my Father which is in Heauen.* Herein *Peter* fell grieuouſly, and therefore being conuerted, he endeouoreth to strengthen others against the like falls, willing them to be ready alwayes to give an answer to euery one that asketh you a reason of that hope, that is in you. So that a man must not onely deny with the Priscilianists, his religion, but when like cause is offered in the middest of greatest dangers, with *Paul*, to confesse the maine of his beleefe: as nature bindeth him still notwithstanding in circumstances, and other quiddities, he may be silent for his owne safety.

May not a man by equiuocations, or mentall reseruations, blindfold the truth, to saue himselfe from danger?

These are deuices fetcht from hell, and therefore to be auoyded by all such, as looke for heauen: Equiuocating is speaking in words of a double sense, but yet so, as that we would haue it taken contrary to the truth of that, concerning which it is questioned. The Deuill is the first Author hereof, hee deceiued our first parents by his equiuocations, for which Christ calleth him a lyar, as hath beene shewed: for both *Dii, Gods*, had a double sense, there being *superi* and *inferi*, such as be called Gods in hell beneath, as in heauen aboue, and *delusioes, sciences, knowing*, which is as well by experience, as by theory, or contemplatiue vnderstanding. And euer since the Deuill hath made equiuocating his ordinary phrase of answering such as seeke vnto him.

When *Julian* consulted with his Oracle at *Delos, Delphos*, and *Dodona*, being to fight against the Persians: it was answered, *Omnes dii decreuimus trophaos, & spolia Thera, iuxta fluminem ducere.* All wee Gods haue decreed to carry the trophies, and spoils by *Thera*, besides, or nigh to the river, *Thera* being the name of a place in *Julians Empire*, and the name of a riuer, that runneth thorow *Assyria*, in the Persian Creeke, so that the victory being gotten by the enemies, the prophetic was verified, and hee deceiued by equiuocation. In the dayes of *Iustitian*,

Ans.

Matth. 10. 33.

1 Pe. 3. 15.

Quest. 3.

Against equiuocations.

Ans.

Munſt. coſmog.

Theodor. lib. 3.
cap. 2.Socrat. lib. 4.
cap. 15.

it was foretold by the Deuill, *Mundum cum prole periturum*, that *Mundus*, or the world, with the off-spring should perish, inso-much, all expected an end of the world, but one *Mundus* with his sons went to the warres, and were slaine, thus the Prophecie was fulfilled. In the dayes of *Valens*, hee foretold that one whose name began with these foure Greeke Letters *θ. σ. ο. δ. th. c. o. d.* should reigne next, of which sort there were many, which was the occasion of *Valens* his tyranny against many. And many such like instances more might be giuen, when *Arimus* presumed thus by equiuocation to deceiue, hee was punished with a miserable death, voyding out his very bowels vpon the stooke. And yet this is an ordinary practice amongst Iesuites, defending it also from the best examples of Christ and the Apostles. Whereas they doe herein most fouly blaspheme: For though Christ were misunderstood of the woman of Samaria, touching the water that hee spake of, and by his Disciples touching the temple that he could destroy, and raise vp againe in three dayes, yet hee had no meaning to deceiue by thus speaking, but to remoue their minds from carnal to spirituall conceits, betwixt which and the Iesuites equiuocating, there is no more proportion, than betwixt heauen and hell.

And the same is to bee said of the Apostles, speaking words that might be taken two wayes, or in two diuers senses: Mentall reſeruations are such answers, as wherein some clause is reſerued in the minde of the answerer, making the answer true, how contrary soeuer the words are to the truth.

For example, it being demanded, Did you not come lately from beyond the seas? he answers, no, though he did, with this mentall reſeruation, to passe into Scotland, Poland, &c. Did you say or heare Masse since you came into England? hee answers, no, when he did, with this mentall reſeruation, I did it not to tell you. O strange deuice to mocke men, and God; this is a degree beyond *Beelzebubs* inuention, neuer the like heard of before in any age! Be ashamed hereof, euen yee first-borne of Satan, ye Iesuites, vnlesse ye will take vpon you to be tutors to your owne father.

Quest. 102. What is here commanded?

Ans. *As much as in vs lyeth, to preserve the good name of our neighbour, and our owne good name, stopping our eares against false reports, and suppressing them, and alwayes, whatsoeuer comes of it, speaking the truth.*

Expln. First, we must by all lawfull meanes maintaine our owne credit, and a good name: for, *proximus quisq; sibi*, every man is next to himselfe, and he that will vse that care which he ought, to the preserving of his neighbours good name, doth begin with looking to his owne. Yet, I say, that we must doe it by lawfull meanes, because there be some that doe *ambire famam*, too earnestly seeke after credit, and offend hereby.

It is vnlawfully therefore sought:

First, by hypocrisie, as the *Pharisees* sought the praise of men, by pretending exceeding great godlinesse, for which they are censured by the Lord, to haue their reward: so that if any seeke fame, by making a most excellent shew that he may be seene, he may indeed get a name before men, but he shal lose it before God.

Matth. 6.
Vnlawfull
meanes of fame.

Secondly, by flattery, as *Abfalon* is noted to haue flattered the people, vying all courtesie towards them, that so hee might make a way to the kingdome: such are some courting Gallants now adayes, that vse all courtesie towards others, hauing most proud hearts, and making most lowly shewes; these and the like, get the names of most kinde Gentlemen, and lowly, when they are proud, and insinuate themselues into men for aduantage, by thus setting vp their names amongst them.

Thirdly, by the neglect of a mans duty, when he ought to oppose himselfe against mens sinnes, winking at them, and forbearing to censure them, when his office doth require it, that he may thus haue the report of an honest quiet man. After this manner, to seeke and to obtaine a good name, and to bee well spoken of; is to bee infamous and vile before God, who hath threatned such, saying; *Woe is vnto you, when all men speake well of you, for so did they to the false Prophets.*

Luke 6. 26.

Lawfull meanes
of fame.

Prou 10. 7.

Eccles. 10. 2.

1 Sam. 2. 30.

Matth. 7. 2.

Phil. 4. 8.

Our dutie to-
wards our neigh-
bours good name.

Rom. 1. 8.

Act. 16. 2.

1 Cor. 8.

Prou. 10. 12.

Gal. 6. 1.

The lawfull meanes of getting and maintaining a good name, are:

1 To liue well and righteously: for *the memory of the iust be blessed: but the memoriall of the wicked shal rot.* Whatsoeuer good parts a man hath, yet if there be any thing scandalous in him, it is a flye in a box of precious ointment, corrupting it all.

2 In all things thou must endeavour to glorifie God: for, *Such as honour me, saith the Lord, I will honour them:* seek to maintaine and aduance Gods fame, and thou shalt bee sure of a good name, though thou seemest to be vile before some *Mischol*, as *Dauid* in dancing before the Arke.

3 Thou must speake well, as much as thou canst of other men: for it is iuit with God as thou measurest vnto others, so that it should be measured to thee againe.

4 If there bee any other thing which is honest, which is iust, which is pure, which is worthy of loue, which is of good report, *If there bee any vertue, if there bee any praise, thinke on these things.*

Now for the credit and good name of our neighbour, that we may doe our duty aright towards the maintaining hereof:

1 Wee must congratulate with him for the good report that goeth of him, as *Saint Paul* professeth his ioy, for the faith of the Romans, which *was published throughout the whole world;* and likewise towards other Churches and particular persons. And if we be not likewise affected to the good report that goeth of our neighbour, but doe contrariwise repine at it, as though something were hereby detracted from vs, as is the manner of many, wee are farre from maintaining his good name, as our duty requireth.

2 Wee must speake of the good things in our neighbours, to their praise and commendation: as the Christians at *Lystra* and *Iconium*, are said to haue reported well of *Timothy*; as *Paul* commendeth the charity and forwardnesse of those of *Macedonia.*

3 Wee must conceale and hide the infirmities of our neighbour, sparing to speake of them to his disgrace: for, *lowe conereth all trespasses: and beare one anothers burthen,* saith the Apostle, and so fulfill the Law of Christ. Little care of the neigh-

neighbours good name is in him, that is ready to set abroach his weakneses.

4 If any thing be done by our neighbour that may haue a tolerable construction, wee must so construe it, and not in the worst sense. This was the charity of the rest of Israel towards the Reubenites and Gadites, on the other side Iordan, which had set vp an Altar for a testimoniall, they sent first vnto them to vnderstand the thing before that they begin to warre vpon them: and *Ioseph*, willing to make the best construction that he could of *Maries* being with child, determined secretly to send her away.

Iosh 12.

5 Against all slanderous tales and reports against our neighbours credit, to stop our eares, it is commended as a necessary property in such, as bee inhabitants of Gods holy mountaine, not onely, not to slander, but not to receiue a false tale against his neighbour. And what loue is there in such as be ready to hearken to back-biters, vnles it may notoriously or euidently appeare to bee no slander. Wherefore thou must not onely not hearken to such, but reprove them, be angry with them, and make them knowne, as most odious persons, going about to rob thy neighbour of his principall iewell, more worth than all his substance.

Psal. 15. 3.

Whether may a man, to preferue his owne credit, and to get him a good name, speake of such things, as are praise-worthy in himselfe, seeing it is forbidden; *Let another man praise thee, and not thine owne lippes?*

Whether a man
may praise him-
selfe.

This is to bee iudged of, according to the fountaine from whence it proceedeth, if it commeth from pride and selfe-loue, out of a desire to be famous, and highly thought of, as it is in most, it is to bee condemned as pride it selfe, which maketh a man hatefull to God and man, but if it commeth from necessity, because otherwise a man shall bee vniustly in disgrace through slanderous tongues, here is a time to seeke to maintaine his owne good name: Thus did *Paul* iustifie himselfe, and extoll his owne gifts and labours; or else because otherwise some aspersion shall bee cast vpon Gods glory, something slanderous laid vpon his seruant, being imputed to him,

1 Sam. 12.

1 King. 18.

Ios. 7.

Ruel. 22.

him, as if *Samuel* had not stood forth to iustifie himselfe, and to publish his vpright dealing in his Iudges Office : or lastly, because otherwise sometime euen such as are of excellent deserts might remaine vnkowne, and bee vsed as enemies, when there is none else to make them knowne. Thus *Obadi-ah* telleth *Eliab* to his owne praise, that hee hid an hundred Prophets of the Lord, fifty in a caue, and fed them with bread and water : And *Nehemiah* speaketh much of his goodnesse towards the Iewes, desiring the Lord to remember him in mercy.

Lastly, the duty here is, in all things to speake the truth, whatsoeuer commeth of it, not bee affraid of the faces of the greatest, standing for the truth of the Gospell : not to feare any enmity of man in witnessing the truth for the meanest : not for feare of death or other punishment, to deny the truth of any fact, making vs lyable hereunto. For thus, as *Iosuah* said vnto *Achan*, thou giuest glory to God, whatsoeuer becommeth of thee, otherwise thou aduancest the Deuill the father of lies. Thou art a follower of God, as one of his deare Children ; and though thou lose something here, yet thou shalt be rewarded an hundred fold : otherwise, as a bastard and impe of the Deuill, thou shalt with him be adiudged to hell-fire, as is the sentence of Iyars.

Quest. 103. Which is the tenth and last Commandement ?

Ans. *Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maid, nor his Oxe, nor his Asse, nor any thing that is his.*

Quest. 104. What is here forbidden ?

Ans. *All first motions in the minde vnto sinne, springing from originall sinne, though no consent be yeelded vnto them.*

Explan. This Commandement as hath beene already said, is diuided by the Romanists into two, that the two formost might bee reckoned but one: But this, as hath beene shewed is their sophistry, and against all reason, there being two so distinctly deliuered of two arguments, the inward and out-ward

ward worship of God, here one and the same argument; euill motions and lusts of the minde, and no full distinction in the matter, but onely enumeration of diuers obiects. Nay, to demonstrate that all this is but one Commandement, compare *Exod. 20. 17.* with *Deut. 4. 21.* and you shall finde the order of this enumeration inuerted; in the one, the house first named; in the other, the wife, which would neuer haue beene done, if they had beene two different Commandements.

Thou shalt not conet: that is, thou shalt not haue any first motions in thy minde, against that loue which thou owest vnto thy neighbour, whereby the way may bee opened to sinne against him in any kinde, either through the desire of pleasure or profit, whether the profit bee inheritance, his house or goods, man, maid, cattell, which were alike bought and sold in those times: all beginnings of sinne must be resisted, that the soule may be pure and fit for Gods Spirit, to ioyne it selfe vnto. Now the Lord passeth on here in reckoning vp particular euill motions against our neighbour, and saith nothing of motions against his owne Maiesty, not that men are not as apt herein to sinne against God, neither for that these motions are more excusable; but because as more heinous in any common vnderstanding, they are to be auoided rather, being against him from whom euery good thing, and only good commeth.

The sinne against this Law, I say, is, when ill motions of any kinde are first in the minde, whether against God, or against man, though no consent be yeelded by the minds approbation and liking well of, and thinking to put these motions in execution; for as grosse affections and desires make the soule impure in Gods sight, so his piercing eye-sight beholdeth it if there be any beginnings as farre off, and cannot abide them, according to the Psalmist.

Psal. 139.

Here therefore commeth to be censured originall sinne in vs, deriued from *Adams* sin, viz. the leprosie of our corrupt nature, which is called lust, and concupiscence, the flesh, &c. which is a want of originall righteousness and holinesse, and a pronenesse to all sinne and wickednesse.

*Rom. 7.
Galath. 5. 17.*

This is daubed vp with vntempered morter, by those of
the

Rom. 7. 7.

Psal. 51.
Rom. 4.

Iob 14. 9.

Matth. 4.

*Motions from
Satan knowne
beare.*

2 Cor. 12. 7.

the Roman Church denying it to bee any sinne, but a disease onely in nature, as the hereditary stone or gout, whereas the Apostle plainly teacheth euen this to be sin, saying; *I had not knowne sinne but by the Law, for I had not knowne lust, except the Law had said, Thou shalt not lust, or conet*, by which words it is euident that it is truly a sinne, and against this precept: to let passe that of *Dauid*, *in sinne was I conceived*; they are made lyable vnto death that sinned not as *Adam*, that is, hauing no sinne but this originall. Of this Argument, hee that pleaseth, may see a large Tractate in my foure-fold Resolution.

Againe, I say, further motions vnto sinne, springing from originall sinne, that is, from the flesh, are against this commandement, though no consent be yeelded, because if the root bee naught, the branches must needs bee naught also: *Who can draw a cleane thing (saith Iob) out of that which is uncleane? there is not one.* Springing from originall sinne, or the flesh in vs, I say, because some euill motions are suggested by the Deuill, which are not our finnes, vnlesse by consenting wee make them so. Such motions had our Lord when he was tempted, but wee must learne of him to resist constantly, lest they by admitting, become our finnes. These diabolicall temptations are commonly knowne, either because they are sudden, and come into the mind without any obiekt leading here-vnto: or, because they are often, yea, hundreths of times iterated without intermission, like Ordinances planted to batter downe a wall, to the infeebling of the facultyes of minde and body, and weakning of the senses. 3. Or, because they are motions to things horrible to nature, as to murders of others, or of a mans selfe. Or, because they moue to things vnpleasing, tedious and irkesome: Or, lastly, because they are violent, and inforce almost to the doing of that vnto which it is moued: if at any time a man bee tempted hereby, to things pleasing to the flesh, as *Paul* was tempted, when he had that pricke in *the flesh, the messenger of Satan, to buffet him*: And *Dauid*, when he was stirred vp to number the people, or if some outward obiekt be vsed as a meane to allure, as *Euah* was allured by the sight of the goodly fruit, they are

nor

not so easie to be distinguished from fleshly motions, which alwaies defile where they come, how lightly soeuer they passe away againe, though this bee also denyed by the Romanists, calling them, *Leuincula vitiosa, quæ renatus contaminari nequit*; light peccadilloes wherewith the regenerate cannot be defiled.

Lastly, I say, all first motions to include, not only originall corruption, and first motions hence arising, without ioying in them; but much more, if there bee ioy and delight, though there be no consent in the heart to put them in practice, it is a sinne also here forbidden, such motions onely as are ioyned with consent, being against other Commandements.

So that he which is pleased in motions arising in the mind, to haue such house and goods of another man, or such woman, being another mans wife, and therefore breaketh out in vaine wishes, although he doth not plot and deuise in his mind how to attaine them, he is a sinner in the highest degree against this Commandement.

If his thoughts wherein he is delighted be adulterous, hee is guilty of adultery; if murderous, of murder, and is defiled hereby, according to that saying of Christ; *From within, euen out of the heart of man, proceed euill thoughts, adulteries, fornications, murders, thefts, couctousnesse, wickednesse, &c.* All these euill things come from within, and defile a man. All which serueth to helpe vs to a sight of our owne spirituall deformity, whosoever is best amongst vs, so that if the Lord should enter into iudgement with vs, the holiest man were neuer able to abide it, seeing he hath about him the flesh, the root of bitterness, and often euill motions though he striueth against them, and some taking vp their heart with delight by their pleasing insinuation. And thus the Law doth the office rightly, to conclude all vnder sinne, that wee might all depend onely vpon Gods mercy for pardon and saluation.

Marke 7.21.
Vers. 23.

Quest. 105. What is here commanded?

Ans. To keepe our very hearts and minds free from all euill motions and thoughts, contrary to any of the Lawes and Commandements of God.

Expl. The duty commanded here, is our thorow sanctification,

1 Thess. 5. 23.

Ephes. 4. 24.

John 3. 5.

fication, not only in deeds, but euen in heart and thought also, as the Apostle prayeth for the Thessalonians; *The very God of peace sanctifie you throughout, and I pray God that your spirit, and soule and body, may be kept blamelesse unto the comming of the Lord Iesus Christ.* The parts of this are mortification, putting off the old man which is corrupt through deceiueable lusts: and viuification, which is, the putting on of the new man, which after God is created in righteousness, and true holinesse. It is otherwise called Regeneration or a new Birth, without which a man shall neuer see the Kingdome of heauen.

Now of this new Birth there be foure degrees or parts:

Rom. 7. 16.

1 The birth of a pure and holy minde, hating sinne, and louing the Law, this was in *Dauid*; *Lord, how doe I loue thy Law, and all false wayes I viterly abhorre,* and in *Paul*, *I consent to the Law that it is good: and, I delight in the Law of God concerning the inner man, and I hate the thing that I doe.*

Psal. 34. 12.

2 Stirring and mouing in holy duties, as a liuing man doth the actions of the liuing, which a dead carcasse cannot doe. This stirring of the regenerate, is ceasing to doe euill, and learning to doe well, doing the duties of pietie towards God, and of loue towards man.

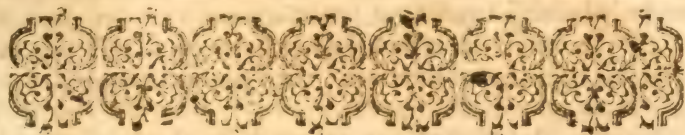
1 Pet. 3. 2.

3 An earnest desire of food, whereby this new life may be maintained: *As new borne babes desire the sincere milke of the Word that yee may grow thereby.*

2 Pet. 3. 18.

A growing vp towards mans estate, in knowledge and holinesse, according to Saint Peter: *Finally brethren grow in grace, and in the knowledge of Iesus Christ.*

Now the Law sheweth all this to be done, but helpeth not to the doing, and so leaueth a man destitute of all comfort, that all conceit of righteousness in man might be taken away, his frailtie and weaknesse might be acknowledged, he might despaire of his owne power and abilitie, that hee might be set a worke to seeke out of the Law, meanes of fulfilling the Law, and to become righteous before God. And hitherto of the ten Commandements.



Of keeping the Law.

MY good childe know this, that thou art not able to doe these things of thy selfe, nor to walke in the Commandements of God, and to serue him, without his especiall grace, &c.

Very fitly in this publike Catechisme, after the setting downe of the particulars required by the Law, we are put in minde of our owne weaknesse, and disabilitie to performe those duties in any measure, and therefore we are sent to seeke from above, a supernaturall assistance, which may fight with our corruptions, and help our infirmities: not that we are thereby advanced in this life, to a totall and perfect correspondance to the Legall rigour of these duties, but that we may know, that it is a greater strength, than our owne naturall abilities, which worketh in vs a sound and sincere, though imperfect, obedience in this life, which is the Euangelicall performance of Gods Law, atchieued partly by vs in our weak endenours through grace, and the rest by supply for vs by our Saviours perfect satisfaction vnto the utmost of the Law, as more distinctly appeareth in the Questions following.

Quest. 106. Is any man able to keepe all these Commandements?

Ans. No man upon earth hath, or can euer be able to keepe them perfectly, Adam only excepted in the state of innocencie, and Christ who was both God and man.

Expla. For clearing hereof, we will deduce these *Theses*, or positions; Man by his first creation, was able to keepe the whole Law without sinning: for hee was made after Gods image, which, as is expressed by the Apostle, is righteousness,

*Thes. 1.st
Man at the first
able to keepe the
Law.*

Eccles. 7. 31.

and true holinesse: and God, saith *Salomon*, made man righteous, his heart was full of diuine vnderstanding, his will was altogether right, his affections holy, his power absolute to persist, and continue such alwayes.

Thes. 2.
Man unable to
keepe the Law.

Man, as his nature now is, cannot keepe the Law of God, neither the whole, nor any parcell thereof; but is altogether corrupt, his vnderstanding darkened, his will crooked, his affections impure, and his best strength weaknesse towards the running the race of Gods commandements.

Iob 14. 4.

And when the best meanes are offered of being brought into the right way, he is apt to turne them into his owne corruption to the increasing thereof, euen as the Spider turneth all into poison. This corruption of nature is well set forth by *Iob*, *Who can bring a cleane thing out of filthinesse?* so that mans nature now is filthinesse it selfe: and so farre gone is it herein,

Rom. 7. 18.

as *Paul* sheweth, that speaking hereof in his owne person, he saith, *In me, that is, in my flesh, dwelleth no good thing.* The vnderstanding is so darke, as that, euen like as a blinde man, borne

1 Cor. 2. 14.

blinde, doth not see any light, neither can he: *the naturall man perceiues not the things of God, neither can he.* The will is so crooked, as that in all things it is contrary to Gods will, according to that saying, *Nitimus in uoluntatem semper cupimusque negata*; We are prone to that which is forbidden vs, and wee long most for that which is denied vs. See an example in the corrupt Iewes, vnto whom the Lord sending *Ezechiel*, saith, *but they will not heare, neither will they cease.* The affections are so

Ezech. 3. 11.

impure, as nothing is so good, but hee is apt to hate, and impeach it; nothing so vile, but he loueth it, and is wedded vnto it: as is shewed in the Iewes, saying, *The way of the Lord is not equall*, but of their owne wayes, they thought most highly.

Ezech. 18. 29.

1 Cor. 3. 5.

The weaknesse of the whole man is such, as that he is not able to thinke a good thought, and as a dead carkasse corrupteth of it selfe, and stinketh more and more: so a naturall man increaseth in corruption, till that he becommeth most vile, and runneth on to doe things euen against nature. And lastly, so apt is he to turne the best meanes into corruption, as that *Christ* himselfe is made a stumbling block, he that was giuen to raise vs

Rom. 1.

vp to heauen, is made an occasion of stumbling and falling, the

grace

grace of God, which appeareth for our saluation, is turned into wantonnesse.

Man assisted by Gods grace, and regenerate, cannot perfectly fulfill the Law, but faileth still in many things.. For though a man be now spirituall, and guided by Gods Spirit, not to sin, as men naturall, according to Saint *Iohn*: yet the flesh, the old man, corrupt nature is not altogether expelled, but remaining for their humiliation, and the exercise of grace in their spirituall combat, hindreth them from doing perfectly the thing they would, and swayeth them oftentimes to the thing they would not. Euen as a very dull scholler, being excellently taught, and much laboured vpon by a most skilfull Schoole-matter, yet through defects of his nature, is imperfect in his learning, and erreth in exercises of learning, sometime against Orthography, sometime in false Latine, and sometime in frigid inuention, misplacing of words, and vsing vnproper words, vntill that in continuance of time, he coming to perfect age, all these faults come to be amended. So the scholler taught by Gods Spirit, shall at the last, namely, *in patria*, come to perfection, and be without all error and sinne: but through the vntowardnesse of his nature, cannot here *in via* doe any exercise, but there be faults escaping him.

Hence it is, that Saint *Iohn* saith, *If we say, that we haue no sinne, we deceiue our selues, and there is no truth in vs*: and Saint *James*; *In many things we sinne all*: and *Paul* acknowledgeth it in himselfe; *When I would doe good, euill is present with me*. So that both Pelagianisme is to be reiected, that teacheth man to be able, out of the strength of nature, to keepe the Law, and Semipelagianisme (that is, Popery) teaching, that the regenerate are able perfectly to keepe it, yea, to doe more than it requireth, which they call workes of supererogation.

Can no man attaine to perfection of righteousness according to the Law? How then is it, that some are said to be perfect, according to that speech of the Apostle; *So many as are perfect, let vs be thus minded*?

Perfection is two wayes to be vnderstood, either, as it is opposed to imperfections, and wants, and this is perfection of degrees, whereby the Law is kept without failing in any

Thes. 3.

Man cannot perfectly keepe the Law.

1 *Iohn* 3.9.

1 *Iohn* 1.8.

James 3.2.

Rom. 7.21.

Quest.

Ans.

Perfection twofold.

thing: or, as it is opposed to hypocrisie, and this is perfection of parts, whereby what is outwardly professed, is inwardly embraced; so that, as the outward part maketh a good shew, the inward part is also right, and sincere. And thus *Danid, Iosiah*, and others are said to be perfect, and not otherwise: and thus euery regenerate man can, and doth in some measure approue himselfe for perfect, though amidst great weaknesses.

Quest. 107. What is the breach of the Law, and the punishment hereof?

Ans. It is sinne, which if it be but once committed only, and that but in thought; it maketh the person committing it, subiect to Gods eternall curse, which is euermore death, in hell fire, the torments whereof are unspeakable, without any end or ease.

Explan. Next vnto the consideration of mans weaknesse towards the keeping of the Law, cometh to be considered the punishment due vnto him therefore. And here first I say, that the breach of the Law is sinne: because sinne, as Saint *Iohn* teacheth, is a transgression of the Law: and without the Law, saith Saint *Paul*, sinne is dead. And this sinne, though it be but one, once onely committed, yea, but in thought, subiecteth the sinner to the eternall curse of God. For that inbred corruption only, euen before it breaketh into action, maketh all men guiltie of death, according to that; *By the offence of one man, the fault came on all men to condemnation.* But much more, if any man obserue the whole Law, and yet faile in one point, he is guilty of all, as being actually a sinner also. Now the punishment, which is here said to be death, is otherwise called the curse: for, *cursed is he, that confirmeth not all the words of the Law to doe them.* It is called hell fire, damnation, the second death, vtter darknesse, the worme that neuer dieth, and fire that neuer goeth out; the extremitie being such, as that it causeth continuall weeping, and gnashing of teeth for sorrow, and no one drop of mercede is granted to ease any part of these torments: and all this is not for some long time, but thousand thousands of yeares, and still as farre from end, as at the first beginning.

1 Ioh. 3. 4.
Rom. 7.

Rom. 5. 18.
Iames 2. 10.

Deut. 27. 26.

Quest. 108. Is it not iustitice to appoint to great a punishment for euery sinne, yea, euen for the least?

Ans. It is very iust and right, for the Lord to adiudge the very least sin to hell fire: because his mark, which is perfect holinesse, set upon man in his creation, is removed, and a marke with the devils brande made vpon the soule of the sinner: for which it is iust, that the deuill, and not God should now haue such a soule.

Expl. The Lord, which is iust in all his waies, and righteous in all his works, cannot be vnjust in punishing sin. Therefore this heauy censure against the least sin cannot but be most iust: and that this may more plainely appeare, wee are not to consider of sin, as of an offence meerely, whereby a Law is broken, but as of a blemish, whereby the soule is stained, and so made vnfit to bee a citizen of heauen, where onely holinesse dwelleth, and none vncleane thing may enter. This blemish also is so great, as that it is said to defile the whole man, and that with such filthinesse, as is most loathsome. Now this being the case of any sinner, is it not iust with God to condemne him to the place fit for him, and much more, because he preferreth by sin, Satans badge and cognizance before the Lords.

Mark 7. 23.

Againe, euery sin is an offence against an infinite Maiestie, euen the smallest, as well as the greatest: for the same God which hath said, *Thou shalt not commit adultery*, hath said also, *thou shalt not kill*. He that hath said, thou shalt not doe ill, hath also said, thou shalt not think ill. Now according to the greatnesse of the person offended, the offence is to be estimated, if it be against a temporall King, it is a temporall death, if against the eternall King, it is eternall death in hell. For it is not with God, as with man, whose lawes, if they be broken, yet being of diuers sort, only such, as concerne the Kings person, are reckoned to bee against his Maiesty, others against this, or that subiect only: but the lawes of God doe all concerne his royall person, and any breach is rebellion, as *Samuel* called the sin of *Saul* sparing the Amalekites; *Rebellion is as the sine of witchcraft*, and therefore worthy of death and damnation.

Sinne worthy
of hell fire.
Iames 2. 11.

1 Sam. 15. 23.

Quest. 109. If no man can perfectly keep the Law wherefore then serueth it?

The use of the Law.

Ans. Of excellent use notwithstanding is the Law of God. 1 To humble vs, in regard of our miserable estate hereby discovered. 2 To beare rule of good life vnto vs. 3 To be a Schoole-master to bring vs to Christ.

Explan. Seeing the end of the Law now, is not the perfect obseruing of it in all things, without any fayle, that the doer might to bee counted worthy to liue, which is impossible: it is needfull to bee considered, to what end it now serueth.

Rom. 7. 9.

Vers. 24.

And the first is, to beat downe pride, and to humble the most holy and best men liuing: *For I was once alme* (saith the Apostle) *without the Law, but when the commandment came, sin reuiued: and being more reformed by Gods grace, seeing what by Law he ought to doe, and what through infirmitie he did, he cryeth out; O wretched man that I am, who shall deliuer mee from the body of this death?* And as the Apostle, so euery man that hath his eyes open to see into the glasse of the Law, and thereby his miserable estate, seeth himselfe so wretched, sinne being about him to defile him, the threatnings of the law before him, the flesh behinde, still putting him forward to sinne, aboue him the Lord ready to take vengeance on him, and vnder him hell fire, the bottomlesse gulfe ready to swallow him vp, with the mouth wide open: as that hee cannot but ioyne in an holy despaire with the Apostle, and condemne himselfe for a most vnworthy wretched sinner. And being thus humbled, shall he condemne the Law, and cast off all care of obedience, because it requireth so much more, than hee can any way performe? Nay he will the more loue it, and admire the perfection of it, saying with the same holy Apostle; *The Law is holy, and the commandment is iust, and holy, and good: and I delight in the Law of God concerning the inner man.* Euen as a student in any Art, to the perfection whereof hee cannot attaine (such bee the mysteries thereof,) yet hee is the more rauisht with the loue of it, and striueth hard after the perfect knowledge of it, and neuer ceaseth. He saith not with *Esau*, What

Rom. 7. 12, 21.

is this birth-right vnto me? Because he is tied to an hard taske hereby: but with Saint *Paul*, he presseth towards the marke, walking that way of good workes, which God hath appointed, vsing for a rule this holy Law of God.

And lastly, finding, that when he hath done whatsoeuer he is able, he is an vnprofitable seruant, worthy of Gods eternall displeasure, hee is driuen to seeke both meanes of satisfaction for his delinquencies and failes, and helpe to doe this hard taske, vnto which of himselfe he is so vn sufficient, and this satisfaction and helpe is the Lord Iesus Christ alone; *For that which was impossible to the Law, in as much, as it was weake because of the flesh, God sending his owne Sonne in the similitude of sinfull flesh, and for sin condemned sin in the flesh, that the righteousness of the Law might be fulfilled in vs.*

Rom. 8.

And thus doe we see the third, and last end of the Law, viz. to be a schoolemaster to bring vs vnto Christ: and this schoolemaster is both the Ceremoniall law, tutoring, and teaching by rudiments and figures, as little children, those that were not come to full age vnder the Gospell, and to vs more principally the Morall Law, shewing the great need, which wee haue of a Saujour, and driuing vs vnto him, as our onely refuge, to be made righteous, according to that; *The law was our Schoolemaster, to bring vs vnto Christ, that wee might be made righteous by faith.*

Gal. 3. 24.

Quest. 110. How may we be saued from our sinnes?

Ans. Only by the blood of Iesus Christ, laid hold vpon by a true and liuely faith.

Explan. Being brought to despaire, by the sight of our sinnes in the glasse of the Law, and of the horrible punishments due therefore: it is necessary that wee now looke for a remedy against so great danger: as the cunning Chirurgion, when he hath searched a festered sore to the bottome, applyeth himselfe to the Cure. And our onely remedie is the blood of Iesus Christ, according to that comfortable speech, *The blood of Iesus Christ his Sonne, cleanseth from all sinne.*

1 Iohn 1. 7.

If all Angels and men should haue done their vttermoſt, to deliuer and ſaue one ſoule, it were altogether vaine, they being all finite, the puniſhment by ſinne deſerued infinite, and therefore ſuch, as could neuer be ſatiſfied for, by creatures finite, but in an infinite time. It pleaſed the Lord for this cauſe, to ſend his onely begotten Sonne into the world, *that whoſoever belieueth in him, ſhould not periſh but haue life euerlaſting.* And his blood doth ſaue from all ſin: 1 By expiation. 2 By ſanctification. Expiation is the ſatiſfying of Gods wrath due to ſinne, by bearing the heauy burthen thereof: and this did the Lord Ieſus, when hee abated himſelfe, *and became obedient to the death, euen to the death of the croſſe:* when he redeemed vs from the curſe of the Law, *being made a curſe for vs, for it is written; Cursed is every one that hangerh on the tree:* when in loue, *hee laid downe his life for vs.* And thus wee are by his blood ſaued from ſinne and damnation hereby deſerued, euen as a condemned perſon is ſaued, by ſome other man dying in his ſtead.

If it be demanded, whether Chriſt being the Sonne of God, could not haue ſaued vs by ſome leſſe ſuffering, than death, ſeeing whatſoever hee endured, was of infinite worth? I anſwer, that I take it not to be ſafe affirming or denying this: for if wee ſhall ſay, that hee could not, wee ſhould limit his Almighty power, if that he could, we ſhould call in queſtion his diuine wiſdome; wherefore I ſay, that he could not ſo abundantly haue maniſteſted his loue towards vs any other way, but by dying for vs, and therefore let it ſuffice to know, that he hath voluntarily, and of his owne accord, ſuffered death, to deliuer vs from death and damnation.

Secondly, ſanctification is the vertuall diffuſing of his blood in our hearts, and in euery corner thereof, by the working of his holy Spirit, to the cleaſing of them from ſinne, ſo as that it hath no more dominion ouer vs: *For all we that are baptized into Chriſt, are baptized into his death. We are buried then with him by baptiſme into his death, that as Chriſt was raiſed from the dead by the glory of the Father, ſo wee alſo ſhould walke in newneſſe of life.*

And ſuch as are in Chriſt, are deſcribed thus, *Which walke not after the fleſh, but after the Spirit: if any be in Chriſt, he is a*

John 3.16.

Expiation.

Philip. 2.8.

Galath. 3.13.

1 Iohn 3.16.

Sanctification.

Rom 6.3,4.

Rom. 8.1.

2 Cor. 5.17.

new creature, old things are passed away, all things are become new. It is a vaine thing therefore, for any man to perswade himselfe of deliuerance from sinne and death, by Christ his blood, vnlesse his conscience bee hereby purged from dead workes of sinne, in newnesse of life to serue God. No price paid for the ransome of a slaue can set him at liberty, if he still beareth a slauish minde, that he will serue his old master alwaies: neither can any friend, though hee will die for him that deserueth death, saue him, if hee will still desperately cast himselfe vpon mortall danger: nor yet can any water of Iordan cleanse from the foule leprosie, if the precepts of the Prophet be not obeyed. No more can that man be any better than a slaue of the Deuill, though Christs precious blood hath bene paid for ransome, if he will still liue the seruant of sinne, and of the Deuill: neither can hee bee saued from death, though our dearest friend Christ hath once dyed for man, that still by sinning runneth vpon the danger of death.

Nor lastly, can any be cleansed from the leprosie of sin, vnlesse his precepts bee obeyed, who onely can, and doth direct rightly to vse the streames of his blood for this end and purpose. Oh mad men then, that hope for deliuerance from sinne, but haue sinne ruling and reigning in them! How hapneth it, that being so wise for things worldly and temporall, yee haue no more vnderstanding for things spirituall and eternall? How is it that ye look for deliuerance from death by Christs blood, when no power of this death is seene to mortifie and kill sinne in you? What word haue ye? What promise of God to build this confidence vpon? As verily as God is truth, ye haue none at all from God, whence then is the ground of your hope? What doe you build your comfort vpon? Vpon a shadow, vpon nothing? Bee ashamed in time of this your folly, flatter not your selues in vaine, yee sinners, but lay hold vpon saluation whilest it is offered, being sanctified and washed by vertue of Christ his blood in your hearts, so that all iniquity being expelled thence, it may by power of the same blood bee expiated, and neuer appeare to your condemnation at the day of account.

Now as Christ his blood alone purgeth from sinne, so it
must

must be applied by the sinner vnto his owne soule by the hand of faith. All the water of all riuers will not make a man cleane, vnlesse with hands he be washed with the water: no more will Christ his blood make cleane the soule, vnlesse with the hand of faith it be applied vnto it: For this cause, as the blood of Christ is said to cleanse from all sinne, so faith is said to purge the heart from sinne, and to iustifie a sinner. That precious blood purgeth, and iustificeth, as the cause materiall; Faith, as the cause instrumentall.

1 Ioh. 3. 3.
Rom. 3. 28.

*Meanes of wor-
king Faith.*

Qu. 111. How is faith first begun, and wrought in the heart?

Ans. Ordinarily by the preaching of the Gospell of Christ, the holy spirit inwardly opening the heart to beleue those things that are outwardly preached to the eare.

Explan. Finding that Faith is the instrument of our iustification and saluation, it is necessary to consider, how, or by what meanes this instrument is purchased, that if it bee wanting, it may be sought here, if it be already attained, the means and giuer hereof may be magnified and honoured. The meanes therefore, I say, is the Gospell published and made knowne vnto vs, which, the spirit opening the heart, it beleeueth. For, *Faith cometh by hearing, and hearing by the word of God*; and this word thus working faith, is the Gospell; the Law driueth to despaire, the Gospell erecteth by hope, the Law threatneth and filleth with feare; the Gospell promiseth and filleth with comfort, the law sheweth our miserable estate, and what need wee haue of a Sauour: the Gospell sheweth a remedy against this misery, and pointeth out vnto vs our Sauour. There must bee a kinde of faith, or assent to beleue the Law also, but this is not the Faith, by which wee are saued from the Law; but when this is, and the Gospell is preached: euen as a man at deaths doore, through extreme sicknesse, at the newes of some soueraigne remedy listeth vp himselfe, taketh it, and is recovered: So the sinner, euen dead by the law, at the newes brought in the Gospell of a remedy, listeth vp himselfe with hope, and by faith taketh it, and is recovered out of his danger. And being so sick of sinne, and weak, as that he cannot of himselfe doe it, the holy spirit is ready, holding vp the hand, and opening the mouth of the soule to enable it

Rom. 10. 17.

to receiue this wholesome medicine, as in the case of *Lydia*, of whom it is said, *That a certaine woman named Lydia, a seller of purple, of the City of the Thyatirians, which worshipped God, heard, whose heart the Lord opened, that shee attended to such things as Paul spake.*

Quest. 112. How is faith increased?

Ans. Chiefly by prayer, reading, preaching, and hearing of the word, and receiving the Sacraments; for if these be well attended, we will not be wanting in works of mercy and righteousness.

Explan. Of prayer, the Apostle speaketh, as of a chiefe fruit and exercise of faith; for, *How shall they call upon him, saith he, in whom they have not beleueed?* So that, if there be faith, that setteth a worke presently to pray. When the disciples beleueed, a chiefe care which they had, was to be taught to pray; wherefore they come to Christ, saying; *Lord, teach vs to pray, as Iohn also taught his disciples.* And great reason is there, that faithfull people should pray often, prayer being a proper worke of faith, euen as to speake is proper vnto man: whence it is, that the Kingly Prophet saith, *I beleueed, and therefore I spake*, or prayed; as if hee should say, I had vtterance, and therefore I vttered; for what difference betwixt the tongue of man and beast, but in the speech? and what difference betwixt the beleuer and the atheist, if he prayeth not.

Againe, as faith purgeth man, so prayer purgeth all things, and maketh them pure vnto the faithfull; *Euery creature of God is sanctified by the word and prayer.* Prayer is a conuersing with God, and the most heauenly and sweetest recreation of the soule beleeuing: whence it is, that continuall prayer & thanksgiving is commended vnto vs; *Pray continually, & in all things giue thanks:* and for the faithfull, saith *Dauid*, *praise is comely.*

2 Of the exercises of the word of God, it is spoken, as of the food and nourishment of the faithfull soule; *Desire, as new borne babes, the sincere milk of the word, that ye may grow thereby.* And againe, *Let the word dwell plenteously in you*, euen as good bloud and iuyce in the body, to make it thriue and grow. It is a poore weake constitution that is, not hungry, and taketh no delight in the meat and drink; and it is a poore weakly soule, neuer like to grow to any good, that hungreth not after the

Acts 16. 14.

Exercises of
Faith.
Rom. 10. 14.

Luke 11. 1.

1 Tim. 4. 5.

1 Thess. 5. 17.

The Word of
God.
1 Pet 2. 2.
Col. 3. 16.

the word, and receiveth it without appetite. The word is the sinewes and strength, the prop and stay of faith, it is the light, to guide all the holy affections hereof, that they erre not, and the heavenly riches making it most precious. It must needs be a crazed weake house, that hath no repairing: and hee must needs wander much, that wanteth light; and grow poore, that spendeth dayly, and hath nothing comming in: so that faith that is not repaired by reading, hearing, and meditation, is very ruinous; if it wanteth this light, it will erre; if something commeth not in daily out of this treasury, it will be very poore and starved.

Lastly, for the Sacraments, these doe more sensibly convey Gods promises to our hearts, whilest we apply to vs the outward washing of bodyes, for the inward cleansing of soules and bodies; and whilst we feele, and taste the flesh and bloud of Christ, of which in preaching, we heare with the care, even as *Thomas* was confirmed, when he felt the sides, and hands of Christ, crying out, *My Lord and my God.*

Quest. 113. What is Prayer?

Ans. It is a lifting up of the heart unto God onely, in the name of *Iesus Christ*, according to his will, in full assurance of being heard and accepted at his gracious hands.

Of Prayer.

Explan. In the short Catechisme, vpon the declaring of our inability to obey God without his speciall grace, there is very opportunely inferred, the meanes to call for, and obtaine this heavenly treasure of grace; namely, diligent Prayer: and thereupon is the young Scholler in Christs Schoole bidden to repeat the Lords Prayer, as the direction and ayme for asking of our heavenly Father, all particular graces. Wherefore I here enter vpon that part of the Catechisme, which concerneth Prayer: and because that vnlesse wee know what right prayer is, and what is the necessitie of praying, and when, and where it is to bee made, wee shall not bee so disposed hereunto, as we ought; I haue thought good first to handle these things in generall, and then to come neerer to the Pattern of Prayer, prescribed by our Saviour.

First,

First, I say, that prayer is a lifting vp of the heart; because that if all the best words in the world be spoken, without the lifting vp of the heart, it is no praying, but a saying of the words, which a Parret may be taught to doe: *God is a spirit, and they which worship him, must worship him in spirit, and in truth.* Moses prayeth thus, without the uttering of any words, and the Lord said, *Why criest thou vnto me?* as though lifting vp his heart, euen when he vsed no voice, he had made a loud crying sound in the Lords eares: according to that old Distick,

*Non vox, sed votum, non musica chordula, sed cor,
Non clamans, sed amans clamat in aure Dei.*

*Not striketh voice, but silent vomes;
Not strings sweet sounds, but heart that bowes;
Not mounted cries, but flames of loue,
Piercethrough the eares of God aboue.*

Such also was the prayer of *Hanna*, which preuaileth: shee spake in her heart, her lips only moued. But there is a time, when the voice also must be vsed, as in the presence of others, that they may be edified, and ioyne in prayer also: and vpon euery other occasion of solemne praying, when the utterance cometh from the heart and spirit, though we be alone most priuate, the voyce is well vsed, if it be not Pharisaically to boast of our deuotion in the eares of others, neere about vs. For, Christ himselfe being retired and alone, prayeth with words; *Father; if it be possible, let this cup passe from me.*

And for his Disciples, whom he was to leaue, he prayeth in many words, for their custodie, for their vniue, and for the glorifying of God by them. The heart lifted vp therefore with words, or without words, is true prayer; but words without an heart, are not so. In stead of praying, this is *prating*, and a great abuse. So doe Laick vnlearned Papists, saying many prayers vpon Beads, placing deuotion in the labour of the lips, and scoring vp by dozens mumbled-vnknowne shreds of Latine; and many of our common people, in their morning and euening deuotion, being drowzie, or hauing mindes

Iohn 4.24.

Exod. 14. 15.

1 Sam. 1. 20.

Matth. 26. 39.
Iohn 17.

mindes taken vp with other businesse in the very time, doe with their words beat the ayre in vaine, and deceiue God of his dutie.

Prayer to God
alone.

I adde further, that prayer is a lifting vp of the heart to God alone: because it is a part of his peculiar worship, and he is robbed, and his glory is taken, and giuen to another, when prayers are made to any other besides the Lord. It helpeth not, that is said, men vpon earth doe pray one for another, as the Apostle, Ephesians, and Thessalonians, to pray for him, and the sicke are directed by Saint *James* to pray the Elders of the Church to pray for them. For though we haue examples of requesting the liuing to pray for vs, what one example is there to doe the like to the Saints in heauen? There is not one. What direction is there in all the Scriptures? Verily none at all. And as for imploring of aid, *Call vpon mee*, saith the Lord, *in time of trouble*; and, *Thou shalt worship the Lord thy God, and him only shalt thou serue*: but for calling vpon any other, not a tittle in all the Bible to warrant it.

Psal. 50. 14.
Deut. 6. 13.

Esay 63. 16.

Lastly, what hope is there of praying to any other? Surely none; for *Abraham is ignorant of vs, and Israel doth not know vs*, saith the Prophet, no more (for ought wee can tell for certainty) doth the blessed Virgin *Mary*, nor the holy Apostles, *Peter, Paul, &c.* A frantick, or at least an idle and addle part is it then in any to pray to Saints or Angels, there being no well grounded hope of good thus to be attained, and infinite danger at Gods hands, who will not suffer, but be auenged, if his honour be giuen to any other. I say moreouer, that prayer is made in the name of Iesus Christ, to meet with that cauill of Saint-worshippers: it is presumption, say they, that we will not offer to a mortall Prince, to come immediately to him to make petition for any thing, without the mediation of some Courtier, much more to presse into Gods presence, without the help of some Saint. O stupid ignorance! O affected blindness! Is not Christ an helpe sufficient? I am sure *S. Iohn* thought him so, when he comforted the faithfull with these words: *If any man sinneth, we haue an Aduocate with the Father, Iesus Christ, the righteous*: and *S. Paul*, when to the assurance of the faithfull he wrote thus; *It is God that iustificieth, who shall condemne?*

1 Iohn 2. 2.

Rom. 8. 33.

It is Christ which is dead, yea rather which is risen againe, who is at the right hand of God, and maketh request also for vs. Neither of them, nor any other holy Apostle once dreamt of the mediation of Saints, or any other creature. Moreover, the Lord himselfe doth so often bid vs vse his mediation in praying to the Father, that they must needs be very stupid, and dull of hearing, or such as wilfully blind-fold their eyes against the truth, which make any question about any other helpe to preuaile with God in our petitions.

Iob 14. 13, 14.

Furthermore I adde, according to his will, because, if wee follow our owne lusts in prayer, we may aske much, but shall little preuaile; *Ye aske, but receiue no,* saith S. James, *because ye aske amisse, that ye might consume it on your lusts.* Wherefore that we may speed of that which we aske in prayer, it is necessary to frame all our petitions according to Gods will; we must therefore haue the knowledge of the Law; teaching vs to preferre the honour and glory of God before all other things; and for this cause chiefly to pray for this, and that we may be instruments of honouring him, as the duties there set downe doe require: and in the next place to pray for grace to doe those duties of loue, which are required towards our neighbour for the pardon of our errours and offences, and strength of faith, whereby we may be iustified here-from: and lastly, for temporall benefits, and deliuerances in the time of danger, as blessings promised to such as keepe the Commandements: wherein, because our daily failes are many, we must not be absolute; but with submission of our desires to Gods will, saying euery one of vs with our Master, *No: my will, but thy will be done,* as who knoweth what is best for vs. Whence it is plaine, that ignorant persons which know not Gods lawes, cannot pray aright, nor they which are without feeling of the word of Gods grace, and of right affections towards his glory, but are only led with a sense of corporall and outward wants and grieuances.

Iames 4. 3.

Lastly, I say, with full assurance of being heard; for there must be no wauering in prayer: *Hee that wauereth, is like a waue of the sea, tossed with the wind, and caried away: neither let that man thinke that he shall receiue anything of the Lord.* It is beleecuing, and

Iames 1. 6.

and fully assuring our selues of Gods fauour, which maketh all things possible that we aske in prayer. This assurance, as a lustie gale of wind, carrieth our prayers with full saile to heauen, the desired haue: wauering and doubting like opposite vncertaine winds, carry them to some other place, and so they returne without speeding. Wherefore he that without doubting doth not beleue, that *God is, and that he is a rewarder of such as call vpon him*, cannot haue any good successe of his prayers: neither can a wicked man pray aright, seeing his conscience is readie to checke him, and danteth him, in regard of sinne that cleaueth fast to him, making his very prayers abominable to the Lord.

Quest. 114. What need is there that the faithfull should pray, seeing they are in Gods fauour, who knoweth all their wants, hath pardoned their sinnes, and promised them all blessings?

Ans. By how much the more we are in Gods fauour, so much the more need is there that we should cheerefully pray, both to pay the dutie that we owe vnto the Lord, and to obtaine the blessings promised, and to renue our assurance of the pardon of sinne daily interrupted through our great weaknesse.

The necessitie of Prayer.

Expl. The Christian soule purified by faith, needeth not to be pressed, by shewing the necessitie to this heavenly exercise; being continually either *actu*, or *habitu*, by present performance, or by generall resolution listd vp in prayer vnto the fountaine of all comfort: as *Dauid*, who professeth, that at midnight he prayed vnto the Lord. Yet because the full may not seeme to haue need to beg, nor they that haue all things alreadie to aske any more; I haue shortly set downe some reasons of the necessitie of prayer, euen in those which through faith haue all things alreadie.

First, it is a dutie which God requireth of vs all, as a tribute of the great King of all: *Call vpon me in the time of trouble, and I wil heare and deliuer thee, and thou shalt glorifie me*: that is, when thou wantest, pray; and when thou art full, still pray, and giue glory to God. And againe, *Pray continually, and in all things giue thanks.*

Psal 50. 14.

1 Thess. 5. 17.

thanks. The best subjects doe most willingly pay the duties of their Prince, and the most faithfull doe most duly performe this of Prayer to Almighty God: hee hath little or no faith, that is, little, or not at all in prayer. Yea, if any neglect to call vpon God, he doth not so much as beleeeve that God is a rewarder of such as call vpon him, or that he heareth prayers any more than *Baal* did, when his Prophets prayed and cried from morning till night, and had no answer: for hee saith in his heart as *Iob* sheweth, that God is in heauen on high, *that the clouds hide him, and he cannot see:* and againe, *What profit should we haue if we should pray vnto him.* So that faith is so far from cooling our deuotion in prayer, when wee beleeeve that God knoweth all our wants, that he hath pardoned our sinnes, and we are made partakers of his promises, as that it setteth vs the more on fire, and increaseth our seruencie in prayer, as in a chiefe dutie towards the Author of all this our comfort; and it is only the want of faith that maketh men cold, dull, and backward in prayer.

Job 22. 14.
Chap 21. 15.

Secondly, prayer is the reaching out of the hand of Faith vnto the Lord, to receiue his blessings promised: although he promisseth to the faithfull the things of this life, and of that which is to come; yet he doth not promise vnasked, to thrust them into their mouths, as it were, but if they reach forth the hand to receiue them.

That Beggar is worthy to goe without his almes, euen when dole is most bountifully dealt to all, that will not offer himselfe to aske it, and put forth the hand to receiue it: So grace and mercie being offered from aboue, wee are worthy to be sent away without it, if we will not put forth the hand daily by heartie prayer to receiue it.

Thirdly, prayer is the applying and actuall putting on of Christ Iesus, to couer every part of our spirituall nakednesse, to cure every wound of our soule, and to strengthen euery facultie of our minde. Now by sinning we are subiect daily to make our soules naked to Gods iudgements, to wound and hurt our soules, and to craze and enfeeble our spirits. If we haue faith, we haue clothing, medicines, cordials, but without this exercise of faith by prayer, wee are without the vse and

benefit hereof. Wherefore let Prayer be held as a most necessary exercise of the soule, and the most excellent of all other, whereby it conuerfeth, and hath familiaritie with God, as *Moses* had: yea, let me be imprisoned with *Peter*; in the Whales belly in the bottome of the Sea with *Ionah*; forsaken of all men with *Paul*; or stoned to death with *Stephen*; by prayer I obtaine the Lords presence, and by him more ioy, as some of the Martyrs haue found by experience, than in the time of freedome from all sufferings, inso much that they haue beene grieued when they haue beene taken from the racks and torments.

Quest. 115. I perceiue by that which hath beene said, that it is necessary to pray, as well in prosperitie, as in aduersitie, what times therefore are specially to be spent in prayer?

Ans. It is necessary, that euery Christian make his Prayers solemnly vnto God euery morning and euening, sitting downe, and rising up from euery meale, and at all other times as the spirit moueth, or other occasions and necessities doe require, to haue the heart lifted up in prayer.

Expln. Seeing the necessitie and excellencie of prayer, the times follow to be considered of, which are both generall and speciall. Generally, we are commanded to pray continually, and in all things to giue thanks, that is, by continuall lifting vp of the heart vnto God; when we beginne to awake, to sleepe, to reade, to labour, when we walke abroad, come into the house, when we are in safetie, in danger, by land, by sea, &c. For that which some haue fondly taken vpon them to performe in grosse and outward manner, sequestering themselves from all worldly imployment, that they might spend their whole time in prayer, tying themselves therefore to a great number of prayers, or to the rehearsall of the same prayers many times ouer, to make vp the number, counted sometime by little stones, more lately by Beads; this, I say, as it is actually and vocally vsed by Monkes and Heretikes, commeth too neere the practice of ancient fond Heretikes, called En-

The times of
Prayer.

chites.

contra, and robbeth a Christian of all opportunities of doing other profitable and necessary duties to and for our brethren: yet is there another kinde of continuall prayer well becoming a Christian, which is performed in a spirituall manner, and is to be intermingled in all the morall and ciuill actions of our life, without impeaching or interrupting them, namely a perpetuall disposition to lift vp the heart vnto God, and to bend and tend in all our actions to the glorifying of his name. This, by the due exercise of actuall prayers in their times, becommeth habituall, and extendeth it selfe to all times, consecrating the whole course of our liues and endeouours vnto obedience and holinesse.

The speciall times of Prayer are both of publike and priuate prayers, the one subordinate, and such as is to giue place vnto the other.

The times of publike prayers, are the times in vse in the Church of God wherein wee liue, when it is requisite, that we come duely and reuerently together, euen as of old, they came vp to the Temple at Ierusalem to worship, from all parts. For, though now a dayes there bee no such place of speciall holinesse, so that for hauing respect vnto the place, wee may haue the more hope of being heard in our prayers: yet it auaieth much to frequent the assemblies of Gods people vnto prayer. The prayers of many made together, are like vnto many coales of fire together, making the greater heat, as saith *S. Chrysostome*. When the Lord would set forth a most strong and powerfull prayer, he ioyneth *Noah, Iob* and *Daniel* together, in his name. Wherefore, I would to God that all would make more account of publike prayers, to come betimes and duly vnto them. *Peter* and *Iohn* went vp to the Temple to pray, euen since the time that in all places God was to be prayed vnto, and shall we preferre our prayers at home, before prayers there?

To come to publike prayers.

Ezech. 14.

The times of priuate prayers of euery person daily to be made alone, and if hee liueth in any societie, with others also. For it is not sufficient that thou prayest alone, and in secret, if thou liuest in a family, or societie, where more doe vsually come together to prayer; neither is it sufficient, that

Praying in company and alone.

thou prayest daily in such company, if praying in secret be omitted.

Math. 6. 6.

It is to be feared that he which prayeth in company only, makes no better prayers than the Pharisees, and shall lose his reward, seeing that to such as pray in secret it is promised, that the Father will reward them openly: and on the other side, if any man prayeth in secret, and neglecteth the ioynt praying with others, it is to be feared, that he is left without Gods presence, to vaine speculations, seeing that he delighteth not to enioy his presence in the middelt of two, or three gathered together in his name.

Exod. 29. 39.

Wherefore it is necessary to pray daily in secret, morning and euening, and likewise with company, if it may be according to the ancient rite of sacrificing a Lambe in the morning, and a Lambe in the euening, euery day continually. For, euery Christian family is a little Church, as the Apostle intitlenth some amongst the Christians, to whom hee wrote, not that it is any way fit, now wee haue allowance for publike meetings, to meet in priuate houses, for all religious exercises (for this is the way to faction, and against the vnity of Gods Church) but especially for the prayers daily vsed in euery such house, making it a Church, and Gods house, according to that; *My house shall be called the house of prayer*: and therefore the Prophet speaketh of this as a note distinguishing Christian and Heathen families, when hee saith, *Powre out thy wrath vpon the Heathen, that know thee not; and vpon the families that call not vpon thy name*. Let all Gouvernours of families thinke vpon this, to set vp prayers in their houses, that they may be Gods houses, and not houses diuided from God, vpon which he will powre out his wrath.

Jerem. 10. 25.

Prayer as going
to meat.

1 Tim. 4. 5.

1 Sam. 9. 13.

Again, prayers are ordinarily to be vsed, when we receiue any of Gods good creatures for our sustenance. For by mans sinne, the creatures become accursed vnto him, by prayer they are againe sanctified, *Euery creature of Gods* sanctified by the word and prayer. When a feast was made in the land of Zuph, it is said, that the people would not eat, vntill that Samuel came, and had blessed the feast: euen as it is said
of

of the beasts, being gathered together to the waters in the wilderness, that for feare of poyson they will not drinke, till the Vnicorne hath with his horne stirred the waters. And after meat it is necessary to praise God, and so as we are commanded, *Whether we eat or drinke, or what soeuer we doe, we shall doe all to the glory of God.*

Extraordinarily, we must pray oftner in the time of any extraordinary danger or trouble, by sickness, persecution, battels and warres, famine and losses. *Daniel* at this time, besides morning and euening, prayed also at noone-tide daily. *David* in the like case prayed seuen times a day, and at mid-night. *Christ* prayed three times together in his agonie.

And the Disciples continued daily together in prayer. And in those times of persecution, the faithfull are noted to haue met to prayer, and to haue continued three, sometime six dayes together, without taking food vntill night. These times of trouble are more specially times of prayer, to make praying our practice night and day, and to procure others to pray with vs and for vs.

For the place and gesture to be vsed in prayer, wee know, that now there is no difference of places, howsoeuer it hath bene in times past; for euery where God may be called vpon in spirit, and in truth: and for gesture, *Come* (saith the Prophet) *let vs fall downe, and kneele before the Lord our maker.* Not that prayer is not auailable without kneeling, for *Isaac* walked in the fields, and prayed; *Ionah*, lying in the Whales belly, prayed, &c. But because all worship both of body and soule is due to the Lord of all, and because prostration, or kneeling is a meanes to breed the more humilitie in the minde: therefore though kneeling be not alwayes necessary, yet it is to be preferred both in publike and priuate by all, that would yeeld vnto God his due and entire worship: and in all publike prayers, it is the more duly and strictly to be vsed, where the orders of the Church doe expressly inioyne it, or the laudable custome of the congregation commend it. To conclude, the omission of decent and vsuall gesture must needs be more or lesse scandalous, as arguing either coldnesse in deuotion, or contempt of the Church, or discrepantie in opinion or in affection from the

2 Cor. 10. 31.

Praying in time
of trouble.
Dan. 6.Matth 27.
Act. 2.

Ioh. 4. 20.

rest of Gods people, with whom we seeme to make but halfe coniunction, whilst we deny the vniformity of our bodily humiliation. And thus much of the generall Introduction to Prayer.



Of the Lords Prayer.

Quest. 116. **H**OW, and according to what patterne ought we to pray?

Ans. The patterne and forme of prayer for our direction, is the Lords Prayer. Our Father which art in heauen, hallowed be thy name, thy kingdome come, thy will be done in earth as it is in heauen. Giue vs this day our daily bread, and forgie vs our trespasses, as we forgie them that trespassed against vs, and lead vs not into temptation, but deliuer vs from euill: for thine is the Kingdome, the power and glory, for euer and euer. Amen.

Explan. Hauing hitherto made way to the Lords prayer, following in the Catechisme, by considering some necessary questions: It followeth now, that we come more neerely to the prayer it selfe, which is our only absolute and perfect patterne. Concerning this prayer, consider we some things generally, and then particularly of the parts hereof.

Quest. Generally, who was the Author of this prayer?

Ans. Christ Iesus our Lord, who with the Father and Spirit is God blessed for euer. He hauing beene himselfe busied in prayer, was desired by his Disciples, saying, *Good Master teach vs to pray, as Iohn also taught his Disciples: and he said vnto them, When yee pray, say, Our Father which art in heauen, &c.* Whence it hath the name, the Lords Prayer, as the Lords Day, the Lords Supper, &c.

2 Consider therefore the excellencie of this Prayer, as *Salamons Song* is called a Song of songs: so this may bee 2
Prayer

*The Author of
this Prayer.
Luke 11. 1.*

Prayer of Prayers, excelleng all other prayers. And, as the Lords Supper, because by him instituted is of that reuerend account, that whosoever eateth and drinketh vnworthily, eateth and drinketh his owne damnation; so whosoever vseth the Lords Prayer, being of diuine Institution, vnworthily, endangereth himselfe of damnation hereby. The Authour is the wildome of the Father, and like vnto himselfe hath made this Prayer, with admirable wildome, drawing the whole Scriptures into a short Epitome herein, and comprizing all our wants of euery kinde in a few words, with all most needfull directions about prayer, and reasons mouing in the offering vp of Prayer. So that, if all men should all together haue studied all their dayes, they could not possibly make a prayer of such worth and excellency.

Thirdly, consider the vse of this prayer, which is both for the words, and the matter and forme. Some thinke, that it is onely to be vsed as a direction, by which wee may learne how and what to pray, and that the words are not to be vsed, because Christ saith, *After this manner pray yee*. Others thinke it the onely prayer to be vsed at all times, and vpon all occasions, because Christ saith, *When yee pray say, Our Father, &c.* But neither right, the truth is (that which maketh a perfect consent betwixt these two Euangelists, reporting what Christ said) *viz.* the vse of this Prayer is not onely to direct for matter, or for words, but for both, say these words when yee pray, or vse this patterne for a direction, and frame all your petitions accordingly.

First, vse the words of this prayer, if thou knowest not how otherwise, according to it to expresse thy minde, and though thou knowest, yet vse it, and vrge the Lord, as it were hereby to heare thee; for as *Cyprian* saith; A father will acknowledge the voyce of his onely sonne, and the Lord cannot but acknowledge the voyce and words of his Sonne, being vttered by any of the faithfull. But take heed, lest in praying these words, the tongue runne without the heart, as it must needs doe, in those that ceremoniously rehearse them, making haste to haue done, euen like vnto a childe saying his lesson, which he hath conned perfectly. Such may say the words of

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Matth. 6. 9.

Luke 11. 2.

Gods deare Sonne, and yet goe away without any notice taken of them, because they pray not his words, which is a harder matter to doe. Wherefore, to pray these words rightly, thou must in some conuenient measure vnderstand them, and haue the minde taken vp with them, in the vttering the heart still conueying it selfe into the meaning of euery petition, which that it may be done, there must be vsed good deliberation in him that prayeth.

Thus, if this prayer be said, it is well vsed alone, or added to other prayers : like vnto a wraстler, who hauing vsed his best skill and strength, to ouercome in his wraстling, yet finding the victory getting to be very hard, hee re-inforceth himselfe at the last, with all his might, force and skill together, that he may carry away the prize ; so the Christian man wraстling, as *Iacob* with God by prayer, in the end re-inforceth himselfe in this prayer, that he may not depart vnblest. Two extremes are here to bee taken heed of : The one is, too much confidence in the words of this prayer often repeated, as some Popes of Rome haue granted great pardons to seuen *Pater nosters*, and as many *Aue Marias*, said ouer euery day, or on some dayes, and in some places : which is grosse and superstitious : The other is, too much detracting from this prayer, by accounting it no better, or not so worthy, as a mans owne conceived prayer, which is derogatorie and arrogant. Secondly, vse this prayer, as a forme of direction, learning hereby what to aske, what first and chiefly, with what affections and assurance.

Quest.

Are not other prayers also to be vsed by vs, though differing from this in order, yet consonant in matter ?

Answ.

Yes doubtlesse ; for otherwise, the Apostle *Paul* in his Epistles would not haue vsed such variety of order and manner in thanksgiuings, requests, and deprecations, for his spirituall children, for himselfe, for the whole Church : nor would the primitiue Christians, in their ioynt prayer for the Apostles haue beene so bold as to premise this part of thanksgiuing, before their intreating of Gods assistance to the Apostolicall offices, as they did, when *Peter* and *Iohn* being dismissed, and charged to speake no more in the name

of

of Iesus, they all together prayed vnto the Lord. Wherefore though this order be generally to be followed, yet neither is it alwayes necessary, nor yet is it a swarning from this direction, though some of these petitions onely bee asked in our prayers, and others be omitted. But the error is, when wee goe beyond the rules here giuen vs, doting too much vpon worldly things, or hauing proud, vnfaithfull, or malicious hearts, wee make our prayers the labour of polluted lippes.

Why doth the Apostle say that wee know not what to aske, *as wee ought, but the Spirit it selfe maketh request for vs, with sighs, which cannot bee expressed*: if this be a perfect direction teaching vs all things? Or, are wee not rather to hold it a generall direction onely for matter, and that to be true, which he saith for words, we know them not afore-hand, we follow not any set forme of speech, but as the spirit giueth vtterance at the time of prayer. And so here commeth to bee inquired, what is to be thought of set formes of prayer, and whether it be well to vse them?

It is true indeed, wee know not of our selues, as naturall men, what to aske, but the Spirit of God teacheth vs, partly inlightning vs by the Word of God, and partly stirring vp this heauenly motion in our mindes, to pray, and long after the fulnesse of Gods grace, which is an argument of our full deliuerance from mortality and basenesse, into perfect glory of soule and body, and this onely is the scope of the Apostle in that place. Againe, because prayer is the worke of Gods Spirit, it may bee hence gathered, that all such as haue the Spirit, and are regenerate, doe and are able in some measure to pray, to their owne comfort, hauing none other helps of prayers made by men, or aforehand deuised by themselves. Yet it doth not hence follow, that it is not good to pray in set formes of prayer, no more than it is not good to haue staires, to goe vp into an vpper roome, because a man may make a shift to goe vp by a ladder, or by some other meanes.

In publike, for the ordinary seruice of God, it is needfull there should bee set formes of prayer, because it is not certaine, that euery Minister of Gods Word hath the

Spir

Act. 4. 24.

Quest.
Rom. 8. 26.

Ans.

Spirit of prayer in him to teach him : and if hee had, there would be danger through weaknesse of memory, of omitting many things needfull to be prayed for in the congregation, of excursions, and runnings out into claufes imperinent and idle, in so long prayers, and of tautologies, and repeating the same things againe and againe, to the wearying of the congregation.

And thus this heavenly seruice of prayer, should bee vnequally performed, according to the inequality of the ministers, some Churches hauing men able and sufficient, some againe very weake ones and deficient. For these causes, set formes haue beene vsed anciently in the Church of God vnder the Law ; *Moses* vsed the same forme of prayer, when the Arke remoued, and when it stood still : by the commandement of the Lord, hee taught *Aaron* and his sonnes a forme of blessing the people.

Dauid made many Psalmes, which were formes of praise and prayer to bee vsed publikely, as the 104, 105, 106, 107. Psalmes, the 91. Psalm was a Psalm for the Sabbath. Vnder the Gospell the first forme of prayer is the Lords Prayer, the first forme of blessing that of *Paul*, *The grace of our Lord Iesus Christ be with you all* : or more fully, *The grace of our Lord Iesus Christ, the loue of God, and the Communion of the holy Ghost be with you all. Amen.* And since it hath beene the custome of Gods Church to pray in the congregation by set prayers. If therefore these rules following be obserued, I suppose it shall be well.

First, that all vse the set formes of common prayer, appointed in publike.

Secondly, if more speciall prayers are to be vsed before, or after the preaching of the word (for which no set common forme is, nor can well be appointed) that euery man endeavour himselfe herein, either with words studied, and set before, or then iudiciously and reuerently conceiued, as by the Spirit he is able.

Thirdly, that nouices, or such as haue not the gift of well conceiuing prayers, vse set formes of prayer, deuised by others in priuate.

Fourth-

Numb. 10. 35.

Numb. 6. 24.

Rom. 16. 24.

2 Cor. 13. 13.

Rules of Prayer.

Fourthly, that such as vse the prayers of others, labour to be moued with the same spirit of the Authors, as if the words did flow from the Spirit in them.

Lastly, that no man stand here without endeououring to goe further, if hee can pray some set forme, but strue to grow to more perfection in this heauenly facultie, and to be able without the helpe of set words, to make knowne his desires vnto the Lord. If any man shall thinke, as some doe, that this is presumption, without set words to come to God in prayer, when as to a mortall Prince we dare not, hee is greatly deceiued, and sheweth to haue but little vnderstanding of the faithfull mans neerenesse vnto God, and acquaintance with Gods holy Spirit. For, will such as wait about the Kings person euery day, and talke continually with him, study set words aforehand, what to speake? They will indeed thinke of the matter concerning which they would speake, but for words they would not, especially if they had alwayes some eloquent person at their elbow readie to prompt them, and to tell them what to say: In like manner, faithfull men doe continually attend vpon the Lord, and talke with him by Prayer, and the most eloquent Spirit of God is alwayes readie to prompt and helpe them: wherefore, so that the matter to be spoken of be thought vpon before; it is no presumption to come without set words, in such, as by experience doe finde some sufficiency by Gods grace, to talke thus with their heauenly King and Father.

Quest. What desirest thou of God in this Prayer:

Ans. I desire my Lord God our heauenly Father, who is the gauer of all goodnesse, to send his grace to me, and to all people, that we may worship him, serue him, and obey him, as we ought to doe. And I pray vnto God, that he will send vs all things that be needfull both for soule and body, and that hee would be mercifull vnto vs, and forgie vs our sinnes, and that it will please him to saue and defend vs in all dangers ghostly and bodily, and that he will keepe vs from all sin and wickednesse, from our ghostly enemy, and from euerlasting death: And this I trust he will doe of his mercy and good-

goodnesse, through our Lord Iesus Christ, and therefore I say, Amen. So be it.

Explan. Here in briebe are set downe the most needfull things contained in the Lords prayer with such plainnesse, as that euen children may attaine some good vnderstanding of the prayer hereby, which was the laudable intent of our Church, in providing this wholesome Milke for tender babes.

I shall not need therefore to adde any explanation of these words of our Catechisme, (being so plaine and euident of themselves) other than by pointing at the parts of the Lords prayer, secretly diffused thorow this answer. The first parcell whereof compriseth both the meaning of the Preface, that he, vnto whom we pray, calling him, *Father which art in heauen*, is the Lord God of heauen and earth, our common Father by faith, and heauenly, most glorious, and full of maiestie, from whom euery good thing descendeth; and the meaning of the first petitions, that by our worshipping him, he may be glorified, and *his name hallowed*, by our liuing as his loyall subiects, and faithfully seruing him, *his kingdome may come*, and by our readinesse to obey him in euery thing, *his will may be done in earth, as it is in heauen*, and not only by such as readily obey, but by all people, his ouer-ruling power compelling the disobedient and stubborne.

The words next following, are the interpretation of the rest of the petitions, that he would giue vs all things needfull both for soule and bodie, which is to *giue vs this day our daily bread*, to *forgiue vs our sinnes*, is the next petition: to saue and defend vs from all dangers, &c. is, *not to lead vs into temptation, but deliuer vs from euill*, from all sin and wickednesse, from our ghostly enemy, and the end and reward of being led hereby, euerlasting death.

The last clause, And all this I trust he will doe, &c. serueth to expaine the conclusion, *for thine is the kingdome, &c.* thou art a most gracious King, full of mercie and goodnesse in Iesus Christ; and this thy mercie and goodnesse shall thus be more glorified, wherefore I trust and assure my selfe, that thou wilt doe these, and in this confidence, I say, *Amen*.

Quest. 117. How many be the parts of this Prayer?

Ans. Three, the Preface; Our Father which art in Heaven: the Petitions; Hallowed be thy name, thy kingdome come, &c. And the conclusion. For thine is the kingdome, the power and the glory, for ever and ever, Amen.

Explan. This Prayer being an absolute forme of direction for vs, hath in it all things needfull, both for beginning, proceeding, and concluding: the petitions are not nakedly set downe without a preface, neither are they left without a conclusion hemming them in on both sides, to shew both the necessity of preparation, when we addresse our selues to prayer, and of obseruation when we haue prayed. Preparation to prayer there must needs bee, otherwise we shall bee ready to offer the sacrifice of fooles, wee shall draw neere to the flaming bush, with shooes on our feet, and tread on holy ground with vncleane feet, and compasse the Lords Altar with vn-washen hands. Obseruation there must bee when we haue prayed to giue God the glory of our petitions granted, otherwise we shall deale deceitfully with God, and mocke him; (which he will not heare) pretending his glory and kingdome, but the sequell shewing when we rest at the blessings receiued, that we intend our owne ease and pleasure.

Ecclef. 4. 17.
Exod. 3.

Gal. 6. 7.

Quest. 118. In the Preface, why doe you call God Father?

Ans. Because he is ready as a louing Father, to heare mee calling vpon his name, whence I learne with boldnesse and confidence to come vnto him in my prayers.

Explan. Hauing shewed the necessity of preparation vnto prayer in generall, here follow the parts of this preparation in particular. And the first is, to consider rightly, vnto whom we pray, and with what faith and affiance. Hee vnto whom, is called Father, teaching vs both who can pray, and what faith is required in praying. First; he only can pray aright, and as a true Christian, that can call God Father by adoption and grace through Iesus Christ. It is not sufficient, that he

Rom 8.15.

Vers 16.

1 Iohn 3.3.

1 Iohn 3.9.

Differences be-
twixt praying
and wishing.

he be thy Father by creation, for so is he the Father of the spirits now damned in hell; but he must also be thy Father by regeneration, through the preaching of his Word, casting thee into a new mould of righteousnesse and holinesse, according to his Image, wherein man was first made. For we have received, saith the Apostle, *not the spirit of bondage to feare againe, but the Spirit of adoption whereby we cry, Abba, Father: And the same Spirit beareth witness with our spirits, that we are the children of God.* So that there must be a Spirit in him that will pray, making him the child of God by adoption, purging him to become holy, as he is holy.

Whence it followeth, that a wicked man living in sinne, cannot pray, seeing hee, which is borne of God, sinneth not, who only is indued with the Spirit of Prayer. All his praying therefore is a vaine beating of the ayre with a sound of words, neither shall he speed any more than *Esau* of the blessing belonging to the first borne, though hee cryed with strong cries and bitter. Hee may wish indeed as *Balaam*, *Let me dye the death of the righteous*, but he cannot pray, and so is without fruit hereof, these wishes differing so farre from faithfull prayer.

1. Because wishes are sudden and inconsiderate, straightway ceasing, as a ball rebounding, when it is at the highest it falleth againe; Prayer is with deliberation, and giueth not ouer without speeding of the thing desired.

2. Wishes are without respect of the meanes and care of right or wrong, in attayning the thing wished for: Prayer is with submission to the vse of the meanes, and care of preuailing by right only.

3. Wishes are for the most part of things worldly, I would I had such an house, such riches, &c. Prayer, is chiefly for things spirituall, and heauenly, one onely petition of six being for things temporall.

4. Wishes are sometime for things spirituall and heauenly, but very inconstant as *Balaams* wish, and that of *Simon Magus*, pray unto God that none of these things befall mee: Prayer perseuereth, as *Iacob* wrestling hereby, will not let God depart vntill that he yeeldeth to blesse him.

Further-

Furthermore, as a wicked man cannot pray, so his saying of prayers is an abomination to the Lord. Of the wicked Jewes, *Incense is abomination to me*, saith the Lord: and, *The sacrifice of the wicked, saith Salomon, is abomination to the Lord.* The King, or some noble person would disdain it much, to be waited vpon at the table with clownes all myrie, and dirtie, and the King of Heaven is no lesse offended, if any wallowing in the myre of sinne, come to give attendance vpon him in prayer. Woe then to wicked persons, that will steale, whoore, prophane the Sabbath, drinke, oppresse and kill, and yet come and worship in the Lords House. This is so abominable, that euen naturall men, and Pagans doe abhorre it in Christians. *Penda* an heathen King of the Mercians, would not suffer any Christians, that liued contrary to their profession, to goe unpunished: so the Turke doth at this day. See then here the horrible estate of wicked men; pray they ought, it being a common dutie of all men, and yet pray they cannot; yea, they sinne, if they pray, such a maze or labyrinth doth sinne bring them into.

Secondly, from the person vnto whom wee are directed to pray, wee learne, if wee be such, as can rightly call him Father, to come with all boldnesse and confidence vnto him. Father sometime, and most commonly, setteth forth the first person in Trinitie: sometime, but very rarely, the second, as where the Prophet saith, *He shall call his name Emmanuel, the euerlasting Father*; and sometime the whole Trinitie, as where the Apostle comparatiuely saith, *Ought we not much more be subiect to the Father of Spirits?* We may therefore pray vnto the whole Trinitie, but more properly vnto the first person, God the Father, in the name of God the Sonne, by the assistance of God the Holy Ghost. But though we come before so high a Maiestie, hee is our Father, and doth accept vs for his children, to our great encouragement, not to be afraid, but to come often, and with all filiall boldnesse vnto him: *If a sonne desireth*, saith Christ, *of any of you that is a father, for bread, will hee giue him a stone? If hee aske a fish, will hee giue him a Serpent? If yee then, which are euill, can giue good gifts vnto your children, how much more shall your heavenly Father giue the*

Esay 1.13.
Prova.15.8.

Howes Chronicle,
cl. pag. 67.

Esay 9.6.

Hebr. 1.9.

Luke 21. 11.

the holy Ghost, to them that desire him? What boldnesse did Iacob vse, saying, *I will not let thee goe, unlesse thou blesse mee first?* and Moses, saying, *Rather blot me out of the Booke which thou hast written?* And Abraham, dissuading the Lord from destroying Sodome, if fiftie, if fortie, if thirtie, if twentie, if but ten righteous were found there? Children are bold and confident to aske of their loving parents, and so are Gods children to aske of him.

Quest. 119. Why doe we say, Our Father, and not My Father?

For whom we
must pray.

Ans. Because I ought to pray for all other the children of God, as well as for my selfe.

Explan. As wee are directed for the person vnto whom, so also for the persons for whom wee ought to pray, and that is, not for our selues only, or some few of our friends, but for all our brethren and sisters by grace, that can call God as we doe, Father. And these are to be distinguished into certaine rankes or orders.

1. We must pray for all such as are effectually called by the preaching of the Word, these are already our brethren, and fellow-members of the same body of Christ, they are of the household of faith, and their welfare ought as much to affect vs with ioy as our owne.

2. For all such, as God in his eternall secret counsell hath appointed vnto life, but are not yet called from their wandrings, to be of one sheep-fold, vnder one Shepherd the Lord Iesus Christ: we must pray for them, that God would hasten their vocation, as Christ hath giuen vs example in his prayer for his sheepe; *I pray not for them only, which thou hast giuen me, saith Christ, but for them also which shall beleene in mee through their word.*

3. For particular persons, of whom we haue receiued benefit, vnder whose government we liue, or which be more deare or neere in the flesh vnto vs. Thus Saint Paul promiseth that for the liberalitie towards the poore Saints at Ierusalem, there should bee thanksgiuing of many vnto God, and, *Let prayers, saith he, and supplications, and giuing of thanks be made*

for

John 17. 20.

2 Cor. 9. 12.

1 Tim. 2. 2.

for all, for Kings, and for such as bee set in authority. And such people, as with whom he had speciall acquaintance, hee professeth, that he made often mention of them in his prayers, and for the Jewes, that were his kinsmen according to the flesh, he sheweth his great earnestnesse in prayer for their conversion.

4 For such, as whose necessity is more specially made knowne vnto vs, if they be in danger of sicknesse, troubled in minde, distracted vpon any dangerous enterprile or iourney, or in any distresse. *If any be sicke (saith Iames) let him send for the Elders of the Church, and let them pray for him.*

Iames 5 14.

5 For men generally of all estates and conditions, that they may be saued; for this is good and acceptable, saith *Paul, in the sight of God.* And likewise for men of all Countries and Nations: for this cause wee Englishmen must pray for Gods ancient people the Jewes, for Turkes, Heathen, and seduced Papists, that they may come to the vntity of Faith.

1 Tim. 2. 3.

6 For our enemies, and those that hate vs: *Pray for them that hurt you, and persecute you, and loue your enemies,* saith the Lord: not that they may be blessed, and heartned to proceed in their enmity and malice, but bee ouercome with our innocency, and requiting good for euill, and so haue their heart turned vnto God.

Matth. 5. 44.

Now as there is some for whom we must pray, so there bee others for whom we may not pray, but pray against.

Whom we must
not pray for.

1 The Deuill, ours and Gods common enemy, wee must pray against him, that he may be confounded and troden vnder our feet.

Rom. 16. 20.

2 All knowne enemies of God: *Dauid* hath many Psalmes of imprecations, and praying against such: of this sort is Antichrist, which is an *Adversary*, and *exalteth himselfe against all that is called God.* Such was *Julian* the Apostata, against whom the Church prayed: and *Saul* was declared to be such vnto *Samuel*, for which cause he is rebuked for mourning and praying for him.

2 Thes. 2. 4.

1 Sam. 16. 1.

3 Wee ought not to pray for the dead, whose estate is vnchangeable, as *Abraham* told the rich Glutton being in hell, that they which were there could not come hither.

Quest. 120. Why is there added in the preface,
Which art in heauen?

Ans. Not for that I beleene God to be in heauen onely, for he is euery where; but because to bee in heauen, is an argument of great glory, wherefore I learne with all reuerence and humility to pray vnto him being our Father most glorious.

Expl. Here followeth the third thing in the Preface for our direction, *Which art in heauen.* This is not spoken circumscrip-
tively, as though God were contained in the heauens; for the heauen of heauens are not able to containe him, or as though, if the heauens were not, God cannot bee, as the inhabitants of the earth cannot be, when the earth ceaseth; for God was before all heauens, and earth, and creatures. But God is said to be in Heauen.

1 King. 8. 27.

1 First, for his glory, which doth most shine in the third Heauen, it being most manifested there to the holy Angels, and blessed Saints, by an immediate vision and fruition; as also his glory, that is, the manifestation of his wisdom, power, &c. is by way of rationall deduction, argued from the lower heauens, and the host of them, the Sun, Moone, and Stars, according to the Song of the holy King; *The heauens declare the glory of the Lord, and the firmament sheweth his handy worke.*

2 There is not onely a naturall, but also supernaturall and extraordinary demonstration of his glorious attributes of Iustice, Mercy, Power, and Wisdom, which are manifested from Heauen, as by the Prophets, who were immediately inspired from Heauen to declare them; and by Christ, who came from Heauen; and sometimes by the signes which the Heauens beare, portending great alterations, as before the destruction of Ierusalem, and the like: and lastly, by influences comming from the Heauens, most notably to destroy most notorious sinners, as the old World, against which the windowes of Heauen were opened to drowne them: and Sodom, against which fire and brimstone came thence to burne them vp.

Thirdly, for his purity and holinesse, euen as the heauens are pure, and not obnoxious to corruption in such manner, as the

the inferiour bodies are : yea, when they shall at the last perish and haue an end, the yeares of the Lord, the same pure and holy God shall last alwaies, according to the Psalmist; *Thou art the same, and thy yeares shall not faile.*

Psal. 102.27.

4 For his excellent, maiesticall, and inaccessible brightnesse, euen as the most shining heauenly creatures, the Sunne and Starres. And all this serueth to breed in vs humility, and reuerence in comming before the Lord, euen as the sinfull Publican durst not looke vp to Heauen, but cryed, Lord, be mercifull to me a sinner; and as the poore Prodigall, Father, I am not worthy to be called thy child : for the proud the Lord despiseth, the rich he sendeth empty away, that is, such as acknowledge not themselues vnworthy wretched sinners, and presume vpon any thing in themselues : but the humble ones, that tremble at his Word, that doe reuerence before him, hee will looke and haue respect vnto. Which should make vs so to temper our boldnesse with humility, and reuerence in praying to this our most glorious Father, that when we would be bold with him like sonnes, we incurre not the blame of saucinesse and irreuerence with the Iewes, and be challenged with that sharpe saying, *If I be a Father, where is mine honour; if I be a Master, where is my feare, saith the Lord of Hosts?*

Luk. 18.

Luk. 1. 53.

Esay 66. 2.

Mal. 1. 6.

Quest. 121. How many be the petitions of this Prayer?

Ans. Six, whereof the three former concerne the glory of God, the three latter concerne our selues.

Explan. In handling the petitions of this Prayer. 1. Wee are to consider of them in generall, and then in particular: Generally they be six, as many concerning Gods glory, as our owne necessities, and the first in order concerning Gods glory, the last our selues.

The equall number teaching vs how gracious the Lord is towards vs sinfull men, allowing vs if wee come with one request for the aduancement of his glory, to come with another for our owne benefit, if with three for him, with three for our selues also. This is no small fauour, when a mortall King

when doe the like, happy would his subiects thinke themselves, and pray often, and heartily for his health, and honour, if promising prayers for his welfare, hee would allow them to petition freely also for themselves, being ready to grant their desires.

Happy then are we that serue so good a King, but vnworthy of this happinesse, sith that vngratefully we seeke not his honour, but the satisfying of our owne worldly lusts, hee alloweth vs to pray as much for our selues as for himselfe, three for our selues, and three for him; but wee pray three for him, and threescore for our selues, or nothing for him, and altogether for our selues, thus requiting the Lord euill for good. Let euery man bee ashamed of this, and desire as heartily the glorifying of Gods Name, as his owne necessary food and raiment, as the welfare of his owne soule.

*The order of the
Petition.*

Matth. 10. 28.

Rom. 13. 1.

The order of placing the Petitions concerning Gods glory first, and then those concerning our selues, teacheth, 1. that God is absolutely to be respected, and for himselfe, but man for Gods cause. He is the Soueraigne Lord of all, and the reuerence of him ought to sway all; the greatest men are not so to be reuerenced simply for their power and greatnesse, but for him, and in him; *I will tell you* (saith Christ) *whom yee shall feare, not him that can kill the body, but him that can destroy body and soule in hell fire.* And this is the argument vsed by the Apostle, to perswade obedience to the higher powers, *because there are no powers but of God, and the powers that are, are of God.* Euen as the riuers come from the Sea, and run into the Sea, so all mens greatnesse, and that they are men commeth from God, and ends in God. If God commandeth any thing, he is to bee heard for his commands sake; if man commandeth any thing, hee is to bee heard for Gods sake, which if it were so, sinne should not so much haue the vpper hand, but this is turned amongst the men of this age into the contrary, man is heard, and obserued for himselfe, God for man; a plaine euidence whereof is the obedience of the most vnto great persons and gouernours, and neglect of Gods poore Ministers armed onely with the Word, the Sword of the Spirit.

2. That the first, and maine thing by the Lord intended

Rom. 11 36.

in creating all, is his owne glory, and whatsoeuer is good for man is subordinate vnto this, and onely so farre forth to bee sought after, as it maketh for Gods glory. The Heauens are made to shew his glory, the Earth and Seas are for his glory, all men are made for his glory, yea, the vessels of wrath: for of him, *for him, and vnto him are all things, to him be glory for euer, Amen.* This made *Moses* to neglect his owne soule, rather than God should be dishonoured, and *Paul* to lay open himselfe to the curse, that God might haue glory by the conuersion of the Iewes. And this will make euery one that is an obedient subiect to the King of Heauen, with ioy to beare any crosse, so that God may haue glory, to account all losse which is gotten with his dishonour. For if the maine estate of any man be safe, he is the lesse troubled at small losses; but much lesse if hundreds of pounds be daily added hereunto, and his losses be but some few pence: no more ought wee to bee much troubled at our owne losses or crosses, seeing the maine, Gods glory, is hereby greatly increased.

Thirdly, that the glory of the Lords name is so deare, as that hee did not onely make it his marke in the creation, but in euery particular duty done by man, hee setteth it still as his marke, as here in prayer, in giuing the Law, he beginneth with his owne Maiesty in the Gospell, at the very natiuity of that blessed one, the Angels are heard lauding and glorifying God. And in like manner ought we to bee affected to Gods glory in euery duty, seeking this first and chiefly, and not to be seene of men, as the Pharisees. For if a man doth fast, pray, heare the word, giue almes, deale iustly in some other respect chiefly, hee breaks this rule of Christ, he pleaseth not, whatsoeuer, or how oft soeuer his deuotion be, he can haue no thanks at Gods hands.

Quest. 122. Which be the three petitions concerning Gods glory?

A. The first is, *Hallowed be thy name; the second, Thy Kingdom come; the third, Thy will be done in earth, as it is in Heauen.*

Quest. 123. In the first of these petitions what doe you desire?

Ans^r. *That the holy Name of God may be glorified in the use of his titles, word, and workes.*

Explan. In handling these petitions more particularly, I will obserue, first, the order; secondly, the sense; thirdly, the scope of euery petition.

For the first, *Hallowed be thy Name*; this is placed before *Thy Kingdome come*, to teach vs that no man can bee a true subiect of Gods Kingdome, vlesse that in his heart hee maketh principall account of Gods glory. For then only mayest thou hope to be accepted as a good subiect vnder Gods Kingdome, when thou first desirest, *Hallowed bee, not mine, but thy Name.*

*The Name of
God.*

2 Tim. 6. 6.

Verf. 9.

When thou settest vp not thy selfe, thy pleasure, profit or glory, to be chiefly sought after, in professing the Christian Religion, but the honouring of Gods name: so that such as seeke for aduantage by their profession, thinking *that gaine is godlinesse*, as was the manner of some whom the Apostle challengeth, that vnder the colour of Religion, deceiue and inueagle others to their owne commodity, are not of Gods Kingdome, *but are puffed up, knowing nothing.* doing in stead of going the right way, or hauing any true wisdom.

2 For the sense of the words: By the Name of the Lord, here we are to vnderstand, that whatsoever it is whereby the Lord is made knowne vnto vs, according to his most glorious attributes, Wisdom, Power, Mercy, &c.

*God is knowne
by his Name.*

And this is first by his titles, God, Lord, Iehouah, Lord of hosts, the Almighty, &c. for by these God hath made himselfe knowne vnto vs, and these doe serue most properly to set forth God: for which cause, though for their office sake, being Gods Vice-gerents, some haue beene called Gods and Lords, yet neuer any man presumed thus to be called, as by his proper name, that we can reade of amongst all Gods people, in the Booke of God, but Iesus Christ, who was truly *Immanuel*, God with vs. Let no man therefore aspire after such names, but leaue them off rather, as too high for mortall man.

2 By his Word.

Iohn 1.

2 Cor. 3. 18.

Secondly, God is made knowne by his Word, and therefore Christ hath the title of the Word of God, being the fountaine from whence the Word of wisdom floweth, and hee that knoweth

knoweth the Word written, knoweth God, his face being visibly and gloriously reflected to our open faces there, as by a glasse. Thirdly, by his works, the Heauens, the Earth, the Seas, infinite number of creatures herein contained, which doe also set forth God vnto vs: *For the inuisible things of him, that is, his eternall power and Godhead, we seeene by the creation of the world considered in his workes.* And as these lasting workes of God doe set him forth vnto vs, so doe his transient workes, acts of iudgement, mercy, prouidence and goodnesse. Let thy Name be hallowed or sanctified:

3 By his Works.
Rom. 1.20.

1 This doth first signifie the purifying of a thing which before was corrupt and vnholly, thus mystically it was shewed to *Peter*, that God had sanctified the Gentiles, when hee being inuited to eat of the creatures appearing in the sheet, and refusing them as vncleane, was the second time commanded: *The things which God hath sanctified, pollute thou not.*

To sanctifie
what.

Acts 10. 15.

2 The separating of any thing common to an holy vse, thus *Aaron* and his sonnes are said to bee sanctified, and their vestments and vessels of the Temple, and all things dedicate; and thus are the houses of God now adaiies to be counted holly, and glebes, and tithes of the Church.

3 The acknowledging of a thing to be holy, and declaring it by giuing all due obseruance and respect hereunto, so that the holinesse thereof may bee made more famous and notable amongst all men: and thus principally doe we pray, *Hallowed be thy Name*, as it is holy and glorious, make vs to acknowledge it, and to ascribe all honour and glory vnto it, whether we speake of thy titles, behold thy creatures and workes of prouidence, or receiue any of thy blessings, or whether we be conuerfant in the exercises of thy Word and Sacraments, or of any other diuine ordinances.

And againe, whereas thy Name is vsed, as vnholly by prophane worldlings, vindicate and deliuer it from such abuses, and make vs to stand for the maintenance of thy honour against such.

And lastly, prouide for the preseruacion of the same, from being vsed as a common thing, working in all thy people an

† The supplication.

holy content to hallow it together, abstaining from all common and base vsage thereof.

3 For the scope of this petition, as euery one of the other, it containeth a supplication, a deprecation, and a thanksgiuing; The supplication is, that wee and all the people of God may glorifie the holy Name of God in our affections, louing him with all our hearts, with all our soules, and with all our might, fearing him aboue all, putting our trust only in him: in our deuotion with pure minds lifted vp to him onely to pray: and in our speeches, swearing rightly and reuerently by his Name, and neuer making mention of him, but with high reuerence: lastly, in all naturall and ciuill actions, seeing, hearing, eating, drinking, labouring, recreating, buying, selling, and conuersing, and dealing one with another, doing these, not as men led by sense onely, but by religion, eating and drinking moderately and with thanksgiuing, seeing and hearing of Gods workes with vnderstanding, and praying his power, his wildome, and his iustice and mercy, labouring and working the thing that is good, as in Gods presence, recreating with moderation, and not according to the sway of voluptuous and vaine minds, and in all our contracts and dealings following the rule of iustice and equity, in the feare of this great God: And this in brieft is commanded by the Apostle, *Whether yee eat or drinke, or whatsoeuer ye doe, doe all to the glory of God.* And if in some of these things onely wee giue glory to God, and not in them all, we come short of that which we are here directed to strue after. Wee honour God with our lips, but our hearts are farre remoued from him; whilst wee performe workes of deuotion outwardly, but haue hearts void of this loue, feare, and trust, and liues irregular, swaruing from iustice, temperance, and the feare of God, and tongues let loose to curse and blaspheme God: or else we honour men more than God, whilst wee follow iustice, temperance, and sobernesse, and speake reuerently of Gods Name amongst men, but are cold, and seldome, or corrupt in our deuotion. So that this one short petition comprehendeth the three former Commandements of the Law, and herein we craue, that we may be able to doe whatsoeuer we are therein directed vnto.

1 Cor. 10. 31.

The deprecation is against the finnes in these Commandments forbidden, contrary to the duties before spoken of, with an acknowledgement of our transgressions and weaknesse; through which wee daily offend herein, fighting after more perfection and strength of grace. Wee acknowledge therefore here our selfe-ioue, and loue of the world, feare of men, and trust in armes of flesh, our corrupt worshipping of God, our neglect of his worship, our errours in speech to the dishonour of his Name, cursings, swearings, periuries, neglect of vowes, and giuing Gods honour to creatures, swea- ring by them: and our errours in action, not being mo- ued with diuine meditations beholding Gods workes, being intemperate in meats and drinckes, and not following that iustice and feare of God in our dealings, that wee ought to doe, and for strength to ouercome all these our corruptions we pray.

2 The deprec-
tion.

The thanksgiuing is for these corruptions mortified and purged, and for contrary graces reuiued and settled to the praise of Gods Name: when wee finde to our comfort, that the Lord hath set vp in our hearts some measure of this loue, feare, trust, made vs deuout worshippers of God, and reformed in some measure the errours of our speeches and actions: in which notwithstanding wee must take heed that wee doe not glory and boast our selues, lest wee fauour of the proud Pharisee, but to giue God onely all the glory.

3 The thankes-
giuing.

Like wise wee praise God here for his grace in other men, by whom his name hath also glory, whilest they consent in things together with vs, to the honouring of God. For this is also commanded, as to pray for others, so to praise God for others: *I exhort, that first of all, prayers, and supplications, and giuing of thanks be made for all men.*

1 Tim. 2. 1.

For this cause, of old they that were led by the Spirit of God, did praise his name ouer the graues of Martyrs, for his grace giuen vnto them, shining so much to his glory (though since it hath been turned into prayers for them being dead, and to them) and it is an euident want of the Spirit of God, and of the presence of the lying Spirit, to maligne such as seeke thus

to live to Gods glory, and to discourage them, and to speake all manner of euill against them, as is the manner of many now addaies, seeking by their checks and raunts, to quench the sparkes of zeale which are kindling in the hearts of others, especially of vnderlings. Out of your owne mouthes shall yee be iudged, ye euill and wicked seruants to the highest; seeing with your mouthes yee speake the words of Gods praise for grace in others, and with the same mouthes yee picke their sides, as with swords; to spill, if it were possible, all warmth of grace out of them.

Now all this is in the first petition: the supplication, We pray thee, let thy Name be hallowed: the deprecation, We pray thee, let not thy Name be vnhalloved, or haue dishonour done vnto it: the thanksgiving, Wee thanke thee for disposing vs to the magnifying and giuing glory to thy Name for thy grace and goodnesse, and so let thy Name be hallowed.

Quest. 124. In the second petition what doe you desire?

Ans. That the number of true beleeuers may bee daily increased, that Gods Kingdome of grace may be enlarged, and his Kingdome of glory hastened.

Explan. According to the method propounded, I consider first the order of this Petition, it goeth before this; *Thy will be done.* to teach vs, that no man can rightly doe the will of God and please him, vnlesse he be of his Kingdome, and deliuered out of the Kingdome of darknesse by faith, and the Spirit of Sanctification. He shall doe his will indeed, as a vessell of wrath, being ouer-ruled by his Almighty power, as the Deuill doth Gods secret will; but not as a vessell of mercy out of a good heart to bee accepted, as the Angels and Saints in Heauen. For when the wicked Iewes had crucified the Lord Iesus, it is said, that they had taken him, being deliuered by the determinate counsell and fore-knowledge of God: and against his disposing will it is not possible that wicked men and wicked Angels should doe any thing. But in this there is little comfort,

comfort, as to the gally-slaues of the Turkes, being compelled to their taske, the comfort onely is, when from the heart willingly and cheerefully Gods will is done, namely, his reuealed will and law.

Now for this it is necessary that a man bee first of this Kingdome, *Without faith it is impossible to please God.* All duties done by the vn sanctified Iewes liuing in sinne, are reiected as abominable. Their new Moones, their Sabbaths, their Incense, their Sacrifices: without these a man cannot so much as thinke any thing pleasing vnto God; euen as they that yeeld alleagance to the Pope, or to the Turke, or any enemy of our King, cannot please him their lawfull Soueraigne, how officious soeuer they bee. So they in whom the power of darknesse is not yet shaken off, but are still through infidelitie, and the loue of sinne, vnder the Prince of the ayre, and not subjects of the Kingdome of Heauen, cannot please God, what duties soeuer they seeme to the world to performe with zeale and deuotion.

This then serueth, first, to shew vs the fountaine of all our goodnesse, the grace of God, the mercy of our heauenly King, who maketh vs able to serue him: and crowneth our seruice with glory; that for no seruice which we doe, wee presume to challenge ought at his hands, as the merit of our worke, but reiect this as Popish arrogancy, and acknowledge when wee haue done all that we can, we are vnprofitable seruants, which is Christian simplicity.

2 Not to rest in any outward act or duty, which we doe, but labour for true faith, for hearts rightly seasoned, as hearts of the subjects of his Kingdome, otherwise it is lost labour whatsoever we doe, in vaine are ye iust, mercifull, or deuour, vnlesse the seruice of Satan bee in heart renounced, vnlesse there bee faith purging inwardly.

For the sense of the words: *Thy Kingdome*, the object of this desire is first to be considered, and then the act, *let it come.* Gods Kingdome is the rule that hee doth exercise over his creatures, and is generall ouer all, and specially ouer the Elect. Generally his Kingdome doth comprehend the whole world, with all things therein, which he ruleth and gouerneth by his prouidence,

To doe Gods Will.
Heb. 11: 6.
Esay 1.

2 Cor. 3. 5.

2
The Kingdome
of God.

providence, making one to bee for the preservation or punishment of the other, thus vpholding things in order euer since the first creation.

Psal. 48. 2.

Psal 93. 1.

Psal. 2.

Matth. 13.

In this sense God is called by the Psalmist, The great King; and God is King, bee the Heathen neuer so impatient: and againe, the *Lord reigne*; &c. and vnto his First-borne, Christ, the Heathen are giuen for inheritance, and the vttermoſt ends of the earth for a possession. Specially Gods Kingdome is ouer the Church, howſoeuer diſperſed into many places, yet making but one Kingdome, and this Kingdome is partly in Heauen, partly vpon earth, till the laſt great day, when in Heauen onely it ſhall flouriſh. That part of his Kingdome which is vpon earth, is the whole multitude of all ſuch people as outwardly embrace the Chriſtian Religion, though many be prophane or hypocrites, and this part is called the Kingdome of Heauen, both in the Parable of the Sower, of the Draw-net, and of the Field, wherein the enuious man ſowed tares, &c. Wicked men being for a time mixt amongſt the godly, but at the laſt day to be ſeuered and ſingled out and left, the godly onely being taken: and this is Gods ſpeciall outward Kingdome, which in ſpeciall manner he defendeth from Infidels, holding vp the Scepter of his Word, and giuing them Lawes whereby to be gouerned.

Now beſides this, there is an inward ſpiritual Kingdome of God, which is ouer all thoſe in whoſe hearts theſe Lawes are written to doe them, and the holy Spirit ruleth and beareth ſway, and happy is that man, which is thus of his Kingdome: for when Chriſt did highly extoll *Iohn* the Baptiſt, ſaying, That a greater than hee was not borne of women, hee affirmeth yet, that the leaſt in the Kingdome of Heauen is greater than hee, the leaſt of thoſe that are inwardly called greater than hee, by his moſt excellent office, euen as they which doe the will of God in Heauen, are more than mother, brethren, and ſiſters of Chriſt, than *Mary*, as ſhe was dignified to be his mother, according to the fleſh. That part of the Kingdome which is really in Heauen, conſiſteth of Angels and Saints, and is imperfect till the laſt day, when in a more ſpeciall manner the Kingdome ſhall bee deliuered vp to God
the

the Father, that he may bee all in all. And thus much for the meaning of the obiect.

The act, *Let it come.* This is the first of the generall Kingdome, whereby the world is most prouidently ruled, let it stand, let wickednesse be punished, and godlinesse rewarded.

Secondly, of the speciall Kingdome, the comming whereof is in foure degrees. 1. Let it bee erected where it is not, send thy Word, send Labourers to worke in thy haruest, let thy Word sound to all parts of the earth, to the Iew, to the Turke, to Infidels in all places, plant a Church there : this specially is the praying for all men, vnto which Saint *Paul* exhorteth, that the Gospell may shine amongst them, that it may shine to their hearts who are yet in darknesse.

2. Let it be confirmed and continued where it is, let it not be abolished by persecution, corrupted by heresie, vanish by hypocrisie, or degenerate, and grow into the contrary, by prophaneesse. 3. Let it bee restored where it is decayed, or corrupted in doctrine or manners, restore such as are false by weaknesse, purge the errors of such as are seduced. 4. Let it be perfected, and made compleat, by hastening the marriage day, wherein the new Ierusalem may bee in all points as a Bride trimmed for her husband, which shall onely bee at the last day, when death, and the Deuill, and euery enemy shall be destroyed, and God alone shall absolutely reigne ouer his people, guiding them in and out euerlastingly, and communicating his heauenly most glorious Kingdome vnto them.

3. For the scope : The supplication is, 1. For Gods generall Kingdome, not that it shall faile whilst the world indureth, but because it is Gods will that we should pray for such things as make for his glory, wee are directed to aske here, the exercising of Gods soueraigntie and dominion ouer the world, whereby his power, wisdom, and goodness may appeare to the sonnes of men; of the great creatures, the irrational, the Heauens, Earth, and Seas, being still contained in their proper places, properties and operations; of the rational, the obstinate, and rebellious being by his iust iudgement punished, and the godly by his mercy rewarded, the rage of the enemies of good order being restrained, and the peaceable

1 Cor. 15. 24.

1 The Kingdome
of grace cometh
by foure degrees.

2 The scope of
the words.

Deut. 27. peaceable and righteous being encouraged. For, according to all this they were taught of old to pray, when a curse being annexed to every Commandement broken, all the people were bidden to say, Amen.

2 For all good meanes and furtherances of his speciall Kingdome, which is his Church, and such are godly and righteous Magistrates, defending the faith, diligent and zealous preachers, publishing the faith of Christ Iesus: for such wee pray, that many may be stirred vp and continued in all places. For Preachers we haue a speciall precept, *Pray the Lord of the harvest that he would send forth Labourers into his harvest*, and as we are to pray for the increase of their number, so for their vterance and boldnesse in preaching the Gospell. And for such as be in authority, how we are to pray, hath beene shewed already, they are nursing Fathers and Mothers of the Church, *Kings shall be thy nursing Fathers, and Queenes shall be thy Nurses*, saith the Prophet. *Let thy Kingdome come*, therefore is, Let godly Magistrates be increased, vnder whose government thy Church and people may flourish, and send many faithfull Preachers, as *Moses* said of *Leui*; *Let thy Thummim and thine Urim be with thy holy ones*. Such integrity of life, and light of Doctrine, that they may bee as lights set vpon an hill, giuing light to such as be in darknesse of sinne and ignorance.

3 For the defence of these from all dangers, whereby they may be interrupted in their proceedings, that their liues may bee continued, and their power increased, to the comfort of the faithfull. Thus it hath beene the manner of good subiects of old, to pray for their good Gouvernours. *Cushi* comming to bring word vnto *Dauid* of *Absaloms* death, prayeth, saying, *The enemies of my Lord the King, and all that rise against thee to doe thee hurt, be as that young man is*. And for Ministers, *Smite thorow the loines of them that rise against him* (saith *Moses* of *Leui*) *and of them that hate him, that they rise not againe*. And *S. Paul*, speaking of the Ministers of the Gospell, saith, *Pray for vs, that the Word of God may haue free passage, and be glorified, and that we may be deliuered from vnreasonable and euill men*.

4 That many may be daily conuerted, by the Ministry of these faithfull seruants of the Lord, and grace, vertue, and true religion

religion confirmed and increased in them. And first, and chiefly, that inferiour Gouvernours, which haue the priuate rule of others committed vnto them, in the well ordering of their families and iurisdctions, may helpe forward the worke of grace in their children and seruants. Thus Saint *Paul* professeth often, that hee prayed for such people, as amongst whom the Word was preached, and willeth all men to doe the like, when he bids, *Pray that the Gospell may haue a free passage.*

5 That the Kingdome of glory may bee hastened, to the comfort of all the faithfull, all the workes of the Deuill being then dissolued, the flesh and old man being quite abolished, and grace onely ruling and gouerning vs all; or rather grace being perfected and swallowed vp in glory. And this is the highest pitch of our desire here, this being the height of Gods honour, the most full establishment of his Kingdome, and the perfection of his will. Wherefore the *Spirit and the Bride* both say, *thus Come*, let thy Kingdome come, and the inspired propheticall Diuine saith, *Euen so*, that is, quickly, *Come Lord Iesus.*

Reuel 22. 17,
20.

2 The deprecation is against all impediments and lets of Gods Kingdome, and these are either generall or speciall. Generall hinderances of Gods Kingdome are, either in the Magistracy or in the Ministry.

2 The deprecation.

1 In the Magistracie is an Anarchie, when any Countrey is without a King and lawfull Gouvernour, by reason whereof, euery man doth what hee thinkes good, as being vnder no Law of a Gouvernour: such as was the estate of the Israelites, immediatly before *Samuels* time, as is twice noted; *In those daies there was no King in Israel.* And this wee are to pray against, as the most wofull condition of any people that may bee, there being hereby such a gappe opened to all licentiousnesse and lewdnesse, as that another *Nero* or *Vitellius* may better bee indured, than this being without a Gouvernour. At this time was that outrage done by *Dan* vnto *Mishab*, and Idolatry so grafted amongst the *Danites*, as that God seemeth for euer to haue blotted them out of his Booke of life, when
thousands

Judg. 19. 1.
19. 1.

Reuel. 7.

Iudges. 19.

thousands of all other Tribes being sealed, *Dan* is passed ouer vnmentioned. And at this time was that villany done, for which the Tribe of *Beniamin* was cut short, and almost brought to bee no people. And our fore-fathers in this Ile, haue felt the terror and misery of such times, by the inuasion of the barbarous *Picts* to be greater, than when they haue beene ruled by Tyrants and Strangers. If any therefore be vnwilling to liue vnder government, and long after the liberty of an Anarchy, hee doth most palpably pray against himselfe in this petition.

Mur. fl. Cos. pag.
720.

2 Wee pray against Tyranny, that is, an euill and wicked government, whereby the truth is discountenanced, as in *Ahabs* time, who hated *Michaiah*; or persecuted, as when *Iezabel* was Queene: or idolatry, or heresie is maintained and commanded, as by *Nebuchadnezzar*; or lastly, whereby wickednesse is rewarded and fauoured, as by some Heathen Emperours of the Romans: *Tiberius Cesar* is said to haue rewarded *Nonellus Tricongius* with a Pro-Consulship, for drinking three pottles of wine at one draught. Against such Gouvernours wee pray, that if God so please, no place may bee troubled with them; if they be, that their hearts may relent, and be turned.

Iohn 9. 22.

3 Wee pray against euill lawes, made against the proceedings of the Gospell, and for the maintenance of men in sin, such was the Law made by the Pharisees against the followers of Christ, they ordained, that if any followed him, hee should be cast out of the Synagogue: such was the Law of *Darius*, that no man should pray vnto any other for thirty daies, but vnto himselfe onely, against which *Daniel* prayeth: and such was the decree of *Ahasuerus*, made for the destruction of all the Lordspeople in one day, against which they all fasted and prayed. We pray therefore here against such lawes of Infidel Kingdomes, as forbid all comming of strangers in amongst them, to preuent the rooting out of their idolatry, as amongst the people of *China*, against the bloody Inquisition in Popish Countries, tending to the preuention and rooting out of all reformation for euer, and against any lawes of Turkes or Iewes hindring their conuersion, that God would disanull them, and against all defects (if there be any) in our lawes, and neglect

Dan. 6.
Hest. 3.

neglect of the execution that the defects may be supplied, and the execution of good lawes better lookt vnto, for the furtherance of Gods Kingdome.

In the Ministry there may be also many hinderances of this Kingdome, against which we pray:

*Hinderances of
Gods Kingdome
in the Ministry.*

First, ignorance and vnaptnesse to teach: for euen as the childe without milke perissheth, and hauing too little languissheth: so the poore soules of men vnder ignorant Ministers, or such as be vnapt to teach them, doe perissh and decay: *My people perissh*, saith the Lord, *for want of knowledge*, and a *Bishop*, saith the Apostle, *must be apt to teach, he must know to diuide the word of truth aright.*

Hof. 4. 6.

1 Tim. 3.

2 Tim. 2. 15.

Secondly, we pray against heresie in them, whereby the milke of the Word, as with poison, is corrupted and turned to the destruction of soules. Of this hinderance *S. Peter* speaking, saith, *that there be many hard places in the Scriptures, which the ignorant and vnstable peruert vnto damnation.* And like vnto this are prophane and vaine babblings, which by the Apostle are compared vnto the Canker and Gangrene, tending to the destruction of the body. Wherefore wee pray, that no such preachers may creepe in, or be suffered in the Church, as doe teach hereticall opinions, vainly and prophanely handle the holy Word, to the disgrace thereof amongst the hearers.

1 Pet. 3. 16.

2 Tim. 2. 17.

Thirdly, wee pray against idlenesse in Ministers, taking the fleece and fat of the flocke, but through lazinesse and carelesnesse suffering the wandring to bee out of the way, the feeble without pasture, and the diseased and weake without cure, and exposing all to the rage of the deuouring Wolfe.

If hee that hath the keeping of a tower against the enemy committed vnto him, and a reward therefore, shall sleepe and neglect his charge, he is worthy of death by the Martiall Law; and he that taking wages, and hauing any worke committed vnto him, if through sloth he doth it to halues, or to quarters, hee is worthy to bee punished as a theefe: So, and much more they which take charge of soules, and wages therefore, a spirituall worke in hand, and hire to doe it, and yet are slothfull, and giuen so much to their ease, as that they labour not in this worke, by preaching, praying, exhortation,

tation; yea, and by good example of life, shall answer as theeues and robbers, and vndergoe the vtmost of Gods Law.

Wee pray here, that if there bee any such (*O utinam nusquam!*) they may bee diligent, or else speedily remoued, and more painfull and faithfull placed in their roome.

1 Tim. 3. 2.

Fourthly, we pray against wickednesse in the life and conuersation of Ministers: for a Bishop must bee vnreprouable, *Leui* had both the *Thummim* and *Vrim* committed vnto him; When wicked Ministers are wicked liuers, though they teach things good, and the right way, yet such a cloud is cast ouer their Doctrinethat it shineth very dimly, and few or none see to follow after it: when like Images, shewing the way they are scene to stand still without motion, they are held as Idols to bee teachers of lies, and what they shew is not embraced.

Particular hinderances of Gods Kingdome.

The particular hinderances of Gods Kingdome, are such as be in euery priuate person in particular. These are first infidelitie and vnbeleefe, whereby the doore of the heart is shut vp against the Lord, that hee cannot rule there as King.

Heb. 4. 2.

Where vnbeleefe was, it is noted that Christ could doe no great matters. *Lydia* had her heart opened, before that the power of godlinesse wrought in her; The Iewes are noted to haue had the Word without profit, because *their hearing was not mixed with faith.*

Faith was the first thing which Satan vndermined in our first parents to beat downe Gods Kingdomes, and it is the first thing wherein *Paul* labourerth with King *Agrippa*, to make him a member of Gods Kingdome. As all things are possible to faith, so it is impossible that any good thing should bee with vnbeleefe. Wee pray therefore here against this vnbeleefe, that the Lord would open our hearts to belecue his Word, and all the promises and threatnings therein contained.

2 Impenitency and hardnesse of heart, whereby the minde is without relenting for sinne, and reioyceth rather herein, and as the hand by often handling of hard things becommeth daily

daily more hard and insensible, so by sinning, the conscience becommeth more hard, and without sense or remorse for sin. Wherefore when *Iohn* would prepare the way for the Kingdome of Christ, he preacheth repentance, the putting away of this hardnesse in sinning. and when the Prophet *Esay* would describe such a man, as with whom the Lord doth dwell, to rule and reigne in him, he saith, that he must be humble, *con-
trite spirit, and tremble at his Word*. We pray then here, that the Lord would take away the heart of stone out of vs, and giue vs an heart of flesh as he hath promised, so that the power of sinne may be shaken, we may tremble for sinne past, and resolute vpon newnesse of life for the time to come, as good subiects of Gods Kingdome.

Luke 3.

Esay 66. 2.

Ezek. 11. 19.

Thirdly, any one reigning sinne, which is, when the soule is quiet in some priuate secret sinne, and doth not striue earnestly against it: For let it be neuer so small if there be a willing going on in it, it is a reigning sinne, and God cannot reigne in that heart; *Let not sinne* therefore, saith the Apostle, *reigne in your mortall bodies*.

Rom. 6. 12.

Hee that promisseth to the enemy of the land but one penny, or one egge towards his maintenance to inuade the country, is no good subiect to his Prince, no more than he that promisseth horse, man, and armour: neither is he a good subiect of Gods Kingdome, that resteth, and without checke, nesteth in lying, in petty swearing, in vaine talking, or euill thinking, and fighteth not against these, *Awake thou that sleepest, stand up from the dead, and Christ shall giue thee life*: if thou sleepest in any sinne, thou art without life, out of the Kingdome of light.

Eph. 5. 14.

Fourthly, negligence in superiours towards inferiours, in parents, masters, or the wealthy towards the poore, children, or seruants, suffering them to sinne, leauing them vntaught, forbearing to admonish them, and to further Gods Kingdome in them.

For if it bee a sinne of neglect in any man to let his familiar friend to sinne vnreproued: much more is it in such as haue some authority annexed vnto their persons, they sinne against that charge, *Thou shalt plainly rebuke thy neighbour, and not suffer him to sinne*.

Leuit. 19. 17.

Fifthly, wee pray therefore that all gouernours of families may shake off negligence towards their charges, and though it bee painfull vnto them, labour to further Gods Kingdome in their families, and that the rich in disposing their liberalities to the poore, would not let passe good admonitions, but as you feed their bodies, so endeouour to season their soules with grace.

3 The thanksgiving.

Thirdly, the thanksgiving is, for the Lord exercising his Kingdome, in the right ordering of the world, punishing the wicked, rewarding the godly, spreading the glorious beames of his Word, for bringing men hereby into the right way, for enlarging his Kingdome thus, for worthy Magistrates, painfull and faithfull Ministers, religious neighbours, for faith, repentance, hatred of all sinne, and care to doe our duties wrought in vs. Thus the Saints in Heaen doe sing continually to the praise of the Lord, both for the destruction of the whore of Babylon, and for his Kingdome in them.

Reuel. 18.

And all this is in the second Petition, properly comprehending the first Commandment: Let thy Kingdome come, outwardly thy power and prouidence being exercised, and inwardly grace being increased, and glory hastened. Let nothing hinder the coming of thy Kingdome, ne ther the deuill nor wicked men, neither in the Magistracy, Ministry, nor People, neither Infidelity, Impenitency, any reigning sinne or negligence.

Thy Kingdome is come, wee praise thee for it in our selues and others, and all ouer the world. Here also implicitly wee acknowledge our opposite disposition to Gods Kingdome, and bewaile it.

Quest. 105. In the third Petition, what doe you desire?

Ans. That I my selfe, and all the people of God vpon earth may as readily obey Gods will, as the Angels and Saints in Heauen.

Explan. First, for the order of this Petition, it followeth this; *Thy Kingdome come*, to shew that where Gods Kingdome

dome is set vp, his will is endeououred after and preferred alwaies, and not our owne will. His will is accounted holy, and his way equall, our owne will and waies vnholly and vnequall. There cannot be a good Tree but it will bring forth good fruit, there cannot bee faith but it will appeare by the workes; neither can there be a good faithfull subiect of Gods Kingdome, but he will study in all things to doe his will. Hee is therefore wrapped vp in infidelity, hardnesse of heart and in sinne, that preferreth his owne will, and goeth on in rebellion against the Lord, what faith and hope soeuer hee pretendeth.

Secondly, the sense of the words: GODS will is either secret or reuealed according to that of *Moses; The secret things of the Lord belong to the Lord, but he reuealed to vs and to our children.*

The secret will of God is touching the number of those that shall be saued, the day of iudgement, the time of the Iewes conuersion, the finall confusion of Antichrist, and particular estates of other men, the particular afflictions and crosses appointed for vs, and the day of our death, and such like. In these things we pray, that we may rest contented in the Lords good pleasure, when by the euent it shall be made knowne what hardship soeuer he hath appointed to vs.

The reuealed will of God is, whatsoeuer is manifested in his Word, to bee his will concerning both faith and practice, wee pray that it may be answerably done, as it is required; *Thy will*, that is, not my will, thy will onely, not thine and mine also, betwixt which two there is no proportion, thy will both for matter and manner, and thy will, though contrary vnto and against my will; *In earth as it is in heauen*, that is, say some of our bodies and members, as of our soules and minds of the worldly, and such as be not yet called as of those that are called, but this is forced without cause, the words hauing a proper meaning with good sense. In earth therefore, is by vs that dwell in this world, in the middest of many temptations and prouocations vnto sinne, let thy will be done, as by the inhabitants of Heauen, that are free from all temptations and discouragements.

1 With such cheerefulnesse and readinesse as the Saints are set forth in Heauen to bee continually reioycing and singing, and the Angels to haue wings through their readinesse, flying, as it were, to doe that which the Lord appointeth them.

2 With so perfect an heart, free from all hypocrisie, louing the Lord with all our heart, and out of this loue doing his will, as *Dauid* and *Iosiah* are commended to haue done.

3 In all things, not in some only, which we can most easily incline our hearts vnto, or in most, still cleauing to our owne most beloued waies, but in all things, to the viter denying of our selues, as *Zachary* and *Elizabeth* are commended to haue done.

4 Striving after that perfection of obedience which the Angels and Saints in Heauen yeeld, making it our marke that we continually aime at, and therefore not looking backe with *Lots* wife, but pressing towards this with the holy Apostle *Paul*, earnestly desiring to attaine vnto it.

5 With all constancy and perseuerance, neuer being weary of well doing, or fainting vnder the burthen of crosses and persecutions: for they stand continually in the Lords presence, ready to execute his commands, and this was holy *Iobs* phrase; *Though he kill me, yet will I trust in him.*

3 The scope of this Petition, 1. in the supplication, wee desire grace to deny our owne wills and waies, for vnlesse we bee willing to deny that which is pleasing to our corrupt natures, and desired by vs, wee doe in vaine desire that Gods will may be done by vs, euen as he which is in some pleasing by-way, that he will not forsake, doth in vaine desire to goe the right way: and as hee that hath a Table-booke wherein many old things haue bene written heretofore, which hee will not consent to haue blotted out, doth in vaine desire to haue some other thing anew written there. Wherefore Christ teacheth vs to deny our selues, that wee may become his Disciples; *Cast away all your transgressions*, saith the Prophet, *whereby you haue transgressed, and make you a new heart*; and *Cast off the old man*, saith the Apostle, *which is corrupt, and put on the new man*.

Here is no new heart, or new man according to Gods will granted,

Luke 1.

Phil. 3.

To deny our
owne will.
Supplicat. 1.

Ezech. 18.
1 ph. 4. 23, 24.

granted, vnlesse first the old heart, the old man bee put away. Our will is a blinde guide, leading vs into the danger of our enemies, as *Elishah* led the Aramites. We pray therefore, Lord make vs to deny our owne crooked wils, which vntill we doe, we cannot doe thy most holy will.

2 We pray for vnderstanding of the will of God, for without this how should we doe it? *Giue me vnderstanding*, saith *David*, and *I will keepe thy Law*: Without knowledge my people perish, saith the Lord: *Get knowledge, and get vnderstanding*, saith Wisdome in the Prouerbs. No seruant can doe the will of his master vnlesse he knoweth it; neither can he walke after the Spirit, and doe the will of God, that is not by the spirit instructed to know all things in Gods will.

3 Wee pray for faith whereby to belecue, that the will of God reuealed vnto vs in his will, and to apply his gracious promises to our owne soules: for knowledge will not profit without faith, without the Spirits teaching vs as hee taught *Peter*, when to his commendation Christ saith, *Flesh and blood hath not reuealed it vnto thee, but the Spirit of my Father which is in Heauen*. Nay, to belecue, is to doe the will of God: for *this is the will of the Father*, saith Christ, *that ye belecue in him whom he hath sent*.

4 We pray for power to obey the holy will and commandements of the Lord: now this obedience is both actiue and passiue, in doing and suffering. Actiue obedience is both generall and speciall. Generall is our sanctification: for *this is the will of God*, saith *S. Paul*, *euery your sanctification*, leading an holy, iust, and good life; holy by praying, reading, hearing of the Word and meditation, as it is commanded, *Pray continually, and in all things giue thanks*, and *Blessed is that man which doth meditate in the law of God*, &c. iust by righteous and equall dealing with all men; as hee which shall dwell in the Tabernacle of the most high, is vncorrupt in all his waies: good by beneficence and workes of charity towards the poore, as warning is giuen to rich men, *to distribute and giue vnto the poore*.

Speciall obedience is in workes of our speciall callings, as we are Princes, gouernours or subiects, ministers or people,

Supplicat. 2.
Psal. 119. 34.
Hos. 4. 6.
Prou. 1.

Supplicat. 3.

Matth. 6. 16.

Iohn 6. 4.

Supplicat. 4.

1 Thef. 4. 3.

1 Thef. 5. 27.
Psal. 1.

Psalm 15.

1 Tim. 6. 17.

1 Cor. 7. 20.

Rom. 13.

Ephes. 6.

Rules of obeying
Gods will and
man.

Ephes. 6. 1.

Vers. 7.

Acts 4.

Esay 29. 13.

Esay 1. 12.

Matth. 12.

Leuit. 23.

husband, or wife, father, or childe, master, or seruant : of these it is commanded ; *Let every man remaine in that vocation wherein he is called.* And more particularly, the King and Magistrate are set for the praise of the good, and the punishment of euill doers, the people must be obedient to the Magistrate. The father must bring vp his childe in the information and feare of the Lord, children must obey their parents, and likewise for the rest, 1 *Timothy* 3. *Collos.* 3. Of this obedience there becometh rules:

First, obey Gods will absolutely, and for himselfe, obey man onely in God, and for God ; therefore it is added, *Children obey your parents in the Lord, and seruants obey your masters, as seruing the Lord.* And when men command any thing against the will of God, the example of the Apostles is to be followed, obeying God rather than man.

Secondly, obey God in the manner as well as in the matter, which he commandeth : for hee is wisest, and knoweth best what will please himselfe. Otherwise, *in vaine doe ye worship me*, saith the Lord. And thou shalt not make any grauen Image to worship the Lord by. Obey God in all the matter by him commanded, and not in something of thine owne inuention, as *Saul* and *Peter*, lest it be said, *Who required these things at your hands?*

Thirdly, in doing the workes of piety, let them giue place, if necessity calleth to a worke of charity, as to thy neighbours house being on fire, his ox or other beast being fallen into a pit vpon the Sabbath day.

Fourthly, let the workes of thy priuate calling giue place to workes of a publike calling and generall ; if thou be labouring vpon the six daies, the Lord calling to his house, by appointing solemne meetings to his worship, thou must leaue thy worke and attend vpon the Lord there.

Thus the feast of the Pasche was kept vpon the six daies, the feast of Tabernacles, of first fruits, *purim*, and when the Lord called to any fasting, &c.

Fifthly, the workes of a generall common calling, must giue place to the workes of a speciall yndoubted calling being contrary, if a man at any time hath such ; as *Abraham* had to kill

his

his owne sonne; the man whom the Prophet bade to smite and wound him; and the Prophet that was forbidden to eat bread in the place of *Ieroboams* idolatry.

Passive obedience, is in bearing patiently according to Gods will, whatsoeuer is his will to lay vpon vs; *This is the will of G O D*, saith *Peter*, that by well doing yee put to silence the ignorance of foolish men, speaking of subiection to the Tyrants of those times, and to seruants being wrongfully punished, hee propoundeth this comfort; *If any man for conscience towards G O D endureth wrongfully, that is thank-worthy.*

1 Pet. 2. 15.

Vers. 19.

If any man therefore grudgeth and be impatient, he doth against the will of the L O R D. Now that all our obedience may the better bee accepted, it must haue these three properties:

1 Cheerefulnesse and readinesse, it is spoken of as a thing taxed in *Cain*, that in proceesse of time he came to doe sacrifice, and *God loueth a cheerefull giuer* (saith *Paul*;) he loueth one like to himselfe, who readily bestoweth vpon such as aske, vbraiding no man. It is not therefore sufficient to obey, either in doing or suffering when we must needs, and are pressed hereunto, but wee must willingly and cheerefully obey, euen in bearing any crosse, wherefore, *Hee that will bee my Disciple*, saith *Christ*, *must take vp his crosse and follow me.*

Obedience acceptable.
Gen. 4.
2 Cor 8.
Iames 1.

Matth. 10.

2 Sincerity, which is heartily and from the Spirit, approving our selues to God, and not affecting the applause and praise of men: for, thus our obedience will be all lost labour, as that of the Iewes and Pharisees.

Esay 11.
Matth. 6.

3 Vniuersality, which is in all and every particular thing: for *Herod* did many things, and yet was reiected, because hee disobeyed in one thing: but *Iob* is approued, obediently professing his subiection to God, though he should yet aggravate his misery and kill him.

Mark. 6.

2 The deprecation against all disobedience to the will of God: and this is first rebellion, an obstinate offending against the knowne will of God: when *Saul* offended thus, his sinne is censured as rebellion. This made *Dauid* so earnestly to pray against this presumptuous sinning.

The deprecation.

1 Sam. 15.
Psal. 19.

Deprecat. 2.

Heb. 12. 16.

2 We pray against prophanenesse, which is a base estimation of holy duties, making no more reckoning of the Word of God than of *Aesops* Fables. This is set forth by *Esaus* example, who sold his birth-right for one messe of pottage; and is forbidden to all men, vnder paine of being deprived of Gods blessing, and we shall seeke it with teares.

Deprecat. 3.

Esay 29. 13.

3 Wee pray against hypocrisie, whereby men draw neere vnto God with their lips, but haue their hearts estranged from him, doing duties which the Lord requireth, but not with that vprightnesse. This maketh God an Idoll, and his worship odious, it causeth blasphemy against his holy Name, and ruine of many soules, who seeing wickednesse vnder the cloke of Religion, doe stumble and fall. Wherefore amongst all others, Christ giueth warning vnto his Disciples, that they be not like vnto the Pharisees.

Deprecat. 4.

Rom. 7.

Iam. 1. 14.

4 Wee pray against naturall corruption, which hindreth that we cannot doe the good we should, and pricketh forward to the euils which wee should not: which draweth away to disobedience and enticeth: we pray that it may be mortified, and not beare this sway in vs.

Deprecat. 5.

5 We pray against wearinesse in well-doing, which is, when, hauing for a time heartily obeyed, a man fainteth, as in a long and tedious iourney, either going on more slackly, sitting still and refusing to goe further, or turning backe againe. Against this it is commanded; *Be not weary of well-doing, for wee shall reape in due time, if we faint not.*

Deprecat. 6.

6 Wee pray against delight and pleasure-taking in other mens sinnes, whereby they are heartened: this is condemned in the Gentiles who were given ouer of God: and holy *Lot*, vpright-hearted *Dauid*, and all the righteous haue beene vexed at the heart to see the disobedience and sinnes of other men.

Deprecat. 7.

Heb. 12. 9.

7 We pray against impatience, that maketh a man murmur at crosses and discontent, that we may not so vngraciously offer that vnto God, which we will not doe to our naturall parents, whose corrections we suffer patiently.

Thirdly, the thanksgiuing is for disobedience and sinne in any measure mortified, for the knowledge of Gods will, for faith,

faith, and desires in truth to obey the will of the Lord in all things: all the daies of our liues; and we praise God for the readinesse of other men herein, as *Paul* praiseth God for the faith and obedience of the Romans, and of other Churches, and the other Disciples glorified God, when of *Peter* they heard of *Cornelius* and his friends, that God had giuen them repentance and to obey the Gospell. So that in this petition is properly comprehended the tenth Commandement, forbidding all first motions to sinne against the will of God, and prescribing perfect conformity hereunto, as it is in the Angels and Saints in Heauen: and the fourth Commandement appointing vnto vs a Sabbath, as it is in Heauen. Or rather this Petition may be said to comprehend all the Commandements, the second, the means of keeping them, and the first, the last end of all our obedience to Gods will, *viz.* his glory. The supplication of this Petition is, Let thy will be done, making vs able by thy grace; the deprecation, Let nothing hinder the doing of thy will, neither rebellion, prophaneesse, nor hypocrisie; the thanksgiving, Thy will is done by thy faithfull people, wee praise thy Name for it, for the Faith, Repentance, Patience, and other grace bestowed vpon thine; and implicitly we bewaile our vntowardnesse and backwardnesse to doe Gods will, and humbly to acknowledge the same.

Rom. 1.8.

Acts 11.8.

Quest. 126. Which be the three Petitions concerning our selues?

Ans. First, Give vs this day our daily bread: the second, Forgive vs our trespasses, as we forgive them that trespass against vs: the third, And lead vs not into temptation, but deliver vs from euill.

Explan. After the petitions for Gods glory, here follow such as more immediately concerne our owne necessities, in handling of which, first consider the order in generall, they follow those which concerne Gods Kingdome and glory, to teach vs, that if our care be first for Gods Kingdome, and to honour him in doing his will, we shall easily obtaine all things needfull for our owne comfort, otherwise, if wee seeke our selues first and chiefly, wee may endeavour after comforts for

Matth. 5. 33.

1 Tim. 4. 8.

Deut. 28.

Leuit. 26.

Esay 58. 14.

our selues, but all shall be in vaine. According to this is the promise made by Christ, *Seeke first the Kingdome of God, and the righteousnesse thereof, and all other things shall be cast vpon you:* and that saying of the Apostle, *Godlinesse is profitable to all things which hath the promise of this life, and of that which is to come.* There is nothing more vsuall than this, to encourage vnto godlinesse, or to discourage from disobedience and wickednesse; *If thou shalt diligently doe that I command thee* (saith the Lord) *thou shalt be blessed in all things, contrariwise, cursed shalt thou be.* Thus it is promised by the Prophet, if the Sabbath be consecrated, as glorious vnto the Lord, &c. *I will cause thee to mount vpon the high places of the earth, and feed thee with the heritage of Iacob thy Father.*

And on the contrary side: *Yee haue sowne much, and bring in litle* (saith Hag gay) *ye eat and haue not enough, ye drinke and are not filled, ye cloath you but are not warme, he that earneth wages, putteth them into a broken bag,* because the house of the Lord lieth waste. The want of this consideration maketh men so eager in seeking worldly profit, and so slacke about the aduancing of Gods Kingdome and building of his House, to the ineuitable losse, not onely of the things sought after by worldly minds; but of the soule perishing in hell fire for euer.

Quest. 127. What pray you for in the first of these, which is the fourth Petition of the Lords Prayer?

Ans. *We pray for all things necessary for this present life, and therefore we aske but for bread, and for this day.*

Explan. To follow the method before vsed in the three first petitions: The speciall order of this petition, before that which is for the remission of sins, is first to be considered, and because it is immediatly after this petition: *Thy will bee done:* It is placed before this, *Forgiue vs our trespasses, &c.* Not for that the things of this life are to be sought, before those that concerne the life to come; for against such surmises, the Lord hath plainly commanded; *Seeke not the food that perisheth, but that which endureth vnto eternall life, that is, in regard*

Iohn 6. 27.

of

of your earnest care and study for spirituall food and saluation, euen neglect seeking daily bread.

The reason of this order then is, to prouide against our infirmities, whereby we distrust God for bread, food, raiment, and worldly deliuerances, when wee profess that wee beleue in him for the remission of sin, and deliuerance from damnation. For the Lord Iesus being priuy to this our weaknesse, to make vs to see and to be ashamed of it, followeth our owne order, both secretly taxing this our corruption, and discovering our little faith, euen for inaine matters concerning saluation, and also helping it by beginning with things temporall, wherein we haue a sensible taste of Gods goodnesse, and ascending to things spirituall, and out of all bodily sense.

First, it sheweth, how much we prefer the food that perisheth, that finding it to be true in our owne hearts, we may be emptied of these immoderate worldly cares, much more than other naturall creatures, the fowles of the ayre, and the grasse of the field, wee hauing reason to lead vs, which they want: for thus do the Heathen, which haue no knowledge of the heavenly Father caring for them.

2 It sheweth the deceitfulness of our hearts in regard of Faith, wee thinking wee haue a great measure hereof, but being proued lyars, when wee come to the triall, by the smaller things of this life: for when the Disciples were warned of worldly cares, *Why care ye for these things*, saith the Lord, *O ye of little faith?* and when Peter ready to sinke, being afraid for the waues of the Sea, cryed out, *Master, saue me*: The Lord rebuketh him, saying, *O thou of little faith, why diddest thou doubt?* as if he should haue said, there is little faith indeed, if there bee distrustfull caring for worldly things in time of want, or despaire in time of danger. *S. Paul* concludeth on the contrary side, from faith making Christ ours, and peace with God beleued. *Wherefore were ye in tribulation*, and hauing giuen vs Christ, how should hee not together with him giue vs all things also? He that beleueth not that the King will giue him sixpence, how can hee beleue that he will giue him an hundred pounds? And if thou canst not through faith patiently wait the good pleasure of the Lord for things

We aske bread before remission of finnes, why?

Matth. 6.

Matth. 10.

Rom. 5. 1.
Rom. 5. 32.

things temporall, which are of no value in comparison of heauenly, how canst thou through faith depend vpon him for Heauen and euclasting life?

Thirdly, the Lord provideth here for the strengthening of our Faith touching things eternall, by ascending from these his gifts below, wherein we taste of his goodnesse daily. For whereas the Lord, notwithstanding our sinnes, giueth vs the comforts of this life, for which we call vpon him, he doth hereby draw vs on to lift vp our minds to the comfort of the remission of all our sinnes, and of euclasting saluation. As *David* is drawne on in his confidence against the vncircumcised Philistims, because God had deliuered him from the Lion and the Bearc. The begger that comming daily to the doore of the charitable Christian, findeth releefe; or if hee commeth not, hath it sent home vnto him, doth hereby assure himselfe of this mans loue and good will towards him: so when we finde releefe at the Lords hands, especially crauing it at his gate of mercy in faith and assurance, wee may well be assured that he beareth a fauour towards vs, and will not suffer vs to perish in our sinnes, wee putting our trust in his mercy. So that as from our weaknesse about the things of this life, we may see the weaknesse of our faith, about the things of the life to come: so from Gods goodnesse towards vs here, we trusting in his mercy, wee may also see and be confirmed touching his goodnesse hereafter, putting our trust in the same his infinite mercy.

Againe, consider in the order, that it followeth immediatly after this, *Thy will be done*; because to haue things necessary for our maintenance, here is a stay and helpe vnto vs, the more cheerefully to doe the will of God, and to keepe vs from vnlawfull enterprises. Whence we are taught:

First, that it is not vnlawfull euen for Christians to seeke for the things of this life in their due place and measure; neither is this seeking an impeachment to our Christian profession, otherwise our Saviour Christ would not haue appointed vs to aske, *Giue vs this day our daily bread*. Wherefore as to be ouer carefull for things temporall, is heathenish diffidence; so to bee altogether negligent and secure, is worse than

than heathenish infidelitie, as the Apostle teacheth.

2 The rule of our seeking things temporall must be not our owne, but the will of God; for after this we pray, *Give vs our daily bread.* that is, according to thy will and good pleasure, restraining vs from all vnlawfull meanes of getting, that by true, iust, and equall dealing onely we may seeke these things, not carking, when thou wouldst haue vs secure, not sparing, when thou wouldst haue vs to spend, not trusting to our owne industry, when thou wouldst haue vs to cast our care vpon thee. For whatsoeuer is thus gotten is extreme losse, the losse of the most precious soule.

3 Wee learne, that they onely vse the goods of this world rightly, and seeke them rightly, that vse them as furtherances to do the wil of God, and make this their marke which they shoot at in seeking after them, & not their own pleasure or promotion in the world. They which seeke riches to liue hereupon in pleasure, & to pamper themselves are accursed of God, & shall haue a terrible reckoning to make at the last day. Riches are vsed according to Gods will. 1. By liberality towards the poore. 2. To pious vses for the glory of God. 3. To necessary vses for the maintenance of our selues and families, & to the benefit of the comon-wealth. For the sense of the words: By bread here, some of the Fathers were wont to vnderstand the body of Christ, and the Papists the Sacrament of the Altar: & *Erasmus* saith, that it is not likely that any worldly thing should be asked in so concise and short a prayer. But this cannot be yeilded to be true:

First, because this Prayer is a perfect patternne for our direction in all things.

Secondly, because our spirituall food is asked in the second petition. the comming of Gods Kingdome being the bestowing of his grace, and specially of Christ the fountaine of all grace vpon vs.

Thirdly, because the bread here asked, is but for this day; which doth imply a fading and wasting away, so as that wee still haue need euery day of new bread, which cannot be said of our food spirituall. By bread therefore in this place, is to be vnderstood both bread and all things necessary for our sustenance, as the word Bread is vsed, where it is said, *Mun linceth*

1 Tim. 5. 8.

1 Pet. 5. 7.

James 5. 5.

By bread, what
vnderstood.

Leuit 26. 26.

Iſa. 3. 2, 3.

Pſal. 104. 14.

not by bread onely, but by euery word that proceedeth out of the mouth of God: and where the Prophet threatneth, *The Lord of Hoasts will take away from Ieruſalem, and from Iudah all the ſtay and the ſtrength, all the ſtay of bread, and all the ſtay of water.* And ſhewing further what this ſtay is, hee reckoneth vp all needfull things for the well being of a Land; *The ſtrong man, the Iudge, the Prophet, the Counſellor, &c.* Sometime bread is properly vnderſtood, as where the Pſalmiſt reckoneth vp Bread to ſtrengthen man, Wine to cheere the heart, and Oyle to make the face to ſhine.

1 Cor. 3. 21.

Giue, that is, ſanctifie all worldly comforts vnto vs, which by reaſon of ſinne were and doe ſtand ſtill accuſed euer ſince the fall of man, that they may not be deſtruction and bane vnto vs in the vſing, as we deſerue; for I doe not thinke that ſin depriveth a man of all iuſt title vnto theſe things (for a ciuill right remaineth in wicked men to that they poſſeſſe by Law) but of comfort in vſing them, they being vncleane and accuſed vnto them, neither doth this ſaying, *All things are yours*, conclude the contrary againſt ſinners, but expreſſe how all things conſent together for the ſanctification of the faithfull.

2 *Giue*, that is, beſtow, vphold, continue, and maintaine that which thou haſt giuen vs; for all our labour is nothing towards the obtaining, and all our care nothing towards the conſeruing and keeping what we haue, vnleſſe the Lord giue and preſerue vnto vs.

3 *Giue*, that is, bleſſe, make prosperous and whoſome our meats and drinckes for the ſtrengthening of our bodies, and for the cheering and reſreſhing of our ſpirits; ſo as that our fraile liues may bee vpheld, and wee inabled to ſerue thee in the ſtrength of thy bleſſing in our callings; for it is not any meere naturall vertue in vs that maketh our meats nourishable, but Gods bleſſing, for which it is alſo plaine which was ſaid before, *Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.*

This day, that is, we deſire not ſuch abundance for ſo long a time, as wherby our dependance vpon thee ſhould be cut off, but to be content with things neceſſary for the preſent, and to wait vpon thee from day to day, though in the morning we haue

not

not wherewithall to be sustained vntill the euening, or in the euening vntill the next morning, though wee see present destruction before our eyes.

Daily bread: ἀρτον ἐμὸν, bread for our substance, such as nature doth require to vphold it, no dainties, or costly feasting, but necessary clothing and food, whereby the substance of our bodies may be continued and be conyurned, and not pine and wast away through want.

Our daily bread; that is, not the bread, the clothes, the substance of another, but such things honestly gotten by our labour through Gods blessing vpon vs, according to the phrase of the Apostle, calling this a mans owne bread; *He commandeth and exhorteth them that are such, that they worke with quietnesse, and eat their owne bread,* that is, honestly gotten.

2 Thess. 3.

2 For the scope of this petition, and first in the supplication: Wee pray for all things needfull for vs in this present life, not being measured by our owne will and desire, but by the will of the Lord. These things are either generall, or speciall. The things generall concerning vs all, are:

The Supplication.

1 Peace and tranquillitie, through which small things become great, whereas by discord euen great things decay, and come to nothing. This is the maine end which the Apostle propoundeth in praying for such as bee in authoritie, that wee may *liue a peaceable and quiet life, in all godlinesse and honesty.*

1 Tim. 2. 2.

2 Seasonable weather, for heat and cold, moysture and drought, in Summer and Winter; that the Sunne may shine, and the raine fall seasonably; that the heauens may answer the earth, the earth may answer the corne and the wine, and the corne and wine may answer vs, as is the promise of God to such as he fauoureth.

3 Worthy and vertuous Gouvernours of the commonwealth, by whose care peace may be maintained, and we may in quiet enioy euery man his owne Vine, and Fig-tree: for vpon such doth the welfare of a Countrey much depend, as the Prophet sheweth by the contrary, threatening to increase the misery of the people, to take away the Iudges, Counsellors, and Captaines.

Esay 3. 2, 3.

Psal. 144. 12.

Leuit. 26 8.

Deut. 28.

Gen. 3. 19.

2. Theſſ. 3. 10.

Psal. 127.

4 Healthfulneſſe, ſtrength, and abilitie of the people, and the increaſe of them to our mutuall comfort, and the diſmay-
ing of the enernies; for this *Dauid* prayeth, *That our ſons may
be as plants growing vp in our youth, and our daughters as the
corner ſtones of the Temple:* and it is promiſed to ſuch as feare
God, that *ſine ſhall chaſe an hundred, and an hundred ſhall put
ten thouſand to flight.*

5 Victory ouer our enemies that riſe vp againſt vs; for it is
likewiſe promiſed, *Your enemies ſhall come againſt you one way,
and flye ſeuē wayes before you.*

The ſpeciall things which we pray for are: 1. An honeſt diſ-
poſition to labour and take paines in our particular callings, to
get and preſerue ſuch things as are for our maintenance: other-
wiſe we doe not deſire our owne bread, but bread pulled from
the mouthes of other men. Whether we be rich or poore there-
fore, we muſt not be idle and vnprofitable, neither uſe vnlaw-
full meanes of getting, but according to the Lords appoint-
ment: *In the ſweat of thy brow ſhalt thou eat of the fruit of the
earth, till thou returne to it:* for the Apoſtle, a ſound interpre-
ter of the Scriptures, doth thus apply it, ſaying, *This we warned
you of: that if there were any that would not worke, the ſame
ſhould not eat.* So that he which will eat, muſt worke, and take
paines in his calling, and not liue idly whatſoeuer he be.

2 Good ſucceſſe through Gods bleſſing in our labours; for
in vaine doth the builder build the houſe, and the watch-man
watch the Citie, vnleſſe the Lord build and keepe it. We pray
therefore, that when we plow and ſow the ground, that God
would bleſſe it, and giue increaſe; and when we attempt and
goe about any thing, that God would bring it to paſſe.

3 A charitable diſpoſition in the rich, to releue the poore
impotent that cannot helpe themſelues, and ſuch a diſpoſition
in our ſelues if we be rich: for we pray not for mine, but for
our daily bread, which is a mocking of God, if hauing where-
with to releue ſuch as be in want, we deny ſo to doe, as if a
man being preſent at any danger of his neighbour, from which
he is able to deliuer him, ſhould ſtand ſtill and call to ſome o-
ther aſſe off to come and helpe him.

4 The ſanctification of the creatures, which is, when we
arc

are sanctified that receiue them, according to that of the Apostle; *To the cleane, all things are cleane*; for without this there cannot be a comfortable vse of them.

5 The blessing of God to make the creatures nourishable vnto vs; for they haue not wherewithall in themselues, neither haue we wherewithall in our selues to conuert them to nourishment, our heart and organs of the body fitted for this purpose, must haue strength from the Lord, who if he hideth his face, we are troubled, and returne to the dust.

Psal. 104. 29.

6 Contentation and resting vpon Gods prouidence in our greatest wants and dangers; *Whilest we haue food and rayment, let vs therewith be content*, for this is all which we pray for, and praying for it, we are taught to depend vpon God for the same, which wee implicitly professe by praying, yea, though wee should be very destitute, that wee know not how to liue to morrow, as the Widow of Sarepta, who notwithstanding imparted of her meale to the Prophet, and beleued that it should continue for her releefe from day to day.

1 Tim. 6. 8.

1 King. 17. 10.

7 Humilitie and lowlinesse of minde, because we are all beggars, it is of almes that we haue any thing, wee haue nothing of our owne, and without these things giuen vs of the Lord, we cannot be sustained: Euen as the lampe, vnlesse it be from time to time supplied with new oyle, must needs goe out. What a shame therefore is it for a man to be proud and insolent ouer others, seeing all are fellow-beggars, as well the rich as the poore, the King as the slaue. A proud heart and a beggars purse wee say doe not well agree together. Wee pray therefore that it may not be thus with vs, but that wee in all humilitie may acknowledge, that wee haue nothing which we haue not receiued, and of our selues are poore and miserable.

1 Cor. 4. 7.

The deprecation is against all hinderances to our bodily health and welfare, yet not simply, but with submission to the will of the Lord, who knoweth to bring light out of darknesse, and to turne hinderances to helps and furtherances, euen to our outward estate.

*The things
prayed against.*

We pray therefore with submission:

1 Against vnseasonable weather, immoderate raines, vntimely

timely hear or cold, and draughts when wee need moyſture, againſt peſtilent influences from any ſtarre, or out of the earth by the vapours, or by the quaking and opening thereof.

Eccleſ. 10. 16.

2 Againſt improuident Magiſtrates and Gouvernours, which bring on woe to a land, *Woe vnto thee O Land, when thy Prince is a child, and eateth in the morning.*

3 Againſt plague, peſtilence, and famine, againſt all noyſome and contagious diſeaſes, whereby thouſands haue in ſhort time beene taken away, ſo that the liuing haue not beene able to bury the dead.

4 Againſt inuaſion of the enemies, bringing deſtruction, and making hauock of all things, this being a time of ſuch miſery, as that no peſtilence or famine is comparable vnto it, which made the Kingly Prophet to deſire rather to fall into the hands of the Lord.

5 Againſt ciuill warres, the people riſing againſt the Prince, or one part of a Kingdome againſt another: the miſery of which we haue ſeene France and the Low Countries to taſte of, and we reade of the like in King *Iohns* dayes, in *Edward the ſecond*, and *Richard the ſeconds* dayes, &c. in England, but haue not felt it our ſelues, and we pray that wee may neuer taſte of it.

6 Againſt extreme pouerty, and want of all things, tending to the famiſhing of our bodyes: for ſuch as feare the Lord ſhall want no good thing, though the Lions hunger, and be hunger-bite.

7 Againſt all things that deſile man, and make the creatures vncleane and accuſed vnto him.

8 Againſt an vnhealthfull conſtitution, turning our meats and drinks into ill humours, to the hazarding of our liues, and the decay of our bodily ſtrength.

9 Againſt idleneſſe and ſloth, whereby time is ſpent vnprofitably, or not to ſo much benefit of the Common-wealth as it might bee, either through want of bodily labour, to whom this belongeth, or of ſtudy and care otherwiſe to doe good towards the preſeruation of the peace and welfare of the Countrey.

10 Againſt diſcontent, whatſoeuer our want is, that wee may

may not doe that injury to the Lord, as to describe him a time when to help vs, or else murmure through want, as the Israelites in the wilderness.

11 Against trusting in any arme of flesh, what wealth or friend soeuer we haue; for they which doe so, fall downe flat: and it was the folly of the rich man in the Gospell, that he said vnto his soule, *Eat, drinke, and bee merry, for thou hast much goods laid up for many yeares.*

Psal. 120. 8.

Luk. 12. 16.

12 Against couetousnesse, and worldly cares, carrying vs on to the greedy desiring of more, through the loue of money. It is a spirit farre differing from that of *Agur*, of whom it is written for our learning, that he desired, *Giue me not riches, lest I be full and deny thee, and say, Who is the Lord?*

Prov. 30. 9, 13.

13 Against hard-heartednesse and vncharitablenesse, whereby the hand is held backe from releeuing the needie, when with the tongue releefe is desired for them, as for our selues.

14 Against all vniust and vnrighteous dealing: for bread gotten thus, is not our owne, and God is mocked, whom wee pray to giue vs bread, but in the meane season, we thus carue for our selues vterly against his will.

15 Against prodigality, and wastfull spending the goods of this world vpon vanity; for must not the Lord needs be offended, if comming to begge things necessary of him, and receiuing, we like wanton vntoward children, cast them away againe? No man but will haue indignation at such a beggar, and rather let him starue, than giue him any thing againe, as the prodigall in the Parable.

Seeing we pray against these things, may wee at any time pray for them, that being afflicted we may be humbled, which in the time of our prosperity we will not be?

Quest.

Expressely to pray for any affliction, is to doe contrary to the first principles of Nature, which teacheth to pray for, and to seeke all things that are good, and to shunne and pray against all things that are euill, and tend to the destruction thereof: and therefore must needs be vnlawfull, as it is vnlawfull, voluntarily to hurte a mans owne body, vnder what pretence soeuer. For it is all one to pray for some hurt vnto the

Ans.
To pray for affliction.

body, and to doe it hurt, the tongue being the instrument in the one case, and the hand in the other, in both a member of the body armed against the body.

Secondly; this is without precedent or other warrant, except of superstitious persons, who haue whipped themselves almost to the death, or otherwise vnduly beate downe their bodies to preuaile in the rash vow of chastitie, euen to the infeebling of themselves, so that they haue beene vnable to doe the workes of their callings, and yet haue not preuailed, being they had not the gift of continency. Thirdly, conditionally, to pray for afflictions in the case of rebellion of the flesh, if the Lord hath appointed this to be the meane of our mortification, and bringing to sanctification, and so to himselfe, it is without doubt most lawfull and Christian: for this is in effect, to aske nothing but that which is good for vs. Whereas Saint *Paul* saith, *I beat downe my body, and bring it in subiection, &c.* And calling vpon the *Corinthians* for reuenge vpon themselves, he meaneth not this vnaturall violence offering to the body, but denying of such things, as whereby the body is pampered to sinne, though otherwise lawfull in themselves, which is the dutie of vs all. Whereas Saint *Augustine* saith; *Esse non eandem cum martyribus passionem subimus, at si corpora castigamus, &c. possumus eandem cum illis vitam eternam obtinere.* Although we suffer not the same passion together with the martyrs, yet if we chastise our bodies, we may attaine the same life everlasting with them. He hath no other meaning then the Apostle, neither could approue of the violence vsed to the body, seeing the Donatists seeking thus the glory of Martyrdome, are by him earnestly inueighed against.

3 The thanksgiuing is for all and euery of the benefits of this life, both generall and speciall, for seasonable weather to praise God, for which was made, *Psal.* 65. for deliuerance from the enemies, and victory ouer them, for which in the Song of *Deborah & Barack.* *Iudge.* 5. for plenty of all things, for which is *Psal.* 114. *Psal.* 104. &c. We also praise God for freeing vs from any euils, wherewith we haue been bodily oppressed; from plague, pestilence, famine, captiuitie, particular sicknesses, &c. for which the people of Israel, *Hezekiah,*

1 Cor. 9. 27.

2 Cor. 7. 11.

Aug. 10m 10.

Serm. 181.

zekiah, &c. may be examples vnto vs. This petition therefore comprehendeth chiefly the eighth Commandement, and in the branches: the fifth, touching Gouvernours and Superiours: the sixth, touching life and health: the seventh, touching chastity, the exercise of filthy lust, being a shortning of the dayes, and a decay of the strength; and the ninth touching false witnesse, through which it cannot be well with men for the bodily state. The deprecation is, let nothing hinder, but that thou mayest giue vs our daily bread; the supplication, *Giue vs our daily bread*: the thanksgiuing, thou giuest vs our daily bread, for which we praise thee.

Quest. 128. What pray you for in the second of these petitions, which is the fifth of the Lords Prayer?

Ans. *That God would freely forgine vs all our sins and trespasses against his Lawes, as we doe from the heart forgine the offences by men committed against vs.*

Expln. For the order of this petition, it followeth, that wherein we craue the good things of this life, which are needfull for vs, teaching, that the maine hinderance of our prosperity, and the cause of aduersitie and misery is sinne, which till it be remoued, hindreth, that we cannot enioy the good things we desire, nor be free from the euill things which we decline. This in short is taught by the Prophet *Ieremie; Wherefore is the living man sorrowfull, man suffereth for his sin*: and by *Esay; The Lords hand is not shortned, nor his care heavy, but your sinnes doe separate betweene your God and you.* And nothing is more vsuall than this in all the Sermons of the prophets, and in all holy records of examples, this being the principall drift of all, to set forth the miseries of sinners, and vngodly men. If we haue therefore prayed for food, raiment, and other necessities, but yet are destitute; the cause is, our sins remaine, we must humbly sue for the pardon of them, & to haue Gods wrath against vs for them pacified; otherwise all our calling for daily bread is lost labour.

2 For the sense of the words, trespasses, by *Matthew* called debts, by *Luke* sinnes: for sinnes are debts, because we owe

Lament. 3. 39.

Esay 59. 1, 2.

obedience, of which we faile by sinne, and because, as by debt a man is in danger of imprisonment; so by sinne, of being cast into the prison of hell. Forgiue, that is, seeing we are not able to pay the debts of our sinnes, being ten thousands of talents, accept of the satisfaction made by the al-sufficient Lord Iesus; and for his sake let not our debts be required at our hands, or any of them, for the least of which wee are neuer able to answer. *Vs*; that is, vs, who are grieuous sinners, and are for euer forlorne without this mercy; vs, that by faith doe belecue that our sinnes are pardoned, helping vs against doubting and infidelitie, and confirming our faith more; and vs, who belecue, continuing this thy grace to the end, whereby wee may daily haue sinne expiated and done away, as by our weaknesse wee are daily prone vnto sinne. *Our sinnes*, that is, the infinite sinnes which proceed properly and naturally from vs, as from a most corrupt fountaine, and are no way to be imputed to thy Maiestie, as the Author hereof, or to fate or constellation, or to the Deuill only, though he seeketh to bring vs to sinne, and so to destroy vs: for, *Every man is drawne away by his owne concupiscence, and is incited.*

James 1.14.

Againe, we say our sinnes emphatically, that is, with a sense of our owne misery, chiefly in regard of our sinnes, vnto which we are most priuy, and at which we begin our griefe and prayer for pardon: for, though we pray for the pardon of other mens sinnes also, according to that precept; *If a man seeth his brother sinne a sinne not vnto death, let him aske, and hee shall giue him life.* Yet chiefly we finde and feele sinne in our selues most haionous, and that we are of all sinners the chiefe, knowing more amisse in our selues, than in others, and therefore we principally craue mercy for the pardon of our owne sinnes. *As we forgive them that trespasse against vs.* This is the condition vpon which we desire mercie at the Lordshands: to vnderstand the meaning, three questions arise:

1 John 5.16.

1 Tim. 1.15.

Questi. 3.

Sol.

Trespasse against vs.

How doe others trespasse against vs?

By offering some iniurie or wrong vnto vs, in regard of our life, goods, or good name, whereby they became trespassers: First, in the want of loue which they owe vnto vs. Secondly, in the losse and hurt which wee doe hereby sustaine.

sustaine, which they are bound to recompence.

How are we said to forgieue theſe trespaffes?

By forgiuing the first, the breach of that loue wherein they were tied vnto vs, not bearing any malice or grudge against them therefore, nor seeking any reuenge, nor taking opportunity to be reuenged, though it be offered. We forgiue also by forgiuing the second, *viz.* the wrong that is done vnto vs, not requiring any satisfaction at their hands, and by forgiuing a debt which they owe vnto vs, not requiring any payment, in the case of extreme pouertie. But the first is all the forgiuenesse, which the Lord requireth at our hands, out of this case, and we doe well, remitting the malice, though wee exact satisfaction, where there is abilitie; so that a trespasser may be forgiuen, and yet lawfull satisfaction required, and a debt may be forgiuen, and yet the condition here set downe not performed, *viz.* if the minde be not reconciled, but continueth still offended.

Is it sufficient for him that hath offended his brother, if he hath forgiuen him, to acquite him before God?

It is not sufficient, for so man might be able to forgieue sins, which is blasphemie to affirme. Man therefore can onely forgieue the trespasse against him, the trespasser remaineth still obliged to Gods eternall wrath, vnlesse by humiliation and repentance before God his wrath be turned away. So that man may for his part forgieue trespaffes, and yet they may be retained still before the Lord: and on the contrary side, though man will not forgieue, through the hardnesse of his heart, the trespasser may be forgiuen before the Lord, the trespasse being acknowledged, and pardon craued; or if there be abilitie, satisfaction offered, and the heart being turned, through a purpose of not offending any more.

3: For the scope of the Petition in the supplication, wee pray for the forgiuenesse of our sinnes, and whatſoeuer tendeth hereunto, and to make vs iust and righteous in the presence of God.

Wherefore, wee craue first the knowledge of our sinnes, that wee may vaderstand the infinite number of our offences; and our wofull case in regard of them: for, without this knowledge,

Quest. 2.

Sol.

Quest. 3.

Sol.

What we pray for.

ledge, the tongue may pray for the pardon of sinne, but the heart cannot. He that knoweth not himselfe to be sick, cannot seeke for remedy to cure his sicknesse: neither can he seeke to fortifie him'selfe against the enemy, that knoweth not the danger wherein he standeth: no more can a sinner seeke remedie against his sinnes, if he be ignorant of them. The Church of *Luodicea* is censured for saying, that shee was rich and wanted nothing, when as the holy Ghost testifieth, saying, *Thou knowest not that thou art poore, wretched, miserable, blinde, and naked.* And many poore and miserable soules, through ignorance not seeing this, say, forgine vs our trespasses, but cannot pray it, becaufe they know not, that they haue any such need of forgiuenesse.

Reuel. 3. 17.

Prou. 28. 13.

Secondly, we craue grace to acknowledge our sinne: for, *He that confesseth, and forsaketh his sinnes, shall haue mercy; but he that hideth them shall not prosper.* All men that know their sinnes doe not confesse them; or if they doe, they will not confesse and put away their beloued speciall sinnes, but rather seek to iustifie themselves in them, becaufe all men are sinners, and in many things we offend all. But such craue not the pardon of their sinnes so, as that they may be in hope to speed, the confession and putting away of all sinne only haue a ground to build comfort vpon. When there was sinne in the congregation of *Israel* specially noted, but in one *Achan*; *Ioshua* could not be heard, without remouing it first, much lesse can that man be heard, to haue his sinnes forgiuen, that loueth any one sinne, though it be most secret and small, and laboureth not to put it away from him.

Ioshua 7. 10.

Quest.

Ought this confession to be before the Lord only, and not vnto men also?

Answ.

In some case it ought to be before men, who are wise and holy, viz. when our minde is inwardly troubled, and we cannot by our selues finde any ease or comfort, confessing them vnto the Lord: In this sense Saint *James* willethe vs to acknowledge our faults one vnto another. But to doe this vpon absolute necessitie, as if there were no saluation without it, and to performe it, not vpon particular griuance of conscience, but for formalitic, at a certaine time in the yeare, which the Papists call

Iames 5. 16.

call, the time of shrift, and to confesse before the Priest all our particular sinnes, with the circumstances, is superstitious, and auaieth not, but to make way for more licentiousnesse, as experience teacheth, and to establish the Popes Hierarchie ouer the world, and to the increase of his reuenues by buying pardons. Thirdly, wee craue grace to be truly humbled for sinne, that in the sense of Gods curse due for it, wee may crie out with the Apostle, *Miserable man that I am, who shall deliuer me from the body of this death? Come vnto me* (saith the Lord) *all ye that are weary and laden, and I will refresh you.* If any man therefore commeth to aske forgiuenesse of his sinnes, and is not humbled for them, but is without a contrite spirit to offer in sacrifice vnto God, he cannot pray to speed, but is still in his sinnes.

Rom. 7. 14.
Matth. 11. 28.

Fourthly, we craue iustification through the death and blood-shedding of Iesus Christ, *who was deliuered to death for our sinnes, and rose againe for our iustification*: that the Lord would not therefore require our sinnes at our hands, either holding vs guilty, or punishing vs therefore in this world, or in the world to come, but that the sacrifice of Christ may be a perfect atonement for vs, and his precious blood effectually to cleanse vs from all sinne. Now of this iustification there are two degrees, the first, whereby of sinners wee are made righteous, in the very act of our conuersion: the second, whereby our daily infirmities and failes are done away, and we are still, notwithstanding them, reputed righteous. The first wee pray for, and desire to be confirmed in it, through Gods grace, that our estate may be comfortable: the second wee pray for, as wee haue need to preferue our peace and comfort, when wee view our estate before God: Euen as a bankrupt debtor finding great fauour with his creditors to forgiue his great debts, and being ready still daily through his extreme want to run vpon the score againe; is a daily suitor for mercy vnto them, to continue this their fauour in forgiving all.

Rom. 4. 25.

Fifthly, we pray for loue and charitie towards our neighbour, through which wee may bee readie to forgiue them their trespasses against vs: for our heart naturally is a corrupt fountaine, and wee are implacable when wee are offended, especially

especially if it be spitefully done against vs, or by an enemy. Wherefore we pray, that when wrongs are done vnto vs, we may consider how much, and often wee haue offended the Lord, to what griefe of his holy spirit, and with what hatefull hearts, preferring Sarhan and his seruice, before the seruice of the heavenly Maieftie: that as wee would notwithstanding haue all this forgien vnto vs, wee may frame our mindes to forgie the greatest offences against vs, he which hath done them acknowledging his fault. Thus Christ being asked, *Should I forgie my brother, if he sinne against me seven times in a day? answereth, If he turneth againe, and saith, it repenteth me, I say not untill seven times, but untill seventy times seven times.* And for this cause he bringeth his parable of the Lord, forgiving ten thousand of talents to his seruant; but finding him with rigour to exact the hundred pence due vnto him from his fellow-seruant, shewing hereby how vaine all our prayers are for the pardon of our finnes against God, if wee refuse to forgie the finnes of our fellow-seruants against vs. Let no man therefore deceiue himselfe, by keeping malice, and seeking reuenge vpon men for wrong done vnto him, but through loue let him forgie all: for if there be not this loue towards his brother, there is no loue towards God, and then it is sure, that God beareth no loue towards him, his loue of God being an inseparable reflection of the Sunne-shine of Gods loue vpon him: euen as a blinde man may assuredly know, that the Sunne doth not shine vpon him, because he feeleth no warmth thereby in his body.

2 The deprecation is against all things that may shut vp Gods mercy and compassion towards vs, and make vs remaine still bound in our finnes: which are;

First, blindnesse of minde, and ignorance of our inward estate, which is through ignorance of the Law: For this hindreth so much the pardon of sin, as that it is a certaine signe of a naturall man, still in his sins, according to that saying, *The naturall man perceiveth not the things of God, neither indeed can he.* This blindnesse hindreth so much, as being out of the way, from comming to the wayes end, for the way to forgiveness of finnes is noted to be perceiuing with the eye, and vnder-

Matth. 18. 21.

what to pray
against.

1 Cor. 2. 14.

understanding with the heart in the charge given to *Esay* : *Make the heart of this people fat, &c. lest they see with their eyes, and heare with their eares, and understand with their hearts, and convert, and be heale them.*

Esay 6. 10.

Secondly, hardnesse of heart, that cannot repent by acknowledging sinne, sorrowing for sinne, intreating grace, and by resolving against euery sinne : for such hardened persons are so farre from mercy, as that they heape vp wrath to themselves against the day of wrath.

Rom. 2. 4.

Thirdly, despaire of Gods mercy and goodnesse, which driueth from God to the Deuill, our sinnes making vs without all hope, as *Cain*, who said, *My punishment is greater than I can beare.* We pray therefore, that though with the one eye we see our sinnes infinite and most heynous, yet that with the other we may see Gods mercy infinite, farre aboue all our sinnes, that howsoever wee are vrged by Satan, wee may be kept from despaire, as *Elisha's* seruant hauing his eyes opened to see the fiery chariots and horses round about him, and his master, when the band of the *Aramites* drew neere against them. Now to be kept from despaire, it is necessary that we pray and strue to be kept :

2 King. 6.

First, from notorious sinnes most chiefly, as murder, apostasie, adultery, and theft, from such as from a steepe downehill, *Caine* and *Indas* fell head-long into the valley of desperation.

Steps vnto despaire.

Secondly, from wicked company, which like a violent streame doth force men so, as that they cannot withstand, as *Peter* was carried farre thereby.

Thirdly, from the neglect of Gods worship, whereby wee lose our spirituall armature, and are laid naked to our potent foes.

Ephes. 6.

Fourthly, from the loue and immoderate affection to the things of this world, which hauing the heart, if they faile, our heart faileth also, and a wide gap is opened to despaire.

And if any of these haue beene, through which wee are falling to despaire, we pray that we may yet be supported by such helps, as are most effectuell, they being euer neere vnto vs.

These

Help: against
despaire.
Esay 1.18.

These are first, promises of mercie, how hainous soeuer our sinnes haue beene, *Though your sinnes were as crimson, they shall be made white as snow; though they were red as scarlet, they shall be as wooll.*

Secondly, examples of mercy shewed to Murther, to Adultery in *David*, to Apostasie in *Peter*, to Idolatry in *Manasseh*, to Theft in the Theefe vpon the Crosse, to Blasphemie in *Paul*, and much iniquity and impuritie to *Mary*, hauing many foule deuils together in her.

Thirdly, the indignitie offered vnto God by despaire, seeing we refuse to trust him vpon his most faithfull word, and the ineuitable destruction of our owne soules hereby, vnto former most hainous sinnes, this being added to make a man out of measure sinfull. Wherefore we pray, that in this case we may keepe our eyes fastned vpon Gods promises, reuolue in our mindes, and alwayes thinke vpon examples of mercy, and consider that as long as we despaire not, wee are not shut out from mercy; but hereby wee are gone for euer, and that worthily, seeing we offer that vnto him, which we will not vnto a man making faith vnto vs.

Fourthly, we pray against presumption, which is the promising of happinesse to a mans selfe vpon false grounds, either because God is infinitely mercifull, and will not haue any to perish whom he hath made, neither is so seuer as they preach of him. Which is the presumption spoken of by the Psalmist: *These things thou didst, and whilest I held my peace, thou thoughtest that I was like vnto thee:* or because his owne life is not so bad, as that the Lord can therefore iustly condemne him to death, but rather for his good deeds, is bound to giue him eternall life, as the Pharisee vaunteth himself, saying, *O Lord I thank thee that I am not as other men, extortioners, vnjust, adulterers, or euen as this Publican, I fast twice in the week, &c.* or because the Lord hath promised, that at what time soeuer a sinner doth repent him of his sin from the bottom of his heart, he will put all his wickednesse out of his remembrance; whereupon he doth willingly yet goe on in sinne, presuming that he will notwithstanding prouide well enough afterwards in his old age, or extreme sicknesse for his soule, by repenting him then of all.

For

Psal 50. 21.

Luke 18. 11.

Ezech. 18.

For this is a most vaine hope, life being most vncertaine, mans power to turne to God being meere weaknesse, and sinne getting stronger hold vpon him, the longer he liueth therein, and making him more vnfit euery day to repent, according to that saying;

Qui non est hodiè, cras minus aptus erit.

*Hee that for repentance thinks this day too soone,
Will much more thinke the same, till life be done.*

Wherefore we pray here, that by none of these deceitfull baits we may be allured to liue in sinne, that we may not presume vpon our owne rightcousnesse, but reiect it as a menstruous cloth, nor make a God of all mercy to our selues, when as he is also most iust and seuer against sinners, lest with thousands we thus perish for cuer, when we little feare it.

Fifthly, malice and thirsting after reuenge, when iniury hath beene offered vnto vs. From this we desire to be preserved; and that we may the rather, we are to consider:

First, how much the Lord hath forgien vs for Christ his sake.

Secondly, that both the Lord Iesus, and all holy men haue forgien and prayed for their enemies, and the Deuill onely is an implacable aduersary.

Thirdly, that the way of grace is thus stopped vp against vs, and consequently the way of glory: for vnlesse we be conuerted, and become as little children, we cannot be saued; vnlesse as new borne babes, laying aside maliciousnesse, we desire the sincere milke of the Word, wee cannot grow in grace thereby.

3 The thanksgiuing is for illumination to see our sinnes, sanctification to turne from sinne, iustification to deliuer vs by the death of Christ from all sinne: for blindness spirituall expelled, for hard hearts mollified, and for the extremes and barres of grace, despaire and presumption remoued: for loue abounding, where offences against vs abound, and for malice banished and purged out of vs. *Blessed is the man whose sinne is couered, and to whom the Lord imputeth not sinne.*

1 Pet. 2. 2.

Psal. 32.

Hee therefore that is made partaker of this, cannot but
blesse

Reuel. 5. 9.

blesse God againe, yea, all the Saints in heauen doe euer without ceasing sing of this ; *Thou wast killed, and hast redeemed vs to God by thy blood, out of euery kindred, tongue, people, and nation, and hast made vs vnto our God Kings and Priests, and wee shall reigne vpon the earth, &c.*

The supplication therefore is, *Forgiue vs our trespasses* : Let none of our sinnes euer come in remembrance against vs, but be washed away in the blood of Christ : the deprecation, let nothing hinder, but that thou mayest forgiue our trespasses : the thanksgiuing, thou hast turned our hearts, and forgiuen our trespasses, wee praise thee therefore, and this alike concerneth the whole law.

Qu. 129. What pray you for in the third of these, which is the sixth petition of the Lords Prayer ?

Ans. That the Lord would not suffer vs to be carried away by the temptations of the world, the flesh or the deuil, to the committing of sinne, but that he would deliuer vs from the euill of all temptations, both sinne, and damnation.

Explan. For the order of this petition, it is added vnto the former made for our soules good, so that there be two petitions for our soules, and but one for our bodies, teaching vs, that our care for our estate spirituall before God ought to be double to our care for things temporall, and of this world. And good reason, because the soule liueth for euer, the body but a short time ; the things of the soule are permanent, and lasting euer to the comfort of it ; the things of the body are flitting, and fade soone away. Lastly, the soule is most excellent, and of more worth than the whole world, the body is base, euen as the dust of the earth, from whence it was taken, and vnto which it shall returne againe . So that they doe foulely forget themselues, which care altogether for the body, and take litle or no care for the soule, when it is poore, miserable, and naked, as is the manner of most men.

2 This petition is immediately subioyned after the other, crauing the pardon of sinne, to teach vs, that this is not the only care of Christians, to seeke to haue sinne pardoned, but they ought as earnestly to strue against sinne, and to resist it
for.

for the time to come: according to the warning giuen by Christ; *Go thy way, sin no more, lest a worse thing befall thee.* He that seeketh for the pardon of his sinnes, and not to subdue and mortifie them, is like vnto a prodigall spend-thrift, who is no whit the richer, though he receiueth much, for in like manner though he talketh often of the pardon of sinne, and prayeth for it, he is destitute and miserable through sinne, his prayers not being heard, but turned into sinne.

3 After that we haue prayed for the pardon of sinne, wee pray against temptations, tending to sin, being hereby taught, that a Christian mans life is a continuall warfare, and when one enemy is ouercome and vanquished, he must prouide to incounter with another. Wherefore Saint Paul speaking of this estate, saith, *We wrestle not against flesh and bloud, but against principalities, against powers, and against worldly gouernours, &c.* Euen as they which are besieged in a Towne or Castle, into which the enemy attempts the entry, haue not sufficiently defended themselues, if sometimes they haue beaten backe their enemies scaling their wals, or making breaches to come vpon them, but they must continually prouide to doe the like, if they will saue their hold: So in the spirituall warfare, the enemies must be continually watched against, and resisted, otherwise we shall be taken, and spoiled of our soules. If any man findeth no such need of preparing to resist, he is dangerously sicke of a spirituall lethargie, some inchanting *Circe* hath him at his pleasure, he is sure enough for comming to his heauenly countrey. Let all men therefore awake, and seeing their danger, keepe watch and ward ouer their soules.

2 For the meaning of the words: Temptation is either that whereby God trieth man, searching and prying into his heart, to see whether it be vpright, as *Dauid* prayeth; *Trieme (O Lord) and proue me, and thou shalt finde none iniquitie in me:* or giuing him some hard commandement, as vnto *Abraham* to kill his sonne, and to the young man in the Gospell, to sell all that hee had, and to giue it to the poore: or sending him some grievous affliction, which *Iames* calleth temptation, willing vs to count it *exceeding ioy, when we fall into sundry temptations.*

Ephes. 6. 12.

Temptations of diuers sorts.

Iames 1. 2.

Psal. 95.

2 Temptation is that, whereby man tempteth God, of which the Psalmist complaineth, *They tempted me, proued me, and saw my workes*, that is, by murmuring, and refusing to beleue, and to rest vpon Gods prouidence, without seeing euident present signes of his power and goodnesse, and thus who- soeuer saith in his heart, God regardeth not, or God cannot, or will not helpe in the time of necessity, tempteth God.

Matth. 4. 7.

Againe, there is another tempting of God, by aduenturing vpon apparant danger without warrant, according to which Satan tempting Christ, to cast himselfe downe from the pinacle of the Temple, he answereth, *Thou shalt not tempt the Lord thy God.*

Matth. 22. 18.

3 Temptation is that, whereby man tempteth man, seeking to circunuent him, by trying him with politike deuices; thus the Pharisees are said to haue tempted Christ: for, *Why tempt ye me ye hypocrites*, saith the Lord?

James 1. 14.

4 Temptation is that, whereby man tempteth himselfe, his corrupt heart alluring, and drawing him on to sinne, according to that of James, *Every man is tempted, when he is drawne away by his owne concupiscence, and is inticed.*

Gen. 3.
Matth. 4.

5 Temptation is that, whereby the Deuill tempteth man, and prouoketh him to sinne, as he did *Enab* in paradise and attempted against the Lord Christ. From these two last temptations of the flesh, and Deuill, wee desire here to bee deliuered: from the third wee pray to be kept in the fourth petition: from the second in the second petition: from the first we doe not pray to be kept, but rather that the Lord would trie vs, and vse all meanes which he seeth best to further our sanctification; *Lead vs not*; thus we pray, because that howsoeuer the Deuill tempteth; and the flesh tempteth, without being set awooke by the Lord, yet if he be pleased, not to lead vs into temptation, we shall be safe from danger. Now the Lord is said to lead into temptation.

To lead into
temptation,
what.

1 By forsaking, and with-drawing his grace, without which, as a lanre man going with stilts, falleth, if they be taken from him, so euery man falleth, and is vnable to stand in the day of temptation.

2 By leauing a man to his owne lusts, by which, as by a violent

violent streame running downe a steepe hill, hee is carried quite away.

3 By deliuering ouer to Satan for the punishment of former notorious sinnes, who hardeneth more and more, in all wickednesse, as he did *Pharaoh*, and King *Saul*; But *deliuer vs*: that is, withdraw not thy grace from vs, for the time to come, leaue vs not to our owne lusts, neither deliuer vs ouer to Satan to be hardened, as thou mightest iustly doe, for our sinnes: but when Satan, and our owne lusts conspire our destruction, stand by vs, that our faith may not faile, as Christ promised to his Disciples, saying, *Satan hath desired to winnow you, but I haue prayed, that your faith may not faile. From euill*: euill is two-fold, of sinne, and of punishment, vsually called, *Malum culpa*, and *malum poena*: *From both these we pray to be deliuered.*

3 For the scope of the petition, because it is negatiue, it is first to be considered in the deprecation, which is; 1. Against spirituall desertion, or forsaking of Gods Spirit, which if it be gone, all power to stand, and all spirituall comfort is gone also. It is in vs the new life, and spirit of the soule, Gods fire sent from heauen, to heat vs with good affections, to enlighten vs with true vnderstanding, and to ouercome whatsoever corruptions it meeteth withall in vs, according to which the Apostle warneth, *quench not the Spirit*. Wofull is their estate, that are thus forsaken; as we pray therefore against it, so let vs prouide, by willing entertaining the motions of the Spirit, and auoyding all vnkind vsage thereof, that wee may neuer be forsaken, or left without the sweet consort and company of it. 2. We pray against solicitations to sinne either by the Deuill, world, or flesh, that Satan may be chained vp, and not let loose against vs, that the flesh may be nourished, and not continue so rebellious in the euill motions thereof, and that wee may auoyd the outward flattering objects in the world, and company of wicked men alluring vnto sinne. Against which things, seeing that wee pray, what mock-gods are those, that are careles of offering themselues into temptations, and prouocations to sinne? yea delight so to doe, by frequenting wicked company, and giuing aduantage to Satan,

*What we pray
against.*

1 Thess. 5. 19.

whilst they please themselves in deceitfull objects of sinne.

Rom. 6. 16.

3 We pray against sinne, euen when we are most solicited, and tempted vnto it, because it cannot be, but wee must needs meet with temptations as long as wee haue eyes, and hearts, and eares in this world. Wee pray therefore, that though wee be tempted, yet wee may not be overcome, and made slaues to sinne, as they are, which commit sinne, according to the Apostle to the Romans; *Hec that committeth a sinne, is the seruant of sinne.* To be preserved from sinne vse these remedies, with thy eyes euer behold God present, with thy eares euer heare that terrible voyce sounding, Arise yee dead, and come to iudgement, with thy hands be euer exercising that which is good, in thy heart euer hide the Word of God, and with thy feet stand in the Courts of Gods house.

4 Against grieuous afflictions long continuing to make vs despaire of Gods mercy, or hearing our prayers; for these are the most forcible temptations in the world, and therefore need of strong faith is there, still to trust in God, and patiently to indure, that they may be turned of temptations to sinne, into purgations of sinne, that grace may more abound through meanes of them. And otherwise wee doe not pray against them, lest wee should be found such, as would follow Christ, but whilst we resist the crosse, rather goe from him, than take vp the crosse and follow him, as he hath commanded.

Psal. 73. 9.

5 Wee pray against sudden death, which is a great euill, and therefore threatned against wicked worldlings, of whom *David* saith; *How suddenly are they perished, destroyed, and horribly consumed*: yet we doe not simply pray against sudden death, out of a carnall desire of licentiousnesse, but that wee may haue space to set our house in order, to testifie our faith to the comfort of the Church, and to repent of our renewed trespasses, into which we daily fall, though we strue against them. The fiery serpents in the wilderness destroyed the Israelites suddenly, and so did the Angell suddenly in one night destroy 185000. of the Assyrians, and all this was done in anger for sinne: likewise the men of Bethshemesh perished, and *Vzzah*, and the old World, and Sodome, all being smitten in great indignation. On the contrary side, it is a fauour vsually done to such,

such as feare God, to giue them time at their death, as to *Abraham, Isaac, Iacob, Moses, Aaron*, and to all, whose deaths are described. Which I speake not as censuring those that die suddenly, but those that finde fault with praying against this vncomfortable departure. For whatsoeuer is ordinarily a signe of Gods anger, and barreth his ordinary manifestation of his greatest loue in this life, is to be prayed against: but such is sudden death, *ergo*, it is to be prayed against.

6 Wee pray against obduration, and hardening in sinne, through a custome in sinning, or through some notorious sins, for which the Lord vsually giueth men ouer to sinne, with a reprobate minde for a punishment, as hee did the Gentiles, of whom the Apostle testifieth, *Hee gaue them vp to their owne hearts lust*: and againe, *God gaue them vp for this cause to vile affections*: and againe, *God deliuered them vpto a reprobate minde*. Wee pray therefore, that of all punishments the Lord would not lay this vpon vs, or turne vs into Satans hands, so that he should take vs, and worke his cursed will in vs at his pleasure, which is the very entrance of hell, and most terrible to the soule inlightned, as experience sheweth. If any set light by such a punishment, let him know, that he is blinded by the god of this world, and led as the Aramites by *Elisha*, into the midst of deuils in the bottomlesse pit.

Rom. i. 24.
Verse 26.
Verse 28.

7 We pray against eternall death and damnation, the greatest euill of all other, in regard of which, all torments here are but flea-bites, and to be despised. Wee desire therefore, that whatsoeuer our deserts be, by reason of sinne, yet that the Lord would not punish vs accordingly, but lay all the burthen of these too intolerable, vpon the shoulders of our blessed Sauiour, who hath submitted himselfe vnto death, and all possible humiliation of dolours and terrours by the apprehension euen of Gods heauie wrath and indignation for vs, that we might escape.

2 The supplication is for such things as are best for vs, preserving vs from sinne and damnation, the first whereof is the spirit of grace, for which we haue *Dauids* example, *Establish me with thy free spirit*. This grace is three-fold: First, light of vnderstanding of the holy Scriptures, whereby we are made able to

What we pray
for.

Psal. 51.

Ephes. 6. 17.

use them, as *the sword of the Spirit* against our spirituall enemies. Wee pray therefore, that when wee are tempted, wee may be able to handle this weapon as our Lord did, cutting off the weapons used against for sinne. 2. Stedfastnesse of faith, whereby as by a shield, the fiery darts of the Deuill are repressed and kept from hurting vs, which also is of vertue to purifie the heart.

Rom. 5. 3.

3 Patience in bearing any crosse or affliction, whereby we are tempted at any time, that in stead of sinne, the issue thereof may be hope, according to that of *Paul*, *Tribulation bringeth forth patience, patience experience, and experience hope, and hope maketh not ashamed; because the love of God is shed abroad in our hearts.*

Ro m. 8. 28.

2 Wee pray for the helping hand of the Lord, to turne euill into good vnto vs, according to the experience of former times. *We know that all things worke together for the best of those that loue God, that are called of his purpose.* That in the midst of temptation we may haue the comfort of the Apostle, vnto whom, praying against temptations, it was answered; *My grace is sufficient for thee, for my power is made perfect through weakness.* For though we be tempted, and euill be intended against vs; yet the Lord, who can raise light out of darknesse, can turne this very euill into good vnto vs, whether it be distraction of minde, sicknesse of bodie, priuation of any member, or sinne it selfe. And this he doth:

2 Cor. 12. 10.

*Euill turned into
good, &c.*

First, by humiliation, and casting vs downe vnder, and for these things, as *Nebuchadnezzar* the proudest, and *Saul* the bloudiest persecuter; yea, when through the abundance of reuelation he was readie to be exalted aboue measure, he hath a checke hereby given vnto him to keepe him downe.

Secondly, by alienating and estranging our affections from the world and worldly things, whilst the Lord doth hereby mingle wormewood and gall, as it were, with them, euen as nurses doe towards their children to weane them from the dugges.

Psal. 119. 71.

Thirdly, by framing to more carefull obedience for the time to come, as *Dauid* acknowledgeth; *It is good for me that I haue beene afflicted, that I may learne thy statutes:* euen as
schollers

schollers that haue beene beaten for their faults, or spent their time passed negligently, are afterwards the more carefull and industrious.

Fourthly, euill is turned to our good by prevention, the Lord punishing vs in this world, that wee may escape in the world to come, as the Apostle teacheth to the Corinthians.

1 Cor. 11. 28.

3 Wee pray for euertlasting life, that God for his mercies sake would bestow this good of all goods vpon vs, in regard of which, all the things of this world are but as a masse of portage, as drosse, and dung: other things being common to the Reprobate, and to Gods peculiar people, this is the right of the first borne; other things bringing a little ioy with much sorrow, this infinite ioy, free from all sorrow: other things being temporall, and momentarie, this eternall and euertlasting.

Hebr. 12. 16.

Philip. 3. 8.

3 The thanksgiuing is for Gods Spirit of grace, making vs in any measure to resist sinne, and purging vs thereof, for the good arising to vs by temptations, for deliuerance from the punishments by our sinnes deserued, and for part giuen vs in the inheritance immortall and most glorious. So that, *Lead vs not into temptation*, is as much as if more expressly the deprecation, and to euill insuing thereupon, the supplication, *Give grace* that we may not be preuailed against, but haue power to resist all temptations, and be finally crowned with glory; the thanksgiuing, thou hast not led vs into temptation, but assured vs of finall deliuerance from hell and death; blessed be thy name therefore.

Quest. 130. Wherefore serueth the Conclusion, For thine is the Kingdome, &c?

Ans. It is added as a reason of all the Petitions to strengthen our faith, that God being both able and willing, doth grant all our requests made vnto him in the name of Christ, and therefore in the end we put to a note of confidence, and say, *Amen.*

Explan. Here wee haue also to be obserued the order, the sense, and the scope of this conclusion.

1 For the order, it followeth all the Petitions, and con-

Psal. 30. 4.

1 Theff. 5. 17.

taineth a kinde of promise to giue glory to God, and to bee thankfull, our requests being granted : whence we learne, that it is necessary to obserue the Lords dealing towards vs, when we haue called vpon his name, how graciously he heareth and helpeth vs, that out of a speciall apprehension of his former mercies, we may build assured confidence of future, and be duly thankfull to his holy name. Thus *Dauid* kept a Register of the Lords dealing towards him, and is confident against the Giant *Goliath*, and for thankfulness it is required as much as prayer. *Call vpon me in the time of trouble, and I will heare and deliuer thee, and thou shalt glorifie mee* : thou shalt remember this as thy dutie, hauing receiued deliuerance, to note it, and to be thankfull. *Pray continually, and in all things giue thanks* : thus did *Moses, Deborah, Barak, Samson*, and all the faithfull. The not obseruing of Gods mercies granted at our request, blunts the edge of our zeale this way, and causeth, that the Lord hath none but a formall thanksgiuing at our hands, which is abominable : it maketh vs without confidence and seruencie, triuiall and idle in our prayers, euen as an idiot or senselesse man, that hath not reason to know, note, and acknowledge his benefactors, and such as doe for him.

2 For the sense of the words. *Thine is the Kingdome* ; that is, both generall ouer the world, and speciall ouer the Church and chosen, neither is there any Kingdome, but is ruled by thee, as by the supreme constitutor, and appointer thereof, and in this faith doe wee pray vnto thee, submitting our selues, as thy subiects and liege people. *The power* ; that is, the Almighty power, whereby thou art able to doe all things whatsoever thy people aske and begge of thee, there is nothing out of thy power, neither life nor death, things present, nor things to come ; no power can withstand thee, either of men or Devils, but thou art able to doe for vs, mauger them all ; we are without all power and might in our selues to helpe our selues, we know not what to doe, but our eyes wait vpon thee. *And the glorie* ; that is, thou doest so moderate thy Kingdome and power, doing good to all thy people, that thou art the most glorious King, and most excellent, not strange to thy subiects liuing vnto thee, but louing and readie to accept of them,

them, and to grant their suits, thou shalt make thy glory to shine more and more by being beneficiall vnto vs, thy faith and religion shall be more esteemed and reuerenced, and this will be the end of all that thou doest for vs, thine eternall praise; yea, we giue thee glory in confidence of thy goodnesse, and promise due thankfulnessse, and intend this in our desires aboue all things.

Amen; we verily beleue that it shall be so; and againe, with all seuencie begge, O Lord let it be so; wherefore let vs not be deceiued of our hope, but doe thou subscribe to our desires, and say, So be it.

3 For the scope, it containeth sundrie most strong reasons for the propping of our faith, and assurance in our prayers.

First, from the Kingdome of God. A good King, louing and kinde to his subiects, is easie to be intreated of them, and is delighted with their life and welfare: but thou art the best King of all, we thy subiects who doe craue nothing but things needfull for vs, and tending to our welfare; therefore thou wilt be intreated. And the strength of the reason lyeth in the first part, that a good King tendreth the good of his people, which wee shall finde to be true in all good Kings and Rulers, in *David*, who desired, when the plague raged amongst his people: *Let thy hand, Lord, be against me, and against my fathers house, these sheepe what haue they done?* And in *Samuel*, being vnkindly reiectd by the people; yet being in their danger, desired to pray for them: *God forbid, saith hee, that I should sine against the Lord, and cease praying for you.* Yea, some Heathen Kings haue excelled herein, as *Vespasian*, who was so delighted in doing good vnto his people, as that if he had let slip any day, without doing some speciall good for some man, he would say, *O socit, perdidimus diem, O fellowes, we haue lost a day.* This disposition therefore to doe good, must needs be much more in the best King of Kings at all times.

Secondly, from the power of God wee haue this reason: A King that wanteth no power to doe good vnto his subiects, if hee be good, will assuredly doe for them in all their necessities: but thou, O Lord, art such a powerfull King, nothing can hinder, or resist thy good pleasure. Therefore thou wilt doe

The reasons contained in the conclusion.

2 Sam. 24.

1 Sam. 12.

Math. 6.

doe these things for vs. Every part of this reason is euident, for nothing but abilitie can hinder a mercifull Lord from doing for his humble seruants, he being *Parens patrie, the father of the country*, and a father, being so readie as the Lord sheweth to doe good vnto his children when they aske of him : and as for this King, his power is infinite, he doth whatsoeuer it pleaseth him in heauen and earth ; he is all-sufficient to defend *Abraham* in strange countries, *Jacob* in *Padam Aram*, *David* in the wildernesse, and *Jonah* in the Whales belly : wherefore we may build assured confidence of his mercie.

Psal. 17.

Ephes. 1. 6.

Thirdly, from the glory of God we haue this reason. Hee that being a great King regarding his glory about all things, will readily doe whatsoeuer may redound to his honour and glory : but thou (O God) art thus regardfull of thy glory, it being about all things tendred by thee : therefore wee doubt not but thou wilt grant these things, of which thou shalt haue so much glory. The strength of this reason lyeth in the second part, that God doth principally regard his glory, and that by granting our requests, hee shall haue glory. The first is plaine, both by the most excellent workes of creation, redemption, &c. which serue to manifest his glory, according to that of the Psalmist : *The heauens declare the glory of God, &c.* And according to that of the Apostle, who speaking of Predestination and Redemption, saith, that it was, *to the praise of the glory of his grace*. And it is plaine also by his dealings, honouring such as honour him, and bringing downe such as take honour to themselues, that he only may be exalted in that day. Againe, that God hath glory by granting our requests, appeareth ; for that our first and chiefe request is, that God may be glorified, and our desire is, by being heard in all our requests, to haue matter of praising and magnifying his holy name.

Fourthly, from the eternitie of these things, for euer and euer, we may reason thus. A most glorious and excellent King, our of whose power nothing is, who remaineth such for euer, is euer alike graciously disposed to his subjects : but God is a most glorious King and powerfull for euer, in all times and ages alike, and hath heretofore heard the requests of such as faith-

faithfully haue called vpon his name : therefore he is still like. wise readie to doe for vs, granting all our petitions. The first part of this reason is plaine, because that he to whom no change is incident, the case being alwayes alike, cannot be changeable in his grace and fauour. The second part is also euident, for God is he *which is, which was, and which is to come* ; yea Iesus Christ is the same yester day and to day, and for euer.

Ruel. 1. 8.
Hebr. 13. 8.

Now for his grace in times past, and readinesse to heare the prayers of such as haue faithfully called vpon him, no age hath beene without large testimony. *Jacob* prayed in his distresse, and was heard, so that of a man naked and destitute, he was made rich, and had great droues of cattell. *Iehosaphat* prayed, and had victory ouer his enemies, when he knew not what to doe ; sundry diseased, possessed and blinde persons both in bodie and soule prayed, and were healed, and had their sinnes pardoned, wherefore we need not to doubt, but that we also are heard in our desires.

Fifthly, from our confidence, expressed in the last word *Amen*, we may reason thus. The Lord will grant vnto vs, whatsoever we beleuee shall be granted, when we aske : but we beleuee when we aske these Petitions ; for we say *Amen* in heart, verily we are perswaded that it shall be so ; therefore they are granted.

The first part of this reason, it is the saying of our Lord, *Whatsoever yee aske, if yee beleuee, it shall be done vnto you* : for the second, if we dissemble not, but haue our heart going with our tongue, we doe beleuee, and therefore are the more confident to speed of our desires.

Mar. 9. 23.

But more especially of these reasons: The first hath reference to the second Petition, the second to the third, the third to the first, the fourth to the fourth and fifth, the fifth to the last Petition. From hence arise these two conclusions.

First, that they which learne aright to pray are most happie and blessed, they build good speed and successe in all their designs vpon the surest foundation in the world, the Kingdome, power, glory, eternity and fidelity of the Lord : and therefore, as these shall not faile, so shall not their labours in prayer and supplication. In any attempt without this there is none assurance ;

rance; the builder, watch-man, seeds-man, build, watch, and cast seed vpon the ground in vaine, in vaine are barnes pulled downe, and made greater, and fruits and goods heaped vp without profit, only he that maketh faithfull prayers doth it not in vaine. Let euery man then apply himselfe to this exercise, and learne to doe it aright, by the perusing and due consideration of these, and the like meditations.

Secondly, as the first beginning of all things is from God, so their end also is in him, to set forth his kingdome, power, and glory for euer, and therefore it shall be our wisdome in all things alwayes to respect God, to come to him, to walke with him, as *Enoch* did; and with *Dauid* say in all things, *Not vnto vs O Lord, not vnto vs, but vnto thy name we giue the glory.* If we aime at any other thing, we shall be disappointed, if we goe from God, and haue not him in our wayes, whether we will or not, we shall be brought vnto him; hills and mountaines laid vpon vs, shall not couer vs, but we must indure his angry presence, and as from a most seuer Iudge receiue our iust doome: *Goe yee cursed into hell fire, prepared for the Deuill and his Angels,* and euen by this will he haue glory.



Of the Sacraments.

Quest. 131. **T**He benefits being shewed, which weare to craue at Gods hands by Prayer, what further meanes haue we for the better assuring to our soules the promises of all spirituall blessings in Christ?

Answ. *The Sacraments of the new Testament, which are the pledges of the Couenamt betweene God and his people.*

Explan. In prayer there being implied our wants and desires, and the temporall and spirituall benefits mentioned, which

which wee are in faith and feruency, to begge at the hand of our heauenly father; in the next place, it is a great comfort to consider, how God hath condescended to our weaknesse, in affording a kinde of palpable object to the hand of our faith by outward elements, making a sensible assurance of those most spirituall graces and dignities, which by prayer wee shoot at, as at a marke set asfarre off, and more insensibly and abstractly perceiued. Prayer indeed giueth wings to the soule, and maketh it mount vp to heauen, and there conuerse, as in a glorious Citie, but not so knowne and familiarto vs by natiue acquaintance: but the Sacraments bring heauen downe to vs here on earth, and represent vnto vs more domestically spirituall graces, clothed in tractable elements. In prayer wee see God, yet at a distance, and through the prospectiue glasse of faith: but in the Sacraments we handle him, as it were immediately, yet so, that our outward senses tarie not at home, as dull schollers in the schoole of nature onely, but trauell vp to the highest mount of spirituall meditation; and there in the language of faith (the true Teach-man of the Christian soule) haue enter-course with that, which naturall elements cannot reach vnto, but as they are eleuated by supernaturall signification. O the vspeakable goodnesse of our God, who vouchsafeth thus to draw vs to him by the cords of man, and to stoope downe to vs in conuersation, and communicating himselfe vnder the habit of externall Sacraments. It was not enough for him to make a couenant with the soule of man vpon spirituall conditions, but he would also giue our bodily senses a part to act, and an object to worke vpon. The blessed and blessing Couenant of grace made with vs in the Charter of the Gospell, hath the broad seale of Heauen set vnto it, for the more sensible confirmation. As the Counsellors and Gouvernours of *Darius* his kingdome, desired the King to seale the wrighting, being assured that so it should be firme and vnchangeable: so the Christian soule hauing obtained this mercy to haue the promise of grace made in the Word, sealed by the Sacraments, is more ascertained, that it shall remaine vnchangeable, as the lawes of the Medes and Persians, that alter not.

Dan. 6.

Quest. How many Sacraments hath Christ ordained in his Church?

Ans. Two only, as generally necessary to saluation, that is to say, Baptisme and the Supper of the Lord.

Explan. Having supplied some questions, and answers betwixt the Lords Prayer and the Sacraments, which may serue as an introduction to the Sacraments, it remaineth now to proceed to the handling of the Sacraments, according to the patterne of the Catechisme propounded, first, in generall, touching the number and nature of Sacraments, then in speciall and particular of either of them.

The Papiſts make ſeuē Sacraments, Baptisme, the Eucharist, Penance, Ordination, Matrimony, Confirmation, and Extreme Vnction. Their reasons are chiefly, because in *Ieromes* translation, some of these are stiled *Sacramenta*, and because ſeuē is a sacred number, both in the old and new Testament; there are ſeuē Angels, ſeuē Trumpets, ſeuē Vials, ſeuē Thunders, &c. Therefore, say they, there are ſeuē Sacraments.

But how weak a reasoning this is, who seeth not? for, admit that so many things as are named Sacraments, are Sacraments indeed; and then we shall haue not ſeuē only, but ſeuenteene Sacraments, seeing so many things more are called Sacraments. *Tertullian* calleth the helue, wherewith *Elisbah* recouered the axe out of the water, *Sacramentum ligni*, The Sacrament of the wood; the whole state of the Christian faith, hee calleth, *The Sacrament of the Christian Religion*. *Augustine* hath in many places, *Sacramentum Crucis*, The Sacrament of the Crosse. *Ierome* calleth martyrdom a Sacrament, &c. Wherefore all Sacraments by the Ancients so called, are not properly Sacraments, but some signifying, or memorable mysteries Sacraments, of which there be many.

Againe, for the number of ſeuē Angels, &c. It is too childish to be insisted vpon, as a ground of prooffe. I intend not here to handle at large the controuerſies concerning the number, formes, and power of the Sacraments, I will only for the confining the number of them, set downe the conditions

*August. Ser. de
Sanct. 19. Ierom.
ad Oceanum.*

ditions requirable in a Sacrament of the new Testament properly so called. It must haue, first, for the originall cause, Christ instituting : secondly, for the matter and forme a visible signe or element, and audible forme of words. So S. *Augustine*; *Accedat verbum ad elementum, & sit sacramentum*: where is to be vnderstood, that, as this word, so also this outward element, and kinde of action must be prescribed by God, not inuented by man. Thirdly, for the end and benefit of it, it is a seale of sauing graces. And lastly, for the extent of it, it must be common and necessary to all Christians, of what degree soeuer at one time or other. Now of the five latter reckoned by the Church of Rome for Sacraments, Matrimony hath none of all these conditions. It is Gods ordinance, but in, and by nature, not grace: Christ prescribed no visible signe, or formall words for it, nor made it a seale of righteousnesse, nor imposed it vpon all, but onely in danger of incontinencie. Penance hath no elementary signe or forme of words prescribed by our Sauour. Confirmation hath no set prescript of words: so likewise Extreme vnction, which also was but temporary. As for Ordination to the Ministry, we finde in the New Testament, both institution and expresse forme of a sacred Ceremonious action and words, with necessary perpetuities in the Church to the worlds end. In which respects it doth well beseeime the name of a Sacrament, and so is it stiled by iudicious *Caluin*: *Impositio manuum, quam in veris legitimisq; ordinationibus Sacramentum esse concedo. I grant imposition of hands in true and due ordinations to be a Sacrament*. But when we define a Sacrament strictly, and confine it to the conditions abovesaid, we exclude this, as being not vniuersall, but peculiar to one estate of men. So also *Caluin*; *As I mislike not that imposition of hands should be called a Sacrament, so I doe not account it among the ordinary Sacraments: that is (as he expoundeth himselfe there) among those quæ in vnum totius Ecclesie sunt instituta, appointed to be vsed by every mēber of the Christian Church*.

For these and other such causes, the ancientest and most learned of the Fathers of the Church acknowledged two only Sacraments, *Cyprian* saith, *Tunc demum planè sanctificari & esse filij Dei possunt si vtroq; sacramento nascantur*. Then may men be thoroughly

Calu. Instit. lib. 4. cap. 19 sect. 31.

Instit. lib. 4. c. 14. sect. 20.

Cyprian. lib. 2.
Epist. 2. ad Ste-
phan.
August. de doct.
Christ. lib. 3. c. 9.

Alex. Hal. Par. 4.
Q. 24.

John 3. 5.

Marke 16. 16.

thoroughly sanctified, and become the sonnes of God, if they be borne againe of both the Sacraments. And if this of Cyprian shall be thought not so strong for our two Sacraments; *Augustine* speaketh more expressly. *Quadā paucapro multis, eademq; factu facillima, intellectu augustissima, & observatione castissima, Dominus & Apostolica tradidit disciplina, sicut est baptismi sacramentum, & celebratio corporis, & sanguinis Domini;* The Lord and the doctrine of the Apostles haue deliuered some few things in stead of many, and those most easie to be done, most diuine to be understood, most pure in obseruation, to wit, the Sacrament of Baptisme, and of the body and bloud of the Lord. The like hath *Iust. Mart. Tertul. Ambrose, Cyril, Alexandrinus*, and some Schoole-doctors: For *Alexander Hales* saith, that the Sacrament of Confirmation neither did the Lord institute, nor the Apostles, but it was afterwards instituted in the Councell of Melda. And *Durandus* saith, that *Matrimony*, to speake strictly, and properly, is no Sacrament.

I conclude then, that the doctrine of our Church is true, There be two Sacraments of the new Testament only, generally necessary to saluation: that is, for all people of what condition soeuer, which desire to be saued. For we doe not with the Church of Rome, hold for Sacraments, properly so called, those rites and institutions which are peculiar to some kinde of people only, as aforesaid: but that these only are properly Sacraments which doe generally belong to all, and also without which there is (now vnder the Gospell) no saluation ordinarily to be attained. Euen as the Lord himselfe hath taught, saying, *Unlesse a man be borne againe of water, and of the holy Ghost, he shal neuer enter into the kingdome of heauen.* Yet we doe not teach them so absolutely and simply necessary, as that without them it is absolutely altogether impossible to be saued: for God is aboue all his ordinances, and he can saue without meanes of Sacraments, as well as hee preserued Israel in the wildernesse without bread, nay, saued them without the Sacrament of Circumcision. Therefore, in setting downe that rule by all to be followed vnto saluation, *He that beleeueth and is baptized, shalbe saued, and he that will not beleene, shalbe damned;* he saith not, he that is not baptized, shall be damned: for sometimes a man may necessarily be preuented by death, as many infants are,

are, and sometime through the delay of parents without any fault on their part, for which God forbid that wee should iudge them out of the case of saluation. It is indeed a sinfull neglect in parents, (considering this to bee the onely ordinary way to saluation) to hazard their children of the depriuation hereof, and therefore well is it provided, that all carefull diligence should be vsed about it, especially where there appeareth to be danger of death in the child, and I doubt not but all good Christian people that submit themselues to goe the ordinary way to heauen, which God hath appointed, will vse this diligence : as for others that will finde out a new way, God be mercifull vnto them. Now these two Sacraments are Baptisme, and the Supper of the Lord ; Baptisme, to regenerate and breed a new life, the Lords Supper, to strengthen and to maintaine it.

Quest. What meanest thou by this word Sacrament?

Ans. I meane an outward visible signe of an inward and spirituall grace giuen vnto vs, ordained by Christ, as a meane whereby we receiue the same, and as a pledge to assure vs thereof.

Explan. After the number of Sacraments, about which there is most controuersie, the definition of a Sacrament followeth, setting forth the nature of it. *It is an outward visible signe, &c.* This is common to all Sacraments, to Circumcision, the Passeouer, and to such as in more large sense are called Sacraments, as to Marriage, and all legall ceremonies, the brazen Serpent, the Rocke flowing out waters, and the red Sea diuided, for in them all is the outward signe, and an inward inuisible grace set forth hereby.

Secondly, *Ordained by Christ*, this is the difference betwixt all other Sacraments, and these of the New Testament; some were ordained by the mediation of men, as all the Sacraments that were in the Church vnder the Law, some for other vses ordained, and great graces vnder them signified, as Matrimony, the Anointing of the sicke for a time: and some were ordained Sacraments by Christ, purposely to signifie and confirme the maine Grace vnto vs,

and these are, Baptisme, and the Supper of the Lord.

Thirdly, *As a meanes whereby we receiue the same, &c.* These are ends of the Sacraments; they are a meanes to conuey grace vnto the power of Gods ordinance, we not only hearing with the eare, the powerfull and comfortable word of God preached, but also more neerely seeing, and more palpably feeling, and tasting in these signes the sweetnesse of Gods grace to our comfort, euery outward sense being a meane to conuey the outward obiect to the inward vnderstanding, and euery thing being done that is requisite to make a perfect couenant betweene God and vs. Euen as a bargain of sale of any possession being made betwixt one man and another, if the couenants be not only drawne, but also sealed and deliuered before witnesses, is a perfect bargain, and the conueyance of the estate is fully made; so is it in the Word and Sacraments for grace, and the state of glory to come, by sealing and deliuering; it is fully conueyed vnto vs in the Sacraments, the couenants being before drawne in the Word.

Ruth. 4.

And thus the Sacraments are both a meanes to receiue grace, and a pledge to assure vs hereof: as hee which of olde did draw off his shooe, and giue it vnto his neighbour, did hereby assure him of his inheritance; and as in all ages, hee which giueth a pledge of speciall note to his neighbour, doth hereby assure him of the thing promised: so the Lord, by giuing vnto vs the outward signes of the Sacraments, doth as it were by pledges, make vs sure of his grace, wee being no intruders, but such as hee doth offer them vnto, of which wee shall speake afterwards.

Quest. How many parts bee there in a Sacrament?

Ans. *Two, the outward visible signe, and the inward spiritual grace.*

Expla. This may bee gathered from the definition of a Sacrament, and is inserted here to make way vnto the particular consideration of each Sacrament, which are knowne onely then when we know their parts, the outward signe by Christ ordained, and the inward grace signified; for, put any
other

other than the right outward signe (out of the case of necessitie) and it is no right Sacrament of Christ; for wine, put water, and the Sacrament is marred; for water, put an hot iron, or sand, as some Heretikes haue done, or vnto it creame, honey, oyle and spittle, as the popish Priests doe, and the Sacrament is clogged and imbased with the admixture of drosse. But if any such corruption be, the person being faithfull that receiueth the Sacrament, and ignorant how the wine is mixed, or in his infancie how the water hath beene blended, it shall stand in force vnto him, if the right forme of the institution hath beene vsed, in Baptisme, in the name of the Father, Sonne and Holy Ghost; in the Lords Supper, *Take, eat, this is my body, &c.* because it is Gods pledge, though some things be ouer added.

Againe, make a change of the outward signe into the inward grace, and it ceaseth to be a Sacrament, as by that doctrine of Transubstantiation in the Lords Supper: for if the signe be changed into the thing signified, that is a Sacrament no more than an angell in gold is a pledge for the payment of an angell.

Quest. What is the outward signe in Baptisme?

Ans. Water, wherein the partie baptized is dipped or sprinkled with, in the name of the Father, of the Sonne, and of the holy Ghost.

Explan. After the generall consideration of the Sacraments, followeth the speciall of either Sacrament apart. And first of Baptisme, and of the first part, which is the outward. The outward part of Baptisme is water, which ought to be pure and cleane, fittest to wash the body from all filthinesse; for which cause *Iohn* the Baptist baptized in the Riuer of Iordan, and vnto his Baptisme Christ himselfe came thither. Neither was this any thing rashly and vnaduisedly taken vp, but long before mystically appointed by the Lord: If any vncleannesse had come vnto a man by touching the dead, by the leprosie, &c. they were commanded to wash in pure water, and so were iudged cleane.

Matth. 3. 13.

1 Cor. 10.

2 King. 5.

All the Israelites are said to haue beene baptized in the sea. *Naaman* the leproous Syrian, was bidden to goe and wash in *Jordan*, and bee cleane. A blinde man was bidden by Christ to goe and wash in the poole of *Siloam*, and recovered sight.

All which things serue to set forth the naturall facultie, and honourable antiquitie of water, being vsed to cleanse from filthinesse; and the like is not to be found of any thing else for this purpose. Which serueth to confute the errour of them that haue presumed to vse some other outward signe in Baptisme, as of one *Seleucus* and *Hermias* Galatians, of whom *Augustine* speaketh out of *Philaster*, that they would baptize with branding with an hot iron; abusing that place of Christ, *Thou shalt be baptized with the holy Ghost, and with fire.*

2. *Wherein the partie baptized is dipped or sprinkled with it:* For of old they were wont in hot Countries to dip the partie to be baptized, being all naked into the water, and so hee was washed all ouer, and thus did *John* baptize, making choice for this purpose of the Riuer *Jordan*; but in colder Countries, experience teaching how dangerous it is for Infants to be diued into the cold water in Winter time, sprinkling water vpon the face hath beene vsed, part of the bodie being thus washed for the whole, and yet no presumption can be noted herein, for differing from the first ordination:

First, because it is dangerous to weake Infants to doe otherwise, which the Lord would haue to be auoided, saying, *I will haue mercy and not sacrifice*, that is, when the obseruing of any ordinance of mine in the strictnesse, is against the good of my Creature, and to the indangering thereof, I would rather, that regard should be had to the good of the Creature, than to this strictnesse.

For this cause, Circumcision, commanded to be the eighth day, was deferred whilest the people of Israel were traouelling in the wildernesse fortie yeares, and though vpon the Sabbath, a rest from working was required, yet workes of necessitie for the safeguard of man and beast were allowed.

Secondly, the vertue of the Sacrament is not measured by the

Ios. 1.

Matth. 12.

the quantity or vniuersall transfusion of the outward signe, which our Sauour teacheth, when vnto *Peter*, desiring to be washed, hands, and head, and all parts, he answereth, *He that is washed, needeth not sauing to wash his feet only, but is cleane euery whit.* In which words, howsoeuer he also teacheth another thing, yet withall he correcteth as an error, to thinke it more auailable simply to be washed all ouer, than on one part of the body onely. Some haue vsed to dip the party to be baptized thrice in the water, in remembrance of the three dayes wherein *Christ* lay in the graue, and for this threefold immersion haue stood both *Tertullian* and *Cyprian*: but because no such iteration of baptizing is commanded in the institution, we haue it but single.

Ioh. 13. 10.

3 *In the name of the Father, of the Sonne, and of the Holy Ghost*: for according to these words the Ministers of the Gospell are to baptize, this being their charge, *Go teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost*: so that to adde, or to take away from this forme of words is cursed presumption, as being adding or taking away from Gods strict and expresse word. From whence we may gather, how presumptuous those *Romane Catholikes* are, that say, that the name of our Lady may also be added in Baptisme, as *Dionysius* a *Carthusian*, *Theophrastus* and *Eutychius* haue beene reported to vse this forme of baptizing: *I baptize thee into the death of Iesus Christ*, no mention being made of the Father, Sonne, or Holy Ghost. And *Valentinus* an heretike of old, to haue baptized in the name of the vnknowne God, and of the truth, the mother of all.

Matth. 28. 19.

Euseb. lib. 4. cap. 11. Hist.

Now such baptismes are no baptismes, and those that were out of the right forme baptized, had need to be baptized againe: but according to the right forme, hee that is once baptized, ought not to be baptized againe, whatsoeuer the person baptizing be, or whatsoeuer sin the party baptized hath since fallen into. And the reason is, because baptism is a signe of regeneration, or the new birth, which can be but once vnto one man: seeing that a man being once borne, cannot enter into his mothers wombe, and be borne againe. This preposterously applied, made some of the Ancients, though erroneously,

ly, to deferre their Baptisme, fearing that if after Baptisme, they should bee ouertaken with sinne, they could not bee forgiuen, because that in Baptisme onely there is remission of finnes, which may not in any case bee againe iterated. Whereas in truth, though the act of baptizing bee transient, and but once performed, yet the power and comfort of it diffuseth it selfe thorow all our life, and is renewed and re-applied by Repentance after grieuous lapses of the faithfull.

Quest. What is the Inward or Spirituall grace?

Ans. *A death vnto sinne, and a new birth vnto righteousnesse, for being by nature borne in sinne, and the children of wrath, we are hereby made the children of grace.*

Explan. That Baptisme may bee perfect, there must not onely bee the outward part, water, and the forme of words vsed; but the inward part also, Mortification and dying of sinne, and Regeneration and liuing of righteousnesse. The outward alone is no more auailable, than the Rocke flowing waters in the wilderness, to saue the rebellious people from perishing, before that they came in Canaan; than *Elisbaes* staffe to reuiue the Shunammite child, when hee himselfe was absent.

Vnto true Baptisme therefore must concurre a death vnto sinne, in him that is dipped, and a new birth vnto righteousness, otherwise his Baptisme is vaine; euen as it had beene in vaine for *Noah*, when he had built the Arke, not to haue entered into it in time: for vnto this answereth *Saint Peter*, Baptisme, the figure that now is, when it is not the washing away of the filth of the flesh, but the stipulation of a good conscience. For let a man be neuer so rightly baptized, yet if he be not borne againe, saith our Saviour *Christ*, that is, if sinne be not killed in him, that grace may liue, he shall neuer enter into the Kingdom of Heauen.

The death vnto sinne is signified by the dipping or sprinkling with water, it being necessary, that as by water the filthinesse of the flesh is washed and done away, so by the verue of

of Christs blood, the filthinesse of the soule should be washed away: and it should be purged from sinne; and that as hee which cometh to washing, disliketh and accounteth that filthinesse which is to be washed, and not any part of his bodie growing to him: so should he that is baptized, account his sinnes filthinesse, and dead and no liuing part of his soule: and that as he which is washed, entred into the water and is couered therewith, that he may be made cleane; so he that is baptized, should enter into the graue with sinne, and be buried, that as dead bodies, his sinnes may decay, and be abolished more and more.

The new birth vnto righteousness is signified, by the taking vp out of the water, the soule being lifted vp out of the puddle of sinne, and cleansed here from, becoming a pure and new soule, as it were, in the vnderstanding, the will, the affections, and in all the desires and thoughts: euen as a childe being new borne into the world, and cleansed from that corruption which hee bringeth with him, is as it were a new creature, and crieth after the meanes of sustentation of his new life.

Againe, it is signified by his taking into the congregation of Christians, he now conuersing, labouring, and in all things and duties of holinesse fixing himselfe vnto them; euen as the leprous person being made cleane, cometh to liue againe in the congregation, from which hee was before separated.

Lastly, it is also signified in the forme of words, *In the name of the Father, &c.* whose faithfull seruant and souldier he is thus admitted to be; he was before the slaue of sinne, and seruant of the Deuill, but hee hath now changed for a new seruice of him, into whose name hee hath bene baptized. Wherefore hee whosoever hee be, that after baptizing, committeth sinne, is liable, notwithstanding his baptism, to damnation.

Doth not Baptisme then conferre grace vniuersally and infallibly to the baptized, by the very worke wrought? And if it dorch not, what vertue is there in the Sacrament, more than if washing should be vsed after the Iewish manner?

Quest.

Baptisme, as it is an act done by the Baptizer, without any relation to the disposition of the person to be baptized, being of ripe yeares and vnderstanding, hath no force to saluation, by vertue of Christs ordination, but if that person be by faith within the couenant of grace, then it doth conuey grace vnto him.

Luke 3. 7.

This is plaine from the Doctrine of *Iohn Baptist*, who re-
proued those that came to his Baptisme without repentance
and inward sanctification, whereby it might become effectuell
to saue them from the wrath to come. For had the very worke
wrought beene available, *Iohn* had beene worthy of blame for
such a censure and sharpe reproofe of them, calling them a ge-
neration of Vipers, whereby they might thus be discouraged,
whereas otherwise, by comming and being baptized, they
should haue receiued grace, and beene saued, notwithstanding
their impieties and hypocrisie.

It is not therefore the act done that preuaileth, but the
right disposition of the person baptized, neither shall this
Sacrament become thus an idle ceremonie, but an excellent
and effectuell institution to purge and confirme the faith-
full.

Wherefore, let vs renounce that opinion that holdeth the
Sacrament of Baptisme, by the very act of administration, of
such vertue, as that originall sinne remaineth not any longer
in such as are baptized.

True it is, that where Baptisme is perfect, and vnto the out-
ward is ioyned the inward part, the sting of sinne is plucked
out, both in regard of the guilt and of the punishment: but for
the vnter abolition of sinne, this is not till death, though the
power thereof be broken so, as that it reigneth not in vs, it re-
maining still as a rebellious head to exercise vs to the last
gaspe.

Quest. What is required in persons to bee
Baptized?

Ans. Repentance, whereby they forsake sinne, and faith, to
beleeue the promise made vnto them in this Sacrament.

Explan. Having considered Baptisme both in the outward
and

and inward part, it remaineth that we shew the vertues necessarily required in euery man, that his Baptisme may be compleat, and that this Sacrament may not be abused to the indangering of the soule, but rightly vſed, to the ſaluation thereof. Now to this end there muſt be repentance and Faith: Repentance is here briefly ſaid to be a forſaking of ſinne, as wherein the chiefe power thereof conſiſteth, according to the deſcription hereof made by *John the Baptiſt*, who hauing exhorted thoſe that come to his Baptiſme, to Repentance, vpon inquiry made by them, what then they ſhould doe, anſwereth to the people, *He that hath two-coats, let him part with him that hath none*: To the Publicans, *Require no more than that which is appointed vnto you*: And to the Souldiers, *Doe violence to no man, neither accuſe any man falſly, and be content with your wages*; which is in effect, forſake your ſpeciall ſinnes, vncharitableneſſe, extortion, violence and mutining.

Luke 3.10,11,
12, &c.

Queſt. 132. Wherein ſtandeth true Repentance?

Anſw. In three things: 1 In a knowledge and acknowledgement of our ſinnes paſt: 2 In godly ſorrow, and griefe of heart for them: 3 In a conſtant purpoſe to forſake all ſinne, and to lead a new life for all time to come.

Explan. Repentance is a word both in Engliſh, Latine, and Greeke of that ſignification, that it implyeth a new courſe begun vpon a better after-consideration, and it is ſet forth by euery one of theſe three things in the Scriptures:

1 It is an acknowledgement of ſinne: for, *He that confeſſeth and forſaketh his ſinnes, ſhall haue mercy*. And when the Prophet would teach the people a right forme of repentance, hee teacheth them to ſay thus, *We lie downe in our confuſion, and our ſhame couereth vs; for wee haue ſinned againſt the Lord our God, wee and our Fathers from our youth vp, euen vnto this day, &c.*

Prou 28.13.

Ierem 3.25.

Now that there may be this acknowledgement, there muſt needs be a knowlrdge and conſideration had of ſinne, ſeeing no man will confeſſe as a lothſome burthen what hee knoweth not, and findeth not to be dangerous being concealed and hidden, as ſinne is, when it is not confeſſed. The Prodigall ſonne would

would neuer haue come to confesse vnto his Father, *Father I haue sinned against heauen and against thee*, vlesse he had first had a sense of his misery: neither will the blinde and ignorant person, that seeth not by the glasse of the Law his foule sinnes and misery, by reason of the curse due to him therefore, come to confesse them to God the Father.

Psal. 51. 17.

Matth. 5. 4.

Ioe. 2. 12.

2 Cor. 7. 11.

2 Repentance is godly sorrow for sinne, such as was in *Dauid*, who bewailing his sinnes, saith, *The sacrifices of God are a contrite spirit: a contrite and a broken heart (O God) thou wilt not despise*. Wherefore, *Blessed are they that mourne* (saith the Lord) *for they shall be comforted*, that is, They that truly repent them of their sinnes, weeping and mourning for them, according to the direction giuen by *Ioe*, *Turne you vnto mee with all your heart, with fasting, with weeping, and with mourning*. He that mourneth not for his sinnes, maketh his repentance the labour of his lips, when he confesseth them, and so doth adde vnto his sinnes abomination, in stead of taking the right way for their expiation: Whereas godly sorrow is said to cause repentance and so seemeth to be no part thereof, it is to be vnderstood, that repentance is there more strictly taken for the forsaking of sinne, as appeareth by the description of it, following; *For behold this thing, that yee haue beene godly sorry, what care it hath wrought in you, what cleering of your selues, what indignation, what feare, how great desire, what zeale, what punishment*: that is, how penitent it hath made you, is manifest by your care to forsake sinne, your feare of falling againe, your cleering and purging of your heart from sinne, &c.

3 And thus we are come to that which is thirdly called repentance, the forsaking of all sinne, and leading a new life. And euery one of these may well be said to be repentance, because they are so necessarily linked vnto one another, as that by whom the one is rightly performed, the other are performed also. He that forsaketh his sinnes, must needs first haue a knowledge of his horrible estate by sinne, be stricken with sorrow, and humbly come vnto God to confesse and craue pardon; otherwise his heart will tell him, that it auaileth little to depart from sinne for the time to come.

Againe,

Againe, he that seeth how odious his sinnes are, and confesseth them, must needs haue griefe of heart therefore, and he knoweth that all this will little auaille, if with the dogge hee shall returne to his vomit, and with the swine to the wallowing in the mire. If it bee said, *Cain* repented then, and *Ahab*, and *Indus*, seeing they confessed, or sorrowed out of the sight of their sinnes: I answer; it is true, they repented indeed in some sort, but they erred in that the feare of punishment, and the sight of fearefull iudgements hanging ouer their heads, caused this sorrow and confession in them; whereas in such as are true penitents, confession and sorrow ariseth from the sight of the duty which wee ought to haue done, and of the many bonds of Gods fauour towards vs, whereby wee were bound to haue done it, all which notwithstanding wee haue neglected it, and haue done the contrary, thus requiring our good Lord euill for good, cleauing to sinne and Satan, his and our vtter enemies, when hee hath dealt so bountifully with vs, that we should follow and serue him. For the sorrow and confession that ariseth from hence are neuer ended in desperation, but in reformation and amendment of life, that our gracious Lord may not bee offended any more.

Now that this repentance is necessary, that our baptisme may become effectually, is plaine from the teaching of *Iohn* the first baptizer, as hath beene already shewed, and from the practice of the Christian Church of God, when the Gospell began first to be preached abroad in the world. *Peter* exhorteth not to baptisme, vntill that they were pricked in their hearts, and cryed out, *Men and brethren, what shall wee doe?* And the taylor first trembled, and asked, *Sirs, what must I doe to be saved?* before that hee was baptized. And it were indeed a preposterous course, for a man of yeares and vnderstanding, to bee baptized before repentance, as before couenants made, for a master to giue his cognizance, to retaine any into his seruice, or to seale him a lease or grant of any thing, before some duty or seruice done. For Baptisme is Gods cognizance, and without repentance there are no couenants made: It is Gods seale set to the greatest grant in the world,

but

Act. 2. 37.

Act. 16. 30.

but without all seruice or duty, where repentance is wanting.

Wherefore repentance is necessary in all such, as would haue their baptisme effectually to confirme Gods mercy vnto them : and there must be a generall turning from sinne in these that come to be baptized; so after baptisme there is a daily practice of repentance by confession, contrition, and reformation. For euen after baptisme wee are still subiect to sinne, though wee strue and fight against sinne daily, the flesh leading vs captiue to the law of sinne : to be deliuered from which, we must make a daily practice of Repentance, but the seale of baptisme is no more to be iterated. Euen as a seruant being once bored thorow the eare by his master, without iterating this, remained his seruant for euer; but if he offended, was chastised and reformed often: so he that is once truly baptized, remaineth Gods seruant for euer; but because hee doth often offend, hee must bee chastized and reformed by Repentance.

Quest. 133. What is faith?

Ans. It is a certaine perswasion of the heart, wrought by the spirit of God, grounded vpon his promises, that all my sins are forgiven me in Christ Iesus.

Explan. Hauing spoken of Repentance, one thing necessarily required, that Baptisme may bee compleat, it remaineth that we speake now of faith, which is alike required. This I say, is a certaine perswasion for the assurance, that they haue which are faithfull, vnto whom faith is an euidence in their hands, as S. Paul calleth it. *Faith is the ground of things hoped for, and the euidence of things not seene.* It is a certaine knowledge, whereby a man knoweth that he hath any thing which is made most sure vnto him : for which cause it is also commonly called knowledge; *By his knowledge shall my righteous seruant iustifie many.* And, *this is life eternall to know thee, and whom thou hast sent, Iesus Christ.* And againe, *Hereby wee are sure that we know him, if we keepe his commandements.* It is such a certainty, as that it maketh things to come present, according to that, *Those whom he hath iustified, he hath glorified: and he that beleueth in mee, hath euerlasting life.* Wherefore Faith expelleth

Hebr. 11. 1.

Esay 53. 11.

Iohn 17.

1 Iohn 2. 3.

Rom 8. 30.

Iohn 6. 47.

expeleth doubting and vncertaintie, in whomsoever it is: for which cause when *Peter* doubted, hee is checked, as ha-
uing little or no Faith, *Why didst thou doubt, O thou of little Faith?*

The heart is the proper seat of Faith; for, *with the heart man beleueth, vnto iustification*: and Christ is said to *dwell in the heart by faith*. If it be therefore but an imagination of the braine, or an outward profession of faith in word, it is but a shadow, and no true grace of faith, *wrought by the Spirit of God*; for it is supernaturall and diuine, not flesh and blood, but the Spirit of God is the Author of it, according to that of Christ vnto *Peter*, *Flesh and blood hath not reuealed it vnto thee, but my Father which is in heauen, viz. by his spirit*. Of *Lydia* conuerted to the faith, it is said, *Her heart the Lord opened, that shee attended vnto the things that Paul spake*. To the same tendeth that speech of our Sauour Christ, *No man cometh vnto me vlesse the Father draw him; and the wind bloweth where it listeth, so is euery man that is borne of the Spirit, &c. grounded vpon his promises*. For, as without a word of institution there is no Sacrament, so without a word of promise, there is no faith.

And as faith is not without a promise, so it is not without a promise made vnto mee, *viz. fulfilling the condition with which euery promise of God is made*. For it is not sufficient because the Lord hath promised, *He that beleueth in the Sonne shall haue euerlasting life, and I will raise him vp at the last day*: that a man hold this, and *through Christ, beleue the accomplishment of this vnto himselfe*: but he must by faith apply it lawfully, fulfilling the condition which the Lord requirith: and the condition is to be baptized to true repentance, dying vnto sinne, as Christ died, and rising vp to newnesse of life, as Christ was raised vp vnto the glory of the Father: for the words of the promise are, *He that is baptized and beleueth, shall be saued*: which Baptisme is onely expounded then to be, when sinne is dead and buried, and grace, which is newnesse, liueth.

The condition is, to confesse and forsake all my finnes, to deny my selfe, to walke after the Spirit, and not after the flesh.

Rom. 10. 14.
Ephes. 3. 17.

Matth. 16. 16.

Act. 16. 14.

Iohn 6.
Ioh. 3.

Iohn 6. 40.

Rom. 6.

Prou. 28. 13.

Rom.8.1.

flesh. If then I doe thus, and lay hold vpon the promise, I beleue it lawfully, and the mercy promised is sure vnto mee, other wise my faith is vaine, and the promise is to mee of none effect.

Object.

If it be so, then Faith can neuer make a man sure of his saluation, because it may be that although he doth now walke after the spirit in newnesse of life, yet hee may fall from this againe.

Sol.

A man cannot be so sure, as that he may now grow secure and remisse in going forward in that new life which hee hath begonne; for hee must alwayes worke out his saluation with feare and trembling, not be high minded but feare, serue the Lord with feare, and reioyce before him with trembling: but he that beleueth so as hath bene said, is so sure, as that the gates of hell shall not preuaile against him, Christs prayer shall be stronger to keepe him at one with God, than all contrary powers to set enmitie againe betwene God and him: *for the gifts and calling of God are without repentance: and his owne he loued, vnto the end he loued them.* And this is a reason rendred by Saint Iohn, why some that were before counted faithfull, turned Heretikes: *They were not of vs, for if they had bene of vs, they had continued with vs.* Whatsoeuer is, or can be said to weaken the force of these grounds, presumptuously fighteth against that most comfortable and euident Prayer of Christ, *I pray not for these alone, but for them also which shall beleue in my name through their word.* So that whosoever doth rightly beleue in Christ, hee hath Christ on his side, by the merit of his prayer vnting him vnto himselfe, so that he is made a member of his bodie, no more to be rent or pulled from him.

Rom.11.

Psal.2.

Matth.16.

Iohn 17.

Rom. 11.29.

Iohn 13.1.

1 Iohn 2.19.

Iohn 17.20.

Psal.32.1.

Rom.3.28.

That all my sinnes are forgiven me in Christ Iesus, for this is the maine thing assured vnto mee by faith, and wherein the happinesse of man consisteth, according to that, *Blessed is the man whose iniquitie is forgiven, and whose sinne is conered,* Wherefore it is said, that by faith we are iustified, that is, of sinners are made iust and righteous; not only by that purifying qualitie that is in faith, but in regard of Gods acceptance, when wee by faith cloath our selues with the garments of

our elder brother Christ, being accounted such as hee is, all our sinnes being passed ouer.

And this is that which maketh true Faith so excellent, as that being indued herewith, the Lord vouchsafeth to seale couenants by his Sacrament vnto vs. Whatsoever faith wee haue else, it is generall, historicall and imperfect, it' wee beleue that there is a God, that the Scriptures are his Word, that the promises and threatnings are true, yea, though wee had faith to remoue mountaines, onely then is faith perfect and full, when it doth lawfully apply the merits of Christs sufferings vnto the soule, for the forgiuenesse of all the sinnes.

Quest. Why then are Infants baptized, when as by reason of their tender age, they cannot performe them?

Ans. Yes, they doe performe them by their Sureties, who promise and vow them both in their names, which when they come to age themselves are bound to performe.

Explan. Hauiug shewed what repentance and faith is, and how necessary vnto baptilme repentance is, faith being also of the like necessity, according to the institution: *He that beleeueth and is baptized, shall be saued*, and according to the practice of the Church vnto the Eunuch: *If thou beleuest, saith Philip thou maist*: and when any came to be baptized, it was wont to be asked, What beleuest thou? And the person answered, *I beleue in God the Father almighty, &c.*

Acts 8.37.

It remaineth now to give resolution touching the baptilme of Infants, in whom there cannot bee faith and repentance actually.

Because faith and repentance are necessary to saluation, it becommeth questionable, whether Infants ought to be baptized, and some haue altogether denyed it, affirming, that if any haue bene baptized in their Infancie, they ought to be re-baptized when they come to vnderstanding, as the Anabaptists in Germany; and some giddy-headed Separatists in England, *Eluis* and his faction. But that the children of beleeuing

beleeuing parents may, and ought to bee baptized, it is plaine:

Reas. 1.

First, from the vse of Circumcision, which was the fore-runner hereof, which was appointed to be done vpon the eighth day after the birth. Now the seale of Gods couenant is to bee applied vnto the children of Christians, as soone as vnto the children of the Iewes: but vnto the children of the Iewes the seale was applyed in their infancy: therefore to the children of Christians likewise, as Circumcision their seale to them, so Baptisme our seale to these.

If doubt be made of the first part of this reason, it is proued thus: Where there is the like reason, and none but the same hinderances, it may bee sealed alike; but in these children there is the same reason, and onely the same hinderances: the same reason, because they are the children of Gods people likewise, onely the same hinderances, because they want vnderstanding alike: therefore the seale is as well to bee applyed vnto the children of Christians, as vnto theirs.

Reas. 2.

Act. 2. 39.

Secondly, from the estate of infants, the promises belong to them, as well as vnto their Parents: (saith *Peter*) *is made to you, and your children: Theirs is the kingdome of Heauen*, saith our Sauour Christ. As the Parents are holy, so they are holy; so *Now they are holy*, saith *Paul* to the Corinthians.

1 Cor. 7. 14.

Now vnto those that are wholly partakers of the promises of God, and of the Kingdome of Heauen, the signe and seale of God is not to be denyed: but children of beleeuing parents are such euen in their infancy, therefore the seale or signe of baptisme may not be denyed.

Reas. 3.

1 Cor. 1. 16.

Act 16. 5.

Verse 33.

Thirdly, from the practice of the Apostles, and first teachers of the Gospell: Saint *Paul* the Apostle baptized the household of *Stephanas*, and *Lydia*, and her household: and the Taylor was baptized, with all that belonged vnto him.

And when little children were brought vnto Christ, some disliking it were reprobued, and the bringers of them encouraged: neither hath there beene any time since, wherein they

they haue beene refused, but since the springing vp of the many headed *Hydra* of Anabaptisme.

Indeed, none but men of yeares haue beene admitted to this Sacrament, when their parents had not before beene baptized, and that commonly at one time of the yeare, being able to giue account of their faith. But for those whose parents had receiued the faith before, they were counted worthy of this holy signe in their infancy.

Whereas the institution of baptisme may be objected, and that no mention is made of any particulars that were baptized by the Apostles in their infancy: I answer, that Christ in giuing order to his Disciples to goe teach and baptize, doth onely prescribe for men of yeares and discretion, who were not to be baptized without teaching going before, and it is a good reason only against the baptizing of their children, who were not instructed and baptized before themselves.

Again, it is no maruell though Baptisme was vsed vnto children also, that no particular mention is made hereof, seeing it sufficeth vpon the conuersion of any, to set downe, hee was baptized, and his household: For who can bee so ignorant, and not out of this generall to conclude in particular, that their children being part of their household, were baptized also?

For further resolution of the doubt, why Infants are baptized, seeing they cannot belecue and repent, that which is set downe in the Catechisme is, that they performe them by their Sureties, &c. that is, their Sureties standing in their parents stead, doe publickly professe both these, so as they are supposed in them to bee performed, and through them in their Children. For there is so neere a relation of the Childe vnto the Parents, that what the state of the Parents is, such is the estate of the childe reputed to bee, vntill that it commeth to reason and discretion; nay, the young childe is taken for a very partie or limbe of the parent: whereunto giueth testimony that which hath beene already said, *Otherwise your children were uncleane, but now are they holy*: that is, the Parents, or one of them being made holy by beleeuing.

1 Cor. 7. 14.

Luk. 19. 8.

For this cause, when *Abraham* was appointed the Circumcision, it was for him and all the males belonging vnto him; and when *Zachary* entertained Gods grace, and was made partaker of saluation, it is said, *This day is saluation come*, not to this man, but *to this household*. And the state of this man is not to bee measured by the fruits which hee doth outwardly bring forth, but by his incorporation through Baptisme into the visible Church, whereby hee becommeth a member of it, and the children which hee begetteth are likewise members of the same. So that howsoever children doe want actuall Faith and Repentance, yet such as present them to the Church, sustaining their Parents persons, are supposed not to want them, and in their Parents they are to bee reckoned such as haue them, because of their neere coniunction vnto their Parents, whose bowels as it were they bee, and by Baptisme remission of sinnes and eternall life is sealed vnto them, as well as vnto their Parents; euen as an Estate or Conueyance in Law is made sure vnto a childe together with the father, by some Ceremony vsed vnto it, when it vnderstandeth not what is done.

Ezek. 18. 10.

Vers. 10.

Againe, it is further added, *which they themselves when they come of age are bound to performe*. Because that, howsoever in their infancy before they doe good or euill, their parents estate is reckoned theirs as hath bene said, yet in their elder age they are taken as distinct persons subsisting by themselves, and standing or falling to themselves: If therefore in this due time they doe not actually beleue and repent, their Baptisme is made frustrate and vaine vnto them. For then cometh the time of which the Prophet speaketh: *If a righteous man beget a sonne that is a theefe or a shedder of blood, &c. hee shall die the death. The righteousness of the righteous shall bee upon him, and the wickednesse of the wicked shall bee upon himselfe*. Wherefore it standeth euery man in hand now to looke to himselfe, seeing that how holy parents soeuer hee hath, and howsoever religious his beginning hath bene, yet if those things bee wanting, hee is altogether in his sinnes and uncleane. If hee dyeth before, we are to account

account him holy, and vndoubtedly in Gods fauour.

To whom belongeth the office of Baptizing?

Quest.

Answ.

To the Ministers onely, and to none other, that is not ordained to that sacred office by the successours of the Apostles, and is thereby himselfe made a successour of the Apostles, and partaker in that generall Commission, which shall neuer bee cancelled till the end of the world, *Goe and teach all Nations, baptizing them, &c.* Are Lay-men, are women the teachers of Nations? Wee reade that our Sauour himselfe baptized not, but his Disciples did, which is to bee taken exclusively, that none baptized but they, namely his Apostles, and other of the seenty Disciples, who were called to the Ministeriall function.

If it bee said that priuate persons circumcised of old, yea, euen *Zipporah* a woman circumcised her sonne, and the Master of euery family killed the Passecouer in his priuate house, and distributed it vnto his family, whence it may seeme to bee lawfull euen for priuate perions now adaies to administer the Sacraments. In answer, that when Circumcision, and the Passecouer were first ordained, there were no Priests specially appointed, but the eldest man of euery family was a Priest vnto God, and did both sacrifice and performe all other Priestly duties: but after that the Tribe of *Leui* was taken, these things were done by them, and not by any of other Tribes. Now, vnder the Gospell Christ hath ordained some from the beginning to preach and administer the Sacraments, and therefore it is a confusion and disorder for others to doe these. Whence it appeareth, that our Communion Booke doth very iudiciously explaine, that in time of necessity or danger, priuate Baptisme is to bee performed by a lawfull Minister; lest Midwiues or others should intrude into this function.

Quest. Why was the Sacrament of the Lords Supper ordained?

Answ. For a continuall remembrance of the sacrifice of the death

death of Christ, and of the benefits which we receive thereby.

Explan. After Baptisme, the Sacrament of Initiation, followeth the Lords Supper, the Sacrament of Consolidation: for as the one bringeth the soule into the society of the faithfull, so doth the other feed it, and comfort it with heavenly comforts.

Now considering that both the Sacraments are Seales, it is worthily propounded for a question, why this particular Sacrament of the Lords Supper was ordained? and it is answered, *for a continuall remembrance.* For this is intimated by the Lord, to bee the proper end of this Institution, when hee saith, *Doe this in remembrance of me: For as often as ye eat this Bread, and drinke this Cup,* saith the Apostle, *ye shew the Lords death till he commeth.* And this remembrance is so effectually, as that before whomsoever it is made, it is as if Christ were visibly crucified in their sight; for to this purpose, saith Saint Paul to the Galathians, *to whom Christ Iesus was plainly described before your eyes, and amongst you crucified.*

In Baptisme there is also a remembrance of Christs death, in that, as the water floweth, so did his blood in streams runne out; but this is not the particular end of Baptisme, to represent Christ crucified, but as he is virtually in vs, cleansing our soules, and making vs to die and to be buried vnto sinne: besides, Baptisme doth not so fully set before our eyes Christs grievous passions, as doth the Lords Supper, wherein are to be remembred all things about his sufferings.

The Bread and Wine are first prepared, the one by threshing, grinding; and baking in the fiery Oven, the other by cutting downe, casting them into the Wine-presse, and treading with the feet of men: Again, when there is thus made a loafe of bread, it is diuided and broken, that it may become food; and when Wine is thus made, it is powred out to bee drunke, and (which is a principall Analogie) the corne and grape out of which they are made, are the meere fruits of Gods blessing, and not of mans labour: and lastly, this threshing, and grinding, and treading of these creatures, are by man, for whose sustenance they serue, and when they are made ready, can afford no comfort to such as haue them,

Math. 26.

1 Cor. 11. 26.

Gal. 3. 1.

them, but by Gods effectuall blessing, according to that, *Man lineth not by bread onely, but by euery word that proceedeth out of the mouth of God.* So wee are to remember here, that Christ is the Sonne of Gods loue towards vs, sent from Heauen, according to Gods eternall purpose, for our comfort and saluation, not through any labour or seeking of ours, seeing we were all enemies euer since the transgression, and dead in sinne, so that wee could not so much as thinke a good thought.

Deut. 8. 3.

2 Cor. 3. 5.

2 We must remember that Christ was threshed with many strokes of affliction, ground in the milne of sorrowes, and baken in the hot ouen of Gods wrath, when through the frequency hereof, his sweat ran downe from him like drops of blood, that he was cut downe and trodden in the Wine-presse of Gods wrath due to vs for sinne.

3 That his body was broken, and his blood shed out of his hands, feet, and sides, that he might be vnto vs bread indeed, and drinke indeed.

Luk. 22. 44.

4 That all these sufferings came vnto him from man, for whose comfort hee was sent from Heauen, sinne being the cause, and sharpening the speare and nayles against him, and mens hands being instruments thus to torture and torment him.

Lastly, we must remember, that as Gods mercy sent him, so his blessings must cause that wee may liue by him, otherwise we are still subiect to perish in our sinnes, that we may alwaies lift vp our hearts vnto him for this blessing.

It followeth, whereof this remembrance is, *Of the sacrifice of the death of Christ.* The old Sacraments and Sacrifices did prefigure this, as the Lambe slaine euery morning, and euery euening, the red Cow, the Scape-Goat, the Paschall Lambe, and all the blood shed in sacrificing, which made, that the blood might not bee eaten, because Christs blood remaineth euer, to speake better things in Gods cares than the blood of *Abel.*

Now, as it was in those Sacraments prefigured, so in this it is remembred as a thing past, because that Christ Iesus *yesterday and to day, is the same also for euer.* And the death of Christ

Heb. 13. 8.

Heb. 7. 17.

Heb. 9. 12.

is truly a sacrifice, the Altar was the Crosse, the Priest, Christ himselfe, the creature offered, was his humane nature, the blood shed, his precious blood, and the fat fuming vp, the sweet perfume of his rich merits. Of this much is spoken to the Hebrewes, *He did once offer up himselfe, and by his owne blood hee entered once into the holy place, and obtained eternall redemption for vs.* Moreover, such as the use of sacrificing hath beene, such is the use of this sacrifice of Christs death. The use of sacrificing was fourefold:

1 To expiate and doe away sinne; for if any man had sinned, he was appointed to bring a sacrifice therefore.

2 To sanctifie those that were outwardly defiled by any uncleannesse, as when any had been infected with the leprosie.

3 When a man had touched a dead body; they were likewise used to sanctifie assemblies and solempne meetings, as when all Israel were met at the feast that *Salomon* made, and when *Iobs* children met together to feast.

1 Sam. 13. 8.

4 To prosper all weighty attempts that are vndertaken, as when the battell was by *Saul* entred into against the Philistims, hee did sacrifice after that hee had tarried seuen daies for *Samuel*, who intended to haue beene there to doe sacrifice himselfe. And of the same use, and effectuall to these uses, is the sacrifice of Christs death:

1 Iohn. 1. 6.

First, to expiate sinne; for, *it is the blood of Iesus Christ that cleanseth from all sinne.*

Ephes. 2. 13, 14.

Secondly, to sanctifie such as before were vncleane, for *They that were farre off, saith the Apostle, are made neere by the blood of Christ: for hee is our peace, who hath made of both one, and hath broken downe the stop of the partition wall: that is, whereas in times past some were vncleane, as the Gentiles, and separated from Israel, now they are sanctified and made all one people.*

And the same is expressed by the sheet let downe from Heauen before *Peter*, wherein were creatures both cleane and vncleane, but it was shewed, that by Christ, not only meats, but people of all sorts were then sanctified.

Thirdly, all meetings and feastings are sanctified onely by him, hee hauing borne the curse for vs; and therefore when

two or three are gathered together in his Name, God is in the midst of them, as in an holy assembly.

Fourthly, by vertue of this sacrifice only, can wee looke to bee prospered in our weighty attempts, this being the standard, that, as *Constantines* Crosse maketh all the enemies to yeeld before it, and the viands and weapons, wherewith the Disciples sought to bee furnished in all their dangerous voyages, and the precious cordiall that put spirit and magnanimity into the Church, so as that it flourished in the midst of Persecutors and Tyrants.

Act 20. 7.

Acts 2.

Whence it appeareth to bee a fiction and no truth, that the Lord did allow the Israelites of old to sacrifice, only that they might bee kept from offering sacrifices to Devils, as the Heathen.

Again, how absurd it is to hold the Sacrament of the Lords Supper, to bee a Sacrifice propitiatory for the quicke and the dead, seeing it is onely a remembrance of a Sacrifice, neither is there any living creature slaine, as must needs bee, that there may be a Sacrifice; and yet so impudent haue some bin, as that they not onely affirme it to be a Sacrifice, but more available than the very Sacrifice of Christ vpon the Crosse, as the *Queene Mother of Francis* the second of *France*, complained by Letters vnto the Pope, that it was preached. It will be answered, that this Frier was too bold so to preach, and that the Pope would not beare him out in it: But surely no magnifier of the Masse durst haue sung so high a note, but in a Church where the true remembrance of Christs death is so obscured and falsified by the bastard Masse, and peruerterd from the true Sacramentall representation and inward application by Faith, into a carnall and theatricall ostentation, in Crucifixes and other Pictures superstitiously adored. Did our Sauour, trow wee, speake to the painters and engrauers, when he said, Doe this in remembrance of me?

It followeth in the answer, *And of the benefits that wee receiue thereby*, for as the danger is great, to abuse this ordinance of the Lord, or to contemne it (the one eating and drinking his owne damnation, the other prouoking the master of this feast to anger and reuenge) so the benefit is great to vse it rightly;

1 Cor. 11. 18.
Matth. 12.

whatsoever good is purchased vnto vs by the precious blood of Christ, being remembred hereby to our vnspeakeable comfort; to speake more largely of which benefit there will bee place afterwards.

Quest. What is the outward signe or part of the Lords Supper?

Ans. *Bread and Wine, which the Lord hath commanded to be receiued.*

Expl. Hauing considered the end of Institution of the Lords Supper (the Author and institutor being supposed to bee knowne to all Christians, viz. the Lord Iesus the same night that he was betrayed) it followeth here of the outward and visible part of bread and wine. In the handling of which, diuers questions doe arise:

Quest.

First, whether both these things are necessary to be vsed in the administration of the Lords Supper, and to bee administered to all receiuers?

Ans.

These of necessity must be vsed wheresoever they may be had, vnder paine of being accounted a derogater from the Lords ordination; because hee hath precisely commanded the vse of these. The bread only hath beene long vsed to the Laity in the Church of Rome, vnder this pretence, that it is Christs very body, and so must needs haue blood in it; and for the auoiding of inconueniences, if the cup should bee vsed also, seeing that some of Christs precious blood might bee thus spilt vpon the ground, or hang vpon mens beards; wherefore this hath beene also established by the Councell of Trent, and for some, referred vnto the Pope, who through much instance granted the vse of the cup also to them. Oh sacrilege, whereby both Christ is robbed of his authority, and his ordinance debased! Christ himselfe hauing commanded, Eat, Drinke ye all of this, it must be referred to the Pope, and hee must first allow, or else it cannot be lawfull: And why, forsooth, should hee not afford our Saniours whole allowance to other Christians, as well as to the Bohemians? Must all the rest of the Christian world bee cut short of halfe their spirituall banquet? What fault haue they committed, that they must bee debar-

debarred of the fruit of the Vine? Surely Christ our Master was not so prouident as his ouerwise Vicar, to foresee the grand inconueniences of his sacred primitiue institution.

If they tell vs that the Supper was first instituted amongst Clericks onely (for the Disciples onely were present) we answer, this is a silly shift, for by the like reason, the Laicks should haue neither cup nor bread: but they had both also appointed vnto them, as well as vnto the Clericks, for to the Corinthians, Saint *Paul* teacheth in generall the vse of both, and applieth the ordination both of bread and wine to the whole congregation of the Faithfull.

2 Cor. 11.

Besides, it is a weake reason that is vsed, *viz.* that the bread after the words of consecration is transubstantiated, and turned into the very body of Christ, and therefore is not without blood: For this transubstantiation is meere *commentum humanum*, a meere fiction of man, and so absurd, as that if there were not many other strong reasons, at large set downe by learned writers in this controuersie (which I purposely omit) these few reasons following doe sufficiently shew the vanity of this contention, or rather circumuention.

First, because that, *grat* it were the very body of Christ, his flesh and bones, what would this auail our ioules? the Lord himselfe hauing taught vs, that *the flesh profiteth nothing*, speaking of his owne flesh, if they should eat it with their teeth: for all things that are eaten, as they defile not, so they sanctifie not the man, seeing *they goe downe into the belly, and are cast out into the draught*.

Reas. 1.

Iohn 6. 63.

Marke 7. 16.

See therefore (ye Romanists) what is it that ye strue for? What is it that your graue Councell of holy Fathers, vnder your grand Captaine, *Innocent* the third, in the Councell of *Laterane* after long deliberation so wisely determined? Doe ye not pursue a dead dog, or seeke a flea in the wildernesse? to vie the words of *David* to *Saul*.

Secondly, if it were Christs very body, hee must not once onely haue suffered, but 10000. times, euen so oft as he is received, seeing his body is broken and torne with the teeth, and his blood is powred out: yea the faithfull, such as from their crucifying to themselves the Lord of Life, which is so
abhor-

Heb. 10. 17.

abhorring from all good Diuinity, as that for such it teacheth that there is no more sacrifice for sin, but *a fearefull looking for of iudgement and fire that shall deuoure the aduersaries.*

Consider this also (ye Popish Priests) what an odious estate ye seeke to bring your selues into, whilst you seeke to haue Christs body really present in the Sacrament? Are you so blind, as that if you see this, you doe not see your selues also to be his bloody executioners and butchers?

Thirdly, if Christs body be really in the Sacrament, it must needs either long since haue an end, or else the Lord must daily create him new bodies, and a thousand bodies at once, seeing that hee is so often eaten vp, and in so many places at the same time: If it bee said that the same body can bee in many places at once, and that it is not wasted and spent though it be often eaten, through Gods miraculous working. I answer, that this is contrary to all, not onely naturall, but also enlightened reason, seeing that no quantity can be eaten, and by eating consumed (as the bread and wine in the Sacrament are) but it is wasted and spent. I grant that God can indeed miraculously feed men with bread and meat, and yet cause that a greater quantity shall remaine, as when 5000. were fed with a few loaves, &c. but here the bread was not consumed in eating, as it is in the Lords Supper: againe, a body cannot be in many places at once, but being a continued quantity, it must fill the *internallum* also, betwixt one place and another, though through miracle not visibly, yet so, as that it may be felt, and hinder the passage of other bodies, otherwise the body must be turned into a spirit that hath not flesh and bones, and the nature thereof must cease to bee: for though mysteries in Diuinity be aboue Philosophicall reason; yet they are not cleane contrary vnto it as this is, if there be such a mystery.

But we learne to detest these and the like, as foule prophinations of the Lords ordinance, and to hold the truth according to Christs appointment.

Quest. 2.

Why are Bread and Wine rather than other signes to be vsed and appointed?

Answ.

Because of the neere resemblance betwixt them and Christs precious body and bloud:

First,

First, in the preparation; the corne whereof the bread is made, is threshed, &c. as hath beene already shewed, in speaking of the remembrance.

Secondly, in the vse; the bread and wine are taken, fed vpon, and inwardly in the stomacke digested; so the body and bloud of Christ is taken and entred into the stomacke of the soule by faith.

Iohn 1. 82.

Thirdly, in the vertue; bread and wine being giuen to such as are ready to famish through want of food, doth reuiue them, they strengthen the heart of man, and maketh him cheerefull and merry, according to that in the Psalmes, *He bringeth bread forth out of the earth, and wine that maketh glad the heart of man*: so the body and bloud of Christ being receiued by the faithfull soule, that is euen hunger-starued for want of food, doth reuiue and put life into it: for, *He that eateth my flesh, and drinketh my blood, hath euermore life*, saith the Lord; it strengtheneth vnto a Christian course, for *without me*, saith the Lord also, *ye can doe nothing*, and it giueth ioy and gladnesse: The Christians after Christs ascension continued together, breaking of bread, *with gladnesse, and singlenesse of heart*.

Psalm 104. 14, 15

Iohn 6. 47.

Acts 2. 46.

Secondly, bread and wine were appointed, that by Christ might be fulfilled what before was begun by *Melchisedech*, after whose order hee is: for hee brought forth bread and wine vnto *Abraham*, and as the partition wall betwixt *Abrahams* seed and vs, is by him broken downe; so the vniity of ceremony was hereby established, all others being but more varieties to expresse the same thing, but this specially of bread and wine continuing in vse, euen vnto the time of this Supper, one part of the bread in the Pasche being kept, hid vnder a napkin, and a cup of wine to be distributed after the feast with thanksgiuing.

Gen. 14. 18.

Eph. 2.

Thirdly, bread and wine were appointed, because they were things common & alwaies at hand; and so in this Sacramentall scale, we need not to say, who shall ascend to Heauen to fetch Christ from thence? And as they are common, so they be few and cheape, and not like the ceremonies of the Law, which were a costly and burthensome yoke that the forefathers were not able to beare: for such was it fit, that in fulnesse of time should

Acts 15. 10.

Gal. 3.

should be appointed vnto sonnes and heires, and not to be kept any longer vnder the rudiments of the Law, as vnder tutors and gouernours.

Quest. 3.

Is there no care to be had of other circumstances, for conformity vnto the first institution, so that wee vse bread and wine in the right forme with thanksgiuing: as for the leauen, the water, which it is likely was mixed with the wine; for the gesture, sitting, &c?

Ans.

It is not required that we obserue all circumstances, no more than that the Iewes in keeping the Pascheouer, should continually stand with staues in their hands, and shooes on their feet, according to the first institution, for Christ himselfe did otherwise keepe the Pascheouer.

Now all men, I suppose, doe yeeld herein for most circumstances of the place, in an vpper chamber; of the persons, a few Disciples, men only, in the time of the night, after supper: but it is questioned about the leauen, water, and sitting, though little reason to make question about these:

First, if wee consider that they are no where precisely expressed, though they may bee gathered from the place where the institution is described; nay, which is more, where the Apostle repeateth the institution, though hee remembreth the time, the night wherein he was betrayed, the persons, his Disciples, yet he speaketh not of leauened bread, or water mixed with wine, nor yet of sitting.

1 Cor. 11. 17.

Secondly, if it bee considered, that as the standing at the Pascheouer, the night, &c. were taken vp occasionally, not purposely as Sacramentall: so was the leauened bread, this kinde of bread being at hand, and sitting, or rather leaning downe along, which is implied in the word *ἀνέστη*, Luke 24. 14. and *ἀνέκτιστο*, Matth. 26. 20. that gesture being the position of the body at that time.

Thirdly, if it be considered, that as the night season, the persons and place are without any intended signification, so is the leauened bread and sitting.

If it bee said sitting doth set forth our Communion with Christ: I answer, Take heed of inuenting this or the like significations, which are beyond the Word, lest thou be such an one,

one, as addeth vnto the Word of God, and lest herein thou rashly censure all those Churches, wherein standing, walking, or kneeling is vsed. Indeed some circumstances there bee, which are not onely expressed, but commanded also, as Sacramentall, and these are alwaies necessary in the Lords Supper.

First, the giuing of thanks, whence it is called *eucharista*, the Eucharist, or Thanksgiuing, for when he had giuen thanks, it is said that he brake the bread.

Secondly, the taking of the bread and of the cup, whereby may be signified, how the Lord tooke his deare Sonne, and set him apart to be crucified, and slaine for the sinnes of the world, euen from the beginning of the world: for, hee was not by the Iewes taken and slaine, as being by them ouer-powred, but *he was deliuered by the determinate counsell and fore-knowledge of God: he was the Lambe of God slaine from the beginning of the world.*

Acts. 2.

Thirdly, the breaking of the bread, whereby is set forth the Lords submitting of himselfe to the death of the Crosse, where he was pierced, hands, feet, and side, so that the blood ran out abundantly from him.

Fourthly, the distributing of the Bread and of the Wine to his Disciples, whereby is set forth how Christ is giuen by the Father vnto all faithfull Christians, to nourish their soules vnto eternall life, according to that of the Apostle: *Having giuen vnto vs Christ Iesus, how shall he not together with him giue vs all things also?*

Fifthly, the forme of words in deliuering the bread and wine: *Take, Eat, this is my body, doe this in remembrance of me. Drinke ye all of this: This is my blood of the new Testament which is shed for many for the remission of sinnes.* Which words are not the same precisely recorded by euery Euangelist, but yet so, as that the record of any one doth set forth the signification, the vse, and the end of this Sacrament. So that if a forme of words bee vsed according to these, it is rightly done, and according to rule, as in our Church: *Eat this in remembrance that Christ died for you, &c.* the precise words as they are recorded by Saint Paul, being placed immediatly before.

Math. 26. 28.
Vers. 27.

Now that these things, besides that they are expressed, are commanded, is to bee noted from the command giuen to the Disciples, *Doe this in remembrance*, that is (not as some interpret it, make this my body, but) doe in all these things as ye haue seene me doe, giue thanks, take, breake, distribute, and say according to this forme.

As for other things, yea euen for gesture, they may bee as shall seeme best vnto the particular Churches of God, which haue power to appoint any most lowly and reuerent gesture, such as kneeling, seeing that euen in praising God we are invited by the Kingly Prophet, *O come, let us worship and fall downe, and kneele before the Lord our maker*; and the people of Israel in Egypt, hearing the good newes of Gods appearing to *Moses* to deliuer them, bowed themselves and worshipped: so that as well in receiuing a benefit, as in asking, this lowly casting downe of the body doth well become vs. The chiefe obiection here against (for all else are friuolous) is that kneeling was brought in for adoration of the bread transubstantiated: for answer vnto which; first I say, that it is indeed to bee granted, that they kneeled vnto the supposed body of Christ, but it is to bee proued, that hence it beganne first, otherwise it is as good an argument, they kneeled in praying with their beads, therefore wee ought not to kneele in our prayers; they came to the Masse at Easter, therefore wee ought not to come then to the Communion, but at some other time, &c. What superstitious Idolaters haue done in the service of their Idols, marreth not what wee doe like them, the fault not being in the thing or gesture vsed, but in the end, their kneeling being to an Idoll, ours to the God of Heauen, giuing his Sonne to our hearts by faith.

Quest. 132. What is the inward part or thing signified?

Ans. The body and bloud of Christ, which are verily and indeed taken and receiued of the faithfull in the Lords Supper.

Explan. The inward part of the Lords Supper is the Body and Bloud of Christ, which are present to all the faith-

faithfull. In handling whereof, three questions arise :

First, how is the Lords body and bloud there? for that hee is receiued by the faithfull, is plaine, both because hee saith, *This is my body; and my body is meat indeed, and my bloud drinke indeed:* And from the doctrine of the Apostle, *The Cup of blessing which wee blesse, is it not the Communion of the bloud of Christ? The bread which we breake, is it not the Communion of the body of Christ?* But how is his body there to bee communicated?

John 6. 47.

1 Cor. 10. 16.

Ans.

Not by Transubstantiation, as hath beene already shewed, nor by Consubstantiation, so as that his body is in, vnder, or about the bread, as the *Lutherans* teach : but only in a Spirituall and Sacramentall manner, faith making him present vnto the worthy Receiuer : euen as hereby wee possesse euerlasting life, according to that, *Hee that beleueth in mee, hath euerlasting life:* For as Faith is an eye vnto which things to come are present; so it is an hand holding them, a mouth feeding vpon them, and a stomacke receiuing them, and vniting them vnto the person that beleueth.

If it bee said then the Sacrament is vaine, seeing by faith Christ may be receiued without it, and hee is not outwardly any whit the more present with his body. I answer, God forbid : for it is Gods ordinance to helpe our faith, an outward meanes to conuey vnto vs inward grace and sanctification, his seale to confirme our faith in his gracious promises. As when the King bestoweth any thing vpon a subject, he is assured hereof by his meere donation, and giuing it vnto him; but yet hee appointeth vnto him to take the state thereof, a meanes of writing and sealing, to ratifie what hee hath granted for more assurance; which writings and seale, though they containe not the estate about them or in them, that is, the house or ground in quantitie, yet they conuey them vnto him : so though the body of Christ bee in Heauen, and being giuen vnto vs by the Father, is made ours through faith, yet it hath pleased him for more assurance to appoint the Sacrament, hereby to conuey this rich possession vnto vs, and to write and seale to our hearts that

that Christ is ours, by his holy body sanctifying our bodies and soules, and by his blood cleansing vs from all our sinnes, though this body be not in or about the bread really, in the quantity, as it was heretofore vpon earth. And of like nature were the ancient Sacraments appointed to the Fathers, vnto which, though Christ was not really and corporally annexed, yet vnto the receiuers they were Christ through faith: for, *the Rocke was Christ, Christ was the Lambe.*

Be there not other waies besides this of receiuing Christ?

Yes: the Scripture speaketh of two other waies or meanes.

1. He is receiued by Baptisme: for, *Hee that is baptized into Christ, hath put on Christ.* 2. He is receiued by the preaching of the Word, whether by himselfe, when he came amongst his owne, and *to such as receiued him, he gaue power to be the sons of God:* or by his Disciples: for, *Hee that receiueth you, saith Christ, receiueth me:* that is, the doctrine which he and they taught, being entertained into beleeuing hearts, and their persons being welcome vnto them. By the word he is receiued, as by the draught of a conueyance, and articles of agreement by the Sacraments, as by seales put hereunto, Baptisme being properly the seale of a new life, which is the beginning of euerlasting life, we being dead and buried vnto sinne, the Lords Supper, the seale of the comforts and strength that wee grow vnto in this life, as by most wholesome meats and drinckes, till that in the life to come wee shall be continually feasted with him, he being meat, and drinke, and cloathing, and wealth, and all in all vnto vs euermore.

Wherefore is the Communion of the Lords Supper receiued often, and Baptisme but once, seeing both are Gods Seales, and assure our spirituall estate sufficiently, by being once put to?

That the Lords Supper is often to bee receiued, the Lord himselfe doth intimate vnto vs, where he biddeth, *So oft as ye drinke this cup, doe it in remembrance of me.* Whereupon the Apostle inferreth, *So oft as ye eat this bread, and drinke this cup, yee shew the Lords death till hee come:* construing this precept to last till the coming of Christ to iudgement at the end of this world.

And

1 Cor. 10. 1.

John 1. 29.

Quest. 2.

Ans.

Gal 3. 27.

John 1. 12.

Matth. 10. 40.

Quest. 3.

Ans.

1 Cor. 11. 26.

And the reason hereof is : first, because that howsoever our new life is begun at once, as is represented in Baptisme, yet it continueth from yeare to yeare, and must haue often means to sustaine it : and therefore, though Circumcision was but once, the passeouer was once euery yeare.

Secondly, because that although we are in Baptisme regenerate, and become new creatures ; yet the flesh still dwelling in vs, rebelleth : so as that we are subiect to sinne daily, against which, as the blood of Christ is continually by faith to be applied to purge vs, so the Sacrament, whereby his death and bloodshed is represented, is often to be vsed for the more comfortable remembrance hereof ; euen as to shadow it out before it was, the high Priest entred into the Holy of Holies with blood once euery yeare. Now precisely to set downe how often the Lords Supper is to be receiued we cannot, because it is left indefinite.

The practice of the Primitiue Church was euery Lords day, or first day of the weeke, and at the first, daily, as their dangers were great, by reason of the persecution euery day. Wherefore in the Canons, carrying the name of the Apostles, it was commanded, that all which came to heare the Word, being Communicants, should receiue the Communion : *Et si quis non communicat, excommunicatur, ut ecclesie turbator, & ordinum violator ;* If any man doth not communicate, let him be excommunicated, as a troubler of the Church, and a breaker of order. And hereunto doe the ancient Fathers assent. But this often receiuing was in regard of the times, such as at the first institution, the shepherd being smitten, and the sheepe scattered. Since in the peace of the Church, the Communion hath beene three or foure times in the yeare, and especially at Easter, as succeeding the Passeouer. If it be said, once in the yeare is sufficient as the Passeouer was but once : I answer, the Passeouer required a long time, euen seuen dayes for the celebration thereof, and if it had beene often, it would haue beene too heauie a burthen vnto the people, it is not so with the Lords Supper.

Againe, this is the proper time of the right Passeouer, the Lords Supper : In times past, besides the Paschal Lambe, and vnleauened bread once in the yeare, there being many other

Acts 10.7.
Act. 2. 46.

Cantic. 16.

Exod. 12. 19.

remembrances of Christ in action, viz. the many sacrifices, now we haue only the Lords Supper, often to be vsed to the same purpose.

Quest. What are the benefits whereof wee are partakers thereby?

Ans. The strengthening and refreshing of our soules by the body and blood of Christ, as our bodies are by the bread and wine.

Explan. Considering the solempne ordination of the Lords Supper in a time of so great need, when the Bridegroom was now to be taken away from the children of the marriage-chamber, and they should mourne; it is worth the considering, how great the benefit hereof is: and hereof it will not be amisse a litle to delay the Reader, in shewing the extrauagancies of the Church of Rome, in extolling the supposed sacrifice hereof. If it be vsed, that is, if the Masse be vsed vpon S. Gregories dayes, it deliuereth soules out of purgatory: if vpon S. Rochels day, from the plague: if vpon S. Antonies, it smutch cattell: if vpon S. Sigismunds, it cureth the Ague: if vpon S. Antonies of Padua, it restoreth things lost: if vpon S. Apollonius, it cureth the tooth-ache: if vpon S. Lucies day, it cleereth the eyes: if vpon the holy Spirits day, it giueth a goodly husband or wife, as a learned Writer hath gathered together of late, and set these their fooleries vpon the stage.

Mons. du Plessis.

Another hath noted, 1. that they teach it to be auailable, as for the living, so for the dead: 2. to be carried about the Church: 3. to be carried about the streets: 4. to be carried into the fields, that the corne and grasse may grow: 5. to be carried to the warres for the obtaining of victorie: 6. before the Pope when he goeth forth: 7. at the coming of Kings into Cities: And which might more be added, to houses on fire, and to waters overflowing, as Clement the fifth cast it into the river Tyber, to asswage the swelling thereof.

Thus doe these men, as led with the spirit of lying, triflingly deale with this blessed Sacrament, and seeking too highly to extoll it, make their vse of it vaine and ridiculous: and when as euery good Christian should follow his Master Christ, they differ altogether from him. Hee commanded, *Doe this in remembrance*

membrance of me, they in remembrance of the dead. Christ tooke it, and gaue thanks, they breathe vpon it: Christ brake it, they hang it vp in a pyx: Christ gaue it to his Disciples, they most commonly eat vp all alone, and so it is no communion (properly so called) of the faithfull together: Christ took bread, and gaue bread; they take bread, and giue flesh: Christ gaue it to confirme faith, they to redeeme departed soule: Christ gaue it to be eaten, they to be adored: Christ spake plainely in a knowne tongue, they in Latine, which is not by the vulgar vnderstood. Not to aske them therefore (which is but lost labour) what the benefit is, wee say, that it is the strengthening and refreshing of the soule. More distinctly, whatsoeuer benefit redoundeth to the corporall life from the Bread and Wine, the like redoundeth here-from to the worthy receiuer, by vertue of Christs body and blood, as before hath been particularly declared. This made them in the Primitive Church to seeke so earnestly after it, that though Christ in body was now absent from doing these good offices vnto them, yet they might be supplied by this visible signe of his continuall presence to the worlds end.

Againe, yet more distinctly, wee haue hereby communion with Christ, and through him with the Father, wee becoming flesh of his flesh, and bone of his bones, as the bread and wine being eaten and incorporated into vs.

*Speciall benefits
of the Communion.*

2 Strength of faith, it being as it were an hand, a mouth, and stomack, with these signes receiuing Christ, as hath beene said.

3 All other graces and blessings, which together are thereby conueyed vnto vs, this being the conduit thorow which we receiue Christ, and all things also, as he is heire of all.

4 Communion with one another, and with all the faithfull in all ages, wee becoming by Christ one body, though diuersly dispersed in the world, as many cornes and grapes are brought together to make one loafe of bread, and one cup of wine.

All which benefits are so great, as that it should set a most sharpe edge vpon the desires of all men vnto this heavenly duty, that euen for loue and earnest desire of these benefits,

we may gape after them, as the thirsty ground for raine, and neuer through neglect depriue our selues of such comforts, when by Gods Minister they are offered.

Quest. What is required of them which come to the Lords Supper?

Ans. To examine themselves, whether they repent them truly of their former sinnes, stedfastly purposing to lead a new life, haue a liuely Faith in Gods mercy through Iesus Christ, with a thankful remembrance of his death, and be in charitie with all men.

Explan. The benefit of this Sacrament being so great, it is necessary to know how euery man may dispose himselfe hereunto, that hee may bee made partaker of this benefit; for this is certaine, that all obtaine it not that eat this supper, seeing there is an vnworthy, as well as a worthy receiuing, and the vnworthy eat and drinke their owne damnation. For the worthy and right receiuing, therefore a rule is here set downe of things to be done before, and in the act of receiuing. Before there must be an examination: in the time of receiuing, a remembrance or meditation, to stirre vp thankfulnesse for Gods great mercy herein expressed. The distinct consideration of which, because it is so necessary, I haue here subioyned in some distinct questions, and answers.

Quest. 134. What is required in those that come to the Lords Supper?

Ans. To be rightly disposed, both before, and at the receiuing thereof.

Quest. 135. What ought a man to doe before his comming?

Ans. To examine himselfe for his faith in Christ.

Explan. Let a man examine himselfe, saith S. Paul, and so let him eat of this bread, and drinke of this cup: for he that eateth and drinketh vnworthily, eateth and drinketh his own damnation: where you see, that vnder paine of damnation, a man must prepare himselfe to the Lords Table, and that he is an vnworthy receiuer, that prepareth not by fore-examination. Such

was

was the man that came vnto the feast without a wedding garment, of whom it is said, *Binde him hand and foot, and cast him into viter darknesse*: Such pulleth vpon him selfe, as the Corinthians, sundry plagues and sicknesse, and vntimely death. And verily, though there were no such danger, great reason there is, that euery man coming to this Sacrament, should prepare him selfe.

Matth. 21. 12.
1 Cor. 11.

1 Because euery man is most vnfit and vnworthy to come thus familiarly to communicate with the Lord of glory, as when the Lord was to descend to giue the Law, they were vnfit without a three daies preparation, to heare him speaking vnto them. Wee are herein to imitate the most curious women, when they came to any honourable place or meeting, they spend much time in decking themselves, and putting on all their ornaments, and behold themselves in the glasse very diligently, that nothing may be amisse or vnseemly: In like manner, seeing wee are to come into the presence of the highest estate of the whole world, and to the Communion of his most honourable Saints, wee cannot vse too much curiosity in decking our hearts, and looking out diligently in the glasse of the Law, our blemishes by sinne, that wee may reforme them. For we come not onely to this meeting, as ordinary guests, but as the Spouse of the great King of Heauen, of whom it is expected that shee should exceed in ornaments. according to that, *She is all glorious within, her cloathing is of broydered gold*. Indeed if wee were euery day such, this speciall decking and preparing were not needfull, but alas, we doe all dayly in many things offend, and so haue vpon vs staines and spots, and are so raggedly cloathed, as that our filthy nakednesse doth appeare, and who dares come so into the feasting roome of so great a Maiesty?

Psal. 45. 13.

2 Because of the great grace and fauour of God herein towards vs, inuiting vs vnto whom hee is nottyed by any bond of friendship or desert, that might moue him to vse this respect towards vs, no more than the Father of the Prodigall sonne, to take him home with him, and with such ioy to feast him.

When *Haman* was inuited by *Queene Hester* to a feast,

which he tooke as a speciall fauour towards him, how did it reioyce him, how duly and early fitting himselfe in the best manner, as he thought, did he repaire thither? How much more should we be glad of Gods inuiting vs, and with all diligence, against the time make vs ready to come to this heavenly banquet.

Gal. 3. 1.

3 Because of the great benefit which we behold here, and receiue, Christ being crucified, as it were before our eyes, by whom we conquer sinne and Satan, and haue entrance into heauen, the way being thus made open vnto vs. If a rich dole be dealt amongst the poore, all will make them ready to come vnto it, and if there be any thing that may make them to be sent empty away, they will vse diligence to remoue it: if the Physitian haue any receipt, which a man being prepared, and taking, shall vndoubtedly haue his health confirmed, and his life prolonged, he will speedily with all care vse this preparatiue: but here is a most rich dole dealt out to euery one, a soueraigne most excellent receipt for the soule, making it vndoubtedly liue for euer: Oh let euery man then dispose himselfe so, as that he may not be sent empty away, and prepare himselfe so, as that this Receipt may kindly worke vpon him, for his preservation to euerlasting life.

Ephes. 3. 27.

Now the thing wherewith wee are to be decked, and by which the onely preparation is made, is faith in Iesus Christ, of which it hath beene already spoken: Faith apparelleth the soule with rich clothing, the wedding garment, for *such as are baptized into Christ, haue put on Christ*, their nakednesse is all hidden, and none appeareth, euen as when *Aaron* had on the cloathing of the high Priest, he appeared a most goodly person. Faith beangeth the soule with most rich iewel's and pearles of inestimable worth, of which the Merchant that seeth the value, will giue all that he hath for one. Of this it is said, *It is more precious than pearles, and all things that thou canst desire, are not to be compared vnto her*. Faith is the hand of the soule, reaching out vnto Christ; for as the woman touched him, and was healed of her bloody issue, so the faithfull touch him, handle and receiue him, to the healing of all their spiritu-

Matth. 13. 45.

Prou. 3. 15.

all diseases. Faith is the mouth of the soule feeding vpon Christ; for when the Lord had taught, that his body must bee eaten, and that he which eateth, hath euermlasting life, he affirmeth the same of the beleeuer; *He that beleeueth in mee, hath euermlasting life.* Faith is the digestling faculty of the stomacke of the soule, working so effectually, that Christ becommeth hereby our nourishment, and *we are fleshe of his fleshe, and bone of his bones,* as the Apostle teacheth.

Iol n 6.47.

Ephes. 5.30.

Lastly, whatsoeuer may be more desired, a person pleasing vnto God, an eye to see God, feet to come vnto God, faith giuerh all: for being iustified by faith, *wee haue peace with God*: by faith the ancient Fathers saw the promises as sure off; that is, Christ, and by faith *Enoch*, as with feet walked with God.

Rom. 5.1.

Hebr. 11.13.

Hebr. 11.5.

He therefore that examining his owne heart, findeth faith, needeth not to feare to stand in doubt, he is hereby made worthy of this blessed Sacrament.

Quest. 136. How may a man know whether he hath this faith or no?

Ans. By two speciall fruits thereof, *Repentance for all his sins, and Loue towards his neighbour.*

Explan. The heart of man which is deceitfull about measure, doth deceiue him in nothing more, than in falsely perswading him that he hath true and right faith: for if a man putteth his trust in Gods mercy, through Iesus Christ to be saued, it telleth him that this faith, neuer suffering him to come to a true triall, whether this trust be the faith that iustificieth before God, or no.

Wherefore that we might not be herein beguiled, the Lord hath set forth this faith to be liuely: so that as a man liuing may be knowne from a man dead by breath and motion; so he that listeth to take pains in the triall of his faith, may know the true iustifying and sauing from all counterfeits, and false faiths.

It breatheth and moueth by Repentance and Loue, which who so findeth not in himselfe, hee is a vaine man, his faith is dead and vnprofitable, euen as a dead tree, as Saint James tea-

James 2. 20.

cheth : For, that the faith is vaine which is without these, is plaine from many euidences.

First, from the comparing of *Paul* and *James* together, who seeme to speake one against the other, *Paul* saying, that we are iustified by faith without the workes of the Law, *James*, that we are iustified by workes, and not by faith only, both bringing for example the Father of the faithfull *Abraham*.

From whence we may reason thus :

Such as was *Abrahams* faith, such ought the faith of euery man to be, that he may be iustified and saued : But *Abrahams* faith was a liuing faith, expresseing it selfe by the leauing of his idolatrous Countrey, when God called him, and by sacrificing his soune *Isaac* in admirable obedience, when God commanded, that is, by forsaking sinne, though most deare, and performing obedience, euen in that which was hardest. Therefore such must our faith also be.

Secondly, faith that doth not thus liue, appeareth to be vaine, because it is a building without a foundation, the only foundation of faith being Gods promises, which belong not to any but such as haue and doe by true repentance turne from sinne : For you shall finde none other promise of God, but such as this, *He that confesseth and forsaketh his sinnes, shall haue mercie* ; and this, *Whosoever a sinner doth repent him of his sinne from the bottome of his heart, I will put all his wickednesse out of my remembrance*. Now such as is the ground whereupo any mans faith is built, such is his faith, if the ground be none, his faith is vaine, but the ground of his faith that continueth in sin without repentance is none, God hauing made no promise vnto him, therefore his faith is vaine. If he shall say, but I meane to repent before my death: Ah strange delusion of Satan ! thou art content then in the meane season to be without faith, and without interest in the merits of Christ, to be vnder the domination of the Deuill, and in a Reprobate estate. A thousand to one when thou intendest to repent, thy God, the Prince of the ayre that ruleth in the children of disobedience, will not suffer thee, and it shall be iust with God, for so grosse neglect of his grace, to giue thee ouer effectually vnto him, to be finally hardened vnto damnation.

Thirdly,

Thirdly, faith that is not liuing, is vaine, because the true faith doth establish the Law, but this disanulleth it, seeing it looketh for saluation, and yet doth contrary to the Law by liuing in sinne.

Lastly, faith must expresse it selfe, as by repentance, so also by loue, otherwise it is vaine: for, *if I haue all faith*, faith the Apostle, *and haue not loue*, it is vaine: and faith worketh by loue, and God is loue: wherefore the true faithfull man must needs haue loue, and he that is without it, is without God, and doth vtterly deceiue his owne soule.

1 Cor. 13.

Againe, by the true faith we are made members one of another, according to that of the Apostle, *By one spirit we are all baptized into one bodie*; and if members one of another, wee must needs be likewise affected, being knit together by the bond of loue.

1 Cor. 12. 13.

Quest. 137. Wherein standeth true Christian Loue?

Ans. In affection, when it is the same towards our neighbour, that it is towards our selues, void of malice, hatred and enuie, and desirous of our neighbours good, as of our owne; and in action, when we are readie to doe good vnto others, as vnto our selues, and to keepe away hurt as from our selues.

Explan. Having already spoken of repentance (the first whereby faith that is liuing, manifesteth it selfe) viz. in the Tractate of Baptisme: wee haue now left only to consider of loue, which is highly commended aboue all other speciall graces, as being the fulfilling of the Law, the seasoning of all duties in Gods seruice, and the principall amongst the chiefe graces: for there be these three, faith the Apostle, *Faith, Hope and Loue, and the chiefe of these is Loue.* And this Loue is both in affection and in action:

1 Cor. 13. 13.

First, in affection, where the heart is malicious or enuious, there can be no loue: For what loue was there in *Cain* towards *Abel*, what loue in *Esau* towards *Jacob*, or in *Josephs* brethren towards him? So in whomsoever these yild affections rest, there is no loue. Publicans may be friendly to Publicans, and sinners vnto sinners, but if our loue be none other,

1 Pet. 2. 2.

1 Iohn 3. 15.

it is naturall and corrupt, and not the loue by which faith liueth, seeing this directeth to loue our enemies, and those that hate vs. If there be malice and enuy in vs, wee are altogether indisposed to the word by which faith commeth: for the right disposition hereunto, is as Saint Peter sheweth, *to lay aside all malicioſnesſe, and diſſimulation, and enuy*: And *whoſeuer hateth his brother is a man-ſlayer*. Wherefore they which are thus can haue no faith, but they come before the Lord with hands full of blood, and all iniquitie.

Rom. 12. 15.

Againe, loue desireth the good and welfare of a mans neighbour as well as his owne; it maketh a man liue affected to his neighbour as vnto himſelfe, and ſo *to reioyce with them that reioyce, and to weepe with them that weepe*.

1 Ioh. 3. 18.

Verſe 17.

Iames 1. 27.

Laſtly, it is not ſaint, and contained within the deſire of the heart, but breaketh forth into action, doing good vnto others, as vnto our ſelues, and keeping away hurt, as from our ſelues. *My little Children (ſaith Iohn) let vs loue not in word, nor in tongue, but in deed, and in truth. Whoſeuer hath this worlds goods, and ſhutteih vp his compaſſion towards his brother, how dwelleth the loue of God in him?* It is a vaine Religion, that is in word, *the pure religion & vndeſiled before God, euen the Father, is this, to viſite the fatherleſſe & widows in their aduerſitie, & to keep a mans ſelfe unſpotted of the world*. The deeds of loue ſhall beare all the weight at the laſt day: *I was hungry, & ye fed me, &c.* where theſe are wanting, the Lord ſaith, *Goe ye curſed into hell fire, prepared for the deuill and his angels*. In brieſe therefore to giue you a view of perfect loue by the parts thereof:

Matth. 25.

1 Cor. 13. 5.

The firſt is gentleneſſe, and not without iuſt cauſe to be moued to anger. Secondly, patience and long ſuffering, when iuſt cauſe of anger is offered. Thirdly, goodneſſe not admitting enuy, or the like againſt any enemy, but louing him. Fourthly, tenderneſſe, and being affected with griefe, at the ſight of other mens miſeries. Fifthly, freedome from euill things againſt thy neighbour, interpreting all things to the beſt, if it may be. Sixthly, yeelding rather than contend, from ſome thing of a mans owne right, as *Abraham* did to *Lot*. Seuenthly, humbleneſſe of minde ſeeking reconciliation, where offences haue bin. Eightly, bountifulneſſe towards the poore.

Ninthly,

Ninthly, care to saue a neighbour from hurt or hinderance in his cattell, corne, or any danger towards him. Tenthly, abstinence from priuate reuenge, in speech or in deed.

Quest 138. What shall he doe, that after examination findeth not these things in himselfe?

Answe. He may not keepe away from the Lords Supper, for this were a prouoking of God to wrath: neither can hee come vnto it without offending the Lord in a higher degree.

Explan. It is not enough that a man examine himselfe, but hee must by examination finde true faith liuing by loue, and repentance in him; and if he findeth it not, he must not then thinke that he shall doe well enough by abstaining, as is the manner of the most; but it lieth vpon him, as a duty required at his hands, the neglect of which prouoketh the Lord to wrath, as wee may see by the parabl in those that refused to come, and excused themselues when they were bidden to the feast: the Lord of the feast is wroth against them, and sendeth forth his warriors to destroy them.

Matth. 22.

And as this is a great offence, so it is much greater to come vnpreparedly; for such a man is without a wedding garment, and commanded to be bound hand and foot, and to be cast into vtter darknesse, where shall bee weeping and gnashing of teeth, so that either way there is nothing but iudgment without mercy.

If it be demanded here, whether it be not a saine in the Minister, to admit such to the holy Communion?

I answer, if any be euidently known to be such, and will not promise amendment, he that receiueth him, *gueth that which is holy to the dogs, and casteth pearles before swine.* If otherwise there be a shew of penitencie, man, that cannot see into the heart, may admit of him. If it should seeme, that without difference the wicked as well as the godly are to be admitted to this holy Supper, without difference putting, seeing that *Iudas* was admitted by the Lord.

Matth. 7. 6.

I answer, that it is most probable, that *Iudas* was gone out before, seeing *Matthew* and *Mark* doth speak of his going out immediately after the sop, before the holy Supper began, vn-

1 Cor. 5 5.

to whom consenteth *Iohn*, Chap. 13. 30. Secondly, if it bee granted, that he was present, yet this example proueth nothing to this purpose, for *Iudas* was not yet detected, his treason was onely in his heart, not in action, that followed afterward. Moreover, how can the Minister giue the Lords body to him, that is appointed by the Lord to be giuen ouer to Satan; for as it was with the incestuous person against the Corinthians, so is it with euery notorious scandalous liuer, hee is, vntill repentance, to bee put from the communion of Gods people. Thus we see what a maze or labyrinth sinne doth bring men into; in danger they are by comming, and in danger by not comming to the Lords Table.

Q. 139. What may a man doe then in this case?

Ans. He must humbly sue vnto God for the pardon of all his sins, to strike his hard heart, that he may melt into teares for them, and constantly cleaue to his Commandements; and if there be any dissention, he must goe, and be reconciled to his brother.

Expln. So gracious is our good God, as that when we are brought into desperate straights, and wildred so by sinne, as that wee know not which way to get out, he holdeth forth the thred of his mercy, by the helpe of which wee may come into the right way againe. Like vnto *Abasbuerosh* his scepter stretched out towards his beloued *Hester*, when shee was intangled with danger: euen so is the Lords Scepter euer held out vnto vs, that in the name of his Sonne we may come vnto him, though we be most wretched sinners. *Aske*, saith he, *and you shall haue, seeke and you shall finde, knocke and it shall be opened vnto you.* This is the gate, or scale of Heauen which *Jacob* saw, hither we may come, being thus beset with sinne, and finde mercy to bee deliuered, and made welcome to the Lords Table.

If it be said, but can I being thus in my sinnes pray to bee heard, seeing that God heareth not sinners, and the sacrifice of the wicked is abomination to the Lord.

I answer, was not the Publican likewise in his sinnes? and yet he prayed, and was heard and iustified; and did not the Theefe vpon the Crosse likewise? So that wicked men praying

ing out of a desire to be made repentant, and to be brought to amendment grieuing that they are so hard-hearted, and without faith, are heard in their prayers; neither is this against the places before alleaged; for the wicked whom God will not heare, are such as delight in sinne, and are without all care of amendment, resolute in sinning.

Quest. 140 What ought a man to doe at the Lords Supper?

Ans. He ought thankfully by seeing and receiuing the outward signes, to remember the inward graces of God towards him.

Quest. 141. What are these graces:

Ans. First, the Lords giuing of his Sonne Iesus to death for vs, set forth by the Ministers taking of the bread and wine, breaking and pouring out, and offering it to vs all. Secondly, our neare union vnto Christ, and how wee haue all our spirituall food from him set forth by our taking, eating, and inward digesting the bread and wine that becommeth nourishment vnto vs. Thirdly, the neare union that God hath made by Christ betwixt all the faithfull, set forth by the same bread being made of many grains of corne, and by the same wine being made of many grapes.

Expl. I shall not need largely here to intreat of these meditations which hath beene done already; onely the Communicant that commeth to the Lords Table is to bee aduertised, that by no meanes he be there an idle beholder of things done, but a profitable ponderer of all circumstances, to stirre him vp to greatest thankfulnesse vnto God for so great benefits, In which, that hee may bee holpen, let him first herein consider Gods admirable loue, in giuing his Sonne to death for his sinnes, his holy body to be broken, and his pure blood to bee shed: for without Gods giuing of his Sonne to the cursed death of the Crosse, all the power of the Scribes, Pharisees and high Priests was not able to doe it. Wherefore hee saith, I lay downe my life for my sheepe, and no man taketh it from mee, but I lay it downe of my selfe. Euen as if a man being condemned to die, another most louing friend should lay downe his life, and suffer for him; Oh how thankfully were this loue to
be

be remembered, and with what praises to be celebrated, as being vmatchable by any loue that euer hath bene scene amongst men: for a deare friend, there hath been in many ages one amongst many Kingdomes of the Latines, one amongst many of the Grecians, that haue offered to die for their friends; but for their enemies neuer any. Lord, therefore should the soule of euery Christian say, I offer againe vnto thee mine owne selfe, soule and body to serue thee, and my old nature to be killed and slaine with all the concupiscences thereof, though neuer so deare vnto me for thou hast offered thy deare Sonne for me, and vnto me without any desert of mine, and for this cause art most worthy of all honour, and thanksgiuing.

Secondly, let the communicant consider of Gods admirable loue in vnitng him so neare vnto his Sonne, and through his Sonne vnto himselfe, and in feeding him from heauen with such comforts, without which his soule must needs bee hunger-starued, and perish.

This was Christs prayer vnto the Father, that we might bee one with him, *that they may all bee one, as thou, O Father, art in me, and I in thee, that they may be also one in vs*: and this did he mystically in this Sacrament shadow out vnto vs. When *Dauid* was offered the Kings daughter, and to be the Kings sonne in Law, *who am I, said he, that I should be Son in Law to a King?* and, who am I, should the communicant say, that I should bee made one with the King of Heauen? Most vnspokeable (O Lord) is thy loue towards me, that thou shouldest haue such respect to so poore a worme, to raise me out of the dust, to fit with thy Christ, of so great dignity, to be so ioyned vnto him, that I should be made coheire with him of the heavenly Kingdome? How can I doe lesse than put away all basenesse of mind, whereby I cleaue to the world and the flesh, and be like minded to my deare Sauour (to whom I am ioyned in fellowship, though most vnworthy) being holy as he is holy.

It is also to be considered, how our soules are fed here, euen as the Israelites with *Manna* from heauen, in the wilderness, where they must otherwise haue perished: and as *Dauid* flying from *Sauh*, by *Abimelech*, with the hazard of his

John 17.21.

Rom. 8.17.

owne life : so God spared not his Son, but gaue him, as bread from Heauen vnto vs, without which we must needs haue perished for euer, and in our greatest need, that wee might haue strength to flie away from the danger of Satan intraged against vs, he spared not, though with the hazard of his life to giue vs the true Shew-bread. Oh how should my heart be affected towards thee, O Lord, therefore, and resolved to abide alwaies with thee, vowing with *Dauid* to *Abiathar*, *Hee that seeketh my life, shall seek thy life also*, those that are thy enemies shall be mine, and as if they hated me.

Thirdly, let the Communicant consider of the neere vnion that the Lord hath made by Christ betwixt all his Saints, into the which he is also received, that faithfully partaketh of the Lords Supper : which should effectually suppress all exorbitant affections, and worke an holy loue in him, as towards members of the same body.

Q 142. What is to be done after the receiuing?

Ans. *Wee must meditate of the Couenant of new obedience with the Lord, renewed by this Sacrament, that we may be more carefull to performe this obedience, and to flye sine and vice all the dayes of our life.*

Expln. The receiuing of the Lords Supper is not a transient holy dutie, as it is by most men vsed (who put some holinesse vpon them for the time, afterwards returning as the dogge to the vomit, and as the same to the wallowing in the mire) but it's a sealing of covenants betwixt God and his people, and the grace of God for the pardon of all our finnes, and our dutifulnesse to God in forsaking all our old finnes, and liuing according to his holy Lawes: for as God doth hereby giue himselfe vnto vs to become our God, and gracious Father, so we giue our selues vnto God, to become his people, and obedient children.

There be these two parties in all covenants, otherwise they cannot stand, something assured and giuen, and something taken and receiued therefore: So betwixt Princes and Subjects, the Prince giueth and assureth his care in ruling, and providing well for the good of the Subject, he receiueth tribute,

bute, custome, and obedience : so betwixt masters and seruants, betwixt sellers and buyers, lenders and borrowers.

In like manner, in this couenant God for his part assureth, and giueth himselfe to be his gracious God, forgiving all our trespasses; and on our part, he must receiue tribute, subiection and obedience, otherwise the bond is forfeit, and if it hath bene so once, twice, or often, and the forfeit hath not yet bene taken, take heed of the next time, for if thou still remaine vn-reformed, not better keeping couenants, hauing renewed them so many times, there is no hope for thee to be dealt withall, but as with a desperate person, that thou shouldest suddenly be deliuered to some infernall spirit, the Iaylor, and so be imprisoned in hell, whence thou canst neuer come out againe.

If thou hast therefore neglected to pay God the duties of praise and prayer, of obedience, and performance of holy duties, both publike and priuate, now be negligent no longer, but be rather officious, redeeming the time with double diligence; if thou hast loued and liued in sinne, and disobedience, keepe couenants, by feare of offending any more hereafter; and if thou hast no way answered that loue, which the Lord tieth thee vnto towards thy neighbour for his owne sake, but hast hated such as haue shewed any enmitie against thee; for offences hast bene vnaduisedly prouoked, and through an immoderate loue of thy selfe, and of the world, hast denied food vnto the hungrie, and hast sought to beguile thy neighbour: learne of Christ to be meeke and gentle; in holinesse, follow *Paul* as he followeth Christ, and for bountie imitate *Zachens* conuerted, giuing liberally to the poore, and satisfying where thou hast done wrong to any man: for thus, and thus onely mayest thou haue comfort of the Lords Supper, and shalt in his good time sit downe in the kingdome of heauen, and be feasted with *Abraham*, *Isaac* and *Iacob*, for euer and euer.

ἡμεῖς τοὺς ἁγίους Θεοῦ.



An Appendix to the Catechisme.

FOrasmuch as the holy Scriptures are the ground and foundation of all diuine Teaching; and it auaieth not a little for setting men in the Truth, to vnderstand rightly both which bee the Bookes of holy Scripture, and how we may be assured that they are the Word of God, and by whom, and how this Word is to bee preached, and heard, for our further building vp in grace, I haue thought it expedient here to annex these short Questions and Answers following.

Quest. 143. What is the Word of God?

Answ. Whatsoever is contained in the Bookes of the Old and New Testament, and not any other Bookes or Writings whatsoever.

Quest. 144. How many, and which are these Bookes?

Answ. The Bookes of the Old Testament are twenty and seven, Genesis, Exodus, Leuiticus, Numbers, Deuteronomie, Ioshua, Iudges, Ruth, the first and second of Samuel, the first and second of the Kings, the first and second of the Chronicles, Ezra, Nehemiah, Ester, Iob, Psalmes, Prouerbs, Ecclesiastes, Song of Songs, Esay, Ieremiah, with his Lamentation, Ezechiel, Daniel, and the Bookes of the twelue small Prophets. The Bookes of the New Testament are twenty and six, Matthew, Marke, Luke, and Iohn, the Acts of the Apostles, the Epistle of Paul to the Romans, the first and second to the Corinthians, to the Galathians, Ephesians, Phi-

*The Bookes of
Canonick
Scripture.*

lippians, Colossians, *the first and second to the Thessalonians, the first and second to Timothy, to Titus, to the Hebrewes, the Epistle of Iames, the first and second of Peter, the first, second, and third of Iohn, the Epistle of Iude, and the Reuelation of Iohn.*

Quest. 145. Are not the other Bookes called Apocryphall, part of the Word of God also, as Eldras, Tobit, Iudeth, &c.

A. *They are not Books properly called Canonically, but are annexed to the Word, as being full of good Instructions and Histories, declaring Gods wonderfull providence over his people Israel.*

Explan. Diuers haue beene, and are the errours of men about Gods Word, some denying diuers parts of the Old and New Testament to be his Word: and some Canonizing other writings also.

Concerning the first, some detestable Heretikes haue receiued none for the Word of God, but the five Bookes of *Moses*, as the *Sadduces*; some none but the New Testament, as the *Manichees*, and *Marcion*: some haue reiected the booke of *Psalmes*, as the *Nicholaitans*, and *Anabaptists*: some the booke of *Iob*, as some *Rabins*; and some *Daniel*, as *Porphyrius*: some haue reiected the Gospell of *Luke*, as *Cerdon*; some all but *Marke*, as *Cerinthus*; some the Gospell of *Iohn*, as the *Alogi*; some all *Pauls* workes, as the *Ebionites*, &c.

Concerning the second, some haue made the Apocryphall Books of equall Authority with the fore-recited Scriptures, as the *Papists*; and others haue more boldly long since obtruded for Canonically, the fatherlesse brood of other books vnto these, as the third and fourth of *Esdra*s, and Appendix of *Iob*, a Preface to the Lamentation, the third and fourth of the *Macchabees*, a Booke called *Mingezzeans*, the Booke of *Enoch*, the Gospell of *Thomas*, and of *Matthias*, the Acts of *Peter*. And in the year 1120. a certaine new Gospell, called *Euangelium aeternum*, *The eternall Gospell*, was found out being full of blasphemies: but all these and the like

like are damnable presumptions, plainly forbidden by the Lord, saying, *Ye shall not put ought unto the Word that I command you, neither shall ye take ought therefrom: and grievously threatened, If any man shall adde unto these things, God shall adde unto him the plagues that are written in this Booke; and if any man shall diminish any thing, God shall take away his part out of the Booke of Life.*

Now that the Bookes first aboue named are all Canonically Scriptures, and part of the Word of God, hath beene acknowledged in all ages by the Christian Church.

Ierome writing to *Paulinus* of the study of the holy Scriptures, doth both reckon vp all these bookes in particular, and adioyneth to euery one of them a seuerall pithy commendation. And vnto *Leta* he prescribeth an order of reading them with more safety and profit.

Deut. 4. 2.

Reu. 22. 18, 19.

Epist. Tom. 3.

Epist. Tom. 1.

As for the other bookes, which our Church adioyneth to the volume of the inspired Scriptures, they are both entertained, and in part publickly read in our Churches, not as authenticke Principles whereon to ground any doctrine, but as wholesome precepts of morality, and declarations of the estate of the Church in those times, very profitable for deuotion, and heauenly meditation.

Qnest. 146. What speciall prooffe is there, making manifest that those Bookes of Scripture are the Word of God?

Ans. The antiquity of those bookes, some of them being before all other books sundry times oppugned, and sought to be burnt up by persecutors, and yet wonderfully preserved, and by miracles from Heauen confirmed, is a manifest prooffe that they came from Heauen, and are not of mans inuention.

Explan. Amongst all arguments there is none of that force in the conscience of man that this is of, being taken from the diuinity of the holy Scriptures. For let it appeare that they are of God, and what heart dares doe any other but yeeld vnto them? Now, that they are of God, may be plainly proved by sundry reasons:

That the holy Scriptures are Gods Word.

First, by their Antiquity; for the first and most ancient writings in the world concerning Religion, must needs bee Gods, but these are the first and most ancient; therefore must needs be Gods.

1 That the most ancient are Gods Scriptures, is plaine; because otherwise either some other Instructor must haue beene before God: or else God, the Ruler of the whole world, must haue beene without any thing recorded, whereby the world ought to bee ruled, till that man had inuented something to gouerne man by; both which are most absurd.

That the holy Scriptures are most ancient, appeareth by the most ancient humane Writers. *Orpheus*, the first of all, writeth of the two Tables deliuered to *Moses*: whence hee saith, that he learned what he knew of God. *Linus* wrote of the Tower of Babylon described by *Moses*, &c. making plaine hereby that the Bookes of *Moses* were long before any of their writings, and so the most ancient in the world. Hence it is that *Tatianus* affirmeth that it appeareth out of *Berosus* a *Caldee* Writer, out of the writings of the *Phœnicians* and *Annales* of the *Ægyptians*, that *Moses* wrote long before *Orpheus*, *Linus*, *Amphyon*, *Homer*, or the most ancient *Ethnickes*. Now the Bookes of *Moses* are in effect the whole Scriptures, all that followeth, tending onely to the further explanation hereof. Wherefore the Scriptures are most ancient, and consequently the vndoubted Word of God.

2 This is farther proued by the preservation of the Scriptures in all ages, other ancient Bookes being perished either in part or in whole, but the holy Scriptures, though more oppugned than any by persecutors, who haue sought to blot out the memory of them, yet are wholly preserved without diminution or corruption of any part of them. Had they beene of man, certainly it would haue happened vnto them as vnto many other humane writings, which are most ancient: which, if they haue not perished, yet they haue beene falsified: yea, one complaineth, that hee himselfe yet

*Tatiani Oratio
aduersus gentes,
Moses fuit Bac-
cho antiquior &
plurimus dijs
gentium Clem.
Alexand.*

Dionysius
Ar. opus.

having to see it, *Fratribus rogantibus, ut scriberem Epistolas: scriptis, his Apostoli Diaboli Zizanias alia eximentes, alia adijcientes, replerunt.* The Brethren requesting, I wrote Epistles; these the Apostles of the Devill have filled with tares, adding some things, and taking away other some. Now the holy Scriptures haue beene singularly preserved herein, in the hands of the Jewes, who haue misliked some things, and forbidden them to be read, as *Daniel*, because hee speaketh so plainly of the Messiah: in the hands of the Heathen, as when at the request of *Ptolomee*, they were translated by the Septuagint, and in the hands of Heretikes, who haue corrupted Fathers and Councils, yet neuer durst, but haue beene restrained from Heauen, from corrupting the Scriptures.

3 This is further proued by the miracles which haue been wrought to confirme the Scriptures to be of God, the Author of all true miracles: of this sort are the miracles wrought by *Moses*, by the Prophets, by Christ, and by his Disciples. For all these miracles doe plainly testifie of them, that they were sent of God; and if they were of God, then the Word by them set forth, is the Word of God.

4 The same is proued by the prophecies contained in the Scriptures, some being of things to come to passe many hundreds of yeares after, as that the seed of the woman should breake the Serpents head, that *Abrahams* posterity should be numberlesse, that they should be strangers 400. yeares, that *Iosiah* should burne the bones of *Baals* priests, where *Ieroboam* did sacrifice, that the people of Israel should bee in captiuitie 70. yeares, that *Cyrus* expressly fore-named, should giue them leaue to returne, and diuersly honour them, &c. From hence wee may reason thus: Those Scriptures which in their reuelations exceed all the vnderstanding of all creatures, are vndoubtedly his who is aboue all creatures, that is Gods: but such are the holy Scriptures, as appeareth by these and the like Prophecies. *Ergo, &c.* for no created vnderstanding can of it selfe reach to things to come, to say certainly thus it shall bee: some may coniecture, or being appointed as instruments of execution, may declare what themselves shall performe, as the Devill did to *Saul*, but God onely hath made it so proper

to himsele to foretell independently, absolutely, and infallibly, what shall come afterwards, as that it may well be said, *Let them tell what shall come, let them doe good or euill, and say that they be Gods.*

Iustin Martyr.

5 The same is further proued by the Argument handled in the Scriptures, which is altogether graue and holy, tending to the setting forth of all vertue, and against all vice, whereas (as *Iustin Martyr* hath obserued) the writers of the Heathen gods and religion, were either ridiculous Poets, which deriue the beginning of all from the Waters, and handle the quarrels, and the filthy loues of the gods: or Philosophers more ridiculous: for that the very chiefe of them were vncertaine of the beginning of things. Now such as the writing is, such must needs bee the Author from whom it first cometh: true it is, that he which is vnholly, may write things holy and good, but then they come not from him, but first from some other fountaine: therefore the most Holy, who is God, must needs be the Author of the holy Scriptures.

*Euseb. de prepar.
Euang.*

6 This is proued by the testimony of Heathen men themselves. The Law of *Moses* against Images, *Numa Pompilius* the chiefe religious Emperour amongst the Heathen Romans approued of. *Numenius*, a *Pythagorean* Philosopher saith of *Plato*, that he was none other but *Moses* speaking in the Atticke tongue. The Oracle of *Apollo* confessed, that the Christians only had the truth, and acknowledged the true God, saith *Eusebius*. *Tribellius Pollio* writing of *Moses*, saith, That he was the onely man familiar with God. *Cornelius Tacitus* confesseth the truth of that History in *Exodus*, telling how *Pharaoh* after many plagues, let the children of Israel goe, though he thrust in some absurd fabulous lies concerning the Iewes. *Procopius* testifieth of *Ioshua*, that for feare of him the Phoenicians left their country. *Linus* and *Homer* write of the Creation of the world in six dayes. *Ouid* of the generall Deluge, as also of the Giants rearing of mountaines vp to Heauen, which is an allusion to the Tower of Babel. *Abidenus*, *Sybilla*, and *Hestians* of the long liues of the Ancients. *Ephorus* of *Abraham*, and how hee sought for *Lot*. *Plato* confesseth

feeth, that he learned the most excellent precepts of wisdom of the barbarous (meaning *Moses* and the Prophets.) Now whence cometh this consent of men of contrary minds to the truth of the Scriptures? Verily, from Gods providence, that no man might deny that, which by the light of nature is acknowledged of naturall man, *viz.* the truth and Diuinity of the Scriptures.

7 The same is proued by the single drift of the Scriptures, which is onely to giue glory all to God, nothing to man, seeing that the faults of the best are ingenuously and without flattery set downe; neither is any mans fauour affected or sought for in any of these bookes, which cannot be said of any humane writings.

8 The same is proued by the consent of all the Bookes of holy Scripture, though written by diuers men at sundry times. Neuer was the like to bee found touching mens writings, but euen the same Author hath bene oftentimes noted to differ from himselfe. Wherefore the Writers of the holy Scriptures were vndoubtedly guided by one Spirit of Truth, and what they wrote, came from this Spirit which is God. If any differences seeme to bee in these holy Writings, this is through the weaknesse of our conceit and mis-vnderstanding, and not in deed.

Quest. 147. Hauing this Word of God written, is it not sufficient for our saluation without any other helpe, euen as to haue a Booke of Statutes, sufficeth to bee kept from the danger of the Law to those that will?

Ans. It is not sufficient, but it must also be set forth by preaching, that the hard places may bee rightly vnderstood, we may be kept from errors, and haue our dull hearts stirred up to embrace the holy precepts hereof.

Expl. Many there bee who acknowledge the Scriptures to be Gods Word; but doe not so much regard the preaching of this Word, presuming vpon their owne ability, to make a

good vse of it in priuate by reading, for their edification and saluation. And some colour of reason there is also for this, seeing that the Word serueth to acquaint vs with the Will and Law of God, as a Statute Booke, with the Lawes of the Land; and knowing these Lawes, if we will not obey, all preaching cannot bring vs to obedience, or doe vs more good. But this is a deceitfull colour:

First, because a Statute Booke is not like vnto Gods Booke, that being humane, and the penalty sensible, this diuine and spirituall, and not vnderstood by a naturall man: so that a man may reade much here, but remaine still as destitute of vnderstanding, as the Eunuch who asked, *How can I vnderstand without an Interpreter?*

Secondly, because preaching is the meane by which God hath wrought in all ages, and will principally and most powerfully worke by this ordinarily for our saluation.

Thirdly, because no man can receiue the Word to his comfort, vnlesse he reuerence and esteeme of the preaching thereof, seeing that the Word it selfe doth so highly commend and vrge to attend to preaching.

Fourthly, because the Lord, who onely can giue light by his Word, doth direct such as bee in darknesse to the Preachers of his Word, *Saul* to *Ananias*, *Cornelius* to *Peter*, the *Eunuch* to *Philip*, &c. refusing otherwise to giue them any light.

Lastly, because men are naturally dull and backward to that which is good, when they know it, so that reading only they are still frozen in their sinnes: it is necessary, that by the exhortation of preaching they should be stirred vp, and by the zeale and heat of others be warmed, and become agile and cheerefull to doe accordingly.

In all things we say for comfort, *Two are better than one*: and why should it not bee so in this also? A man reading alone is forgetfull, and letteth it slip soone out of his minde which he readeth: a faithfull Minister of Gods Word preacheth vnto him, and bringeth continually to his remembrance; he is like a stick lying by a fireband ready to goe out; the Minister stirres vp the fire, and layes the stickes together, hee
hath

Acts 18.

1 Cor. 1. 18.

1 Pet. 2. 2.

hath bread by him, but is feeble, because he cannot breake it in peeces to eat some of it, the Minister breakes it vnto him for his comfort.

I conclude therefore, that it is necessary to exercise the hearing of this Word preached, besides the priuate reading thereof, and hee that hauing the meanes, contemneth them, wandreth still in sinne and blindness.

Quest. 148. What is the preaching of the Word of God?

Ans. It is properly the expounding of some part thereof, teaching hence the duties to be followed, and the sinnes to be avoided, and exhorting to doe accordingly.

Explan. Some there be, that moue as much trouble about preaching, as others that deny the necessity hereof, and content themselves onely with reading: some affirming the bare reading of the Scriptures to bee preaching; some talking hereof one neighbour to another, and some the reading of Homilies or Sermons. But the preaching of the Word to speake properly, is more than all these, as may appeare both by the practice in the daies of *Nehemiah*, when it is said, that the Priest stood vpon a place higher than the people, and read the Law of God plainly, and expounding the sense, gaue the vnderstanding of the Scriptures. And also in the New Testament, where after the Lecture of the Law and the Prophets, it is said, that the Rulers of the Synagogue sent to *Paul*, and those with him, saying, *Men and brethren, if there be in you any word of exhortation vnto the people, speake.* From hence ariseth plainly this description of Preaching, to bee an expounding, &c. as in the Answer.

Now for reading the Scriptures; though in a large sense it be a kinde of preaching, because that the truth is hereby set forth, and the Gospell, and meanes of saluation made knowne to him that readeth, or heareth it read; yet it is properly no more preaching, than reading is an Oration; neither is hee that doth thus any more a Preacher, than such an one an Oratour. For when the question is made, whether reading
be

Nehem. 8. 9.

Act. 13. 15.

Acts 15. 26.

be preaching? It is not meant, whether by reading is not the truth set forth, and may not saving grace be wrought in the hearers? But whether reading be the preaching practised by the Ministers of Gods Word vnder the old and new Testament, which is so much commended for the liuely operation, being Gods speciall and greatest ordinary power to saluation: and whether the reading be that which wee haue charge to intend, when we are bidden, goe preach the Gospell? For vnlesse they strue to make their reading such a preaching, they question about nothing, if to make it such a preaching they strue against the streame, the whole current of examples recorded in the Word, being against them: yea, that speciall place, which they thinke a most sure ground for them; *Moses hath of old such as preach him, when he is read in their Synagogues euery Sabbath day*, doth plainly rebuke their negligence, seeing that it may well be hence gathered, that at all times vpon the Sabbath, when the Priests read *Moses*, they expounded and gaue light vnto the people by teaching, as in *Nehemiahs* dayes. Much more might be said for the confute of such grosse opinions; but because I propounded to be brieue in all things, thus much shall suffice briefly for this.

Let vs all lay aside partiality, whereby wee are carried to fauour our selues, and seeke our owne ease, and this corrupt fountaine of such troubled opinions being dammed vp, I doubt not but wee shall with one consent endeavour to preach in another manner, than by reading and familiar talking, applying our selues to the right vnderstanding of the Scriptures, that wee may giue the right sense, after the sense finde out sound and profitable doctrines, strengthened with good reason, conuincing the iudgement, and after the doctrines, frame some forcible exhortations, to bring and bow the affections to the light set vp in the vnderstanding, that Gods people may haue more grace, and his holy Name more glory.

Quest. 149: Who may preach the Word of God?

Answ.

Answ. Only such as are outwardly sent of God ordinarily, and when extraordinary necessity doth require, all such men as are inwardly stirred up, and enabled by the spirit of God.

Explan. Having shewed what the preaching is, it followeth what Preachers are, viz. either in times ordinary, or extraordinary; ordinarily we are to account him as a fit Preacher, who is outwardly sent of God, and none other, that is in a Countrey where the Gospell is maintained by the higher powers, and an order for the sending forth of Preachers is established, hee is a lawfull Preacher of the Word, that is, sent forth according to this order; and if any preach being not thus sent, they are Intruders, and not Labourers sent into the Lords Haruest. And this I say for the satisfaction of the people, that they may haue a sure ground to rest vpon against all caills of those, that would make them beleue, that the licensed Preachers of the Church of England, are no lawfull Preachers, either because they which make them, had not Ordination at the first from such as could lawfully giue it, which is the caull of the Papists, or because some (forsooth) misliked Ceremonies are vsed in their Ordination, which is the dotage of the Brownists: For, admit that Bishops and other Ministers of the Gospell should faile, so that there were none to giue Orders, or that all were so corrupt, as that they would not, to any that embraced the truth; what should there neuer then be any more lawfull Ministers of the Gospell? God forbid: for so the Lord should bee tyed necessarily to outward meanes, of sending forth Preachers; and if hee wanted vnder-meanes, his Haruest should be vnprouided of Labourers. But the Church of England, God be thanked, needeth not to fly to this refuge. Wee can and doe proue our Ordination and Succession of Bishops Canonically inuested, and continuing the off-spring of our inferiour Ministry without interruption, mauer the barking of lewd Romanists against our Church, whose very Popes haue beene many of them meere open intruders. Secondly, for the reformed Sectaries, what other than decent and commendable Ceremony can their pure wilsonies carpe at in our Ordination.

who may preach.

Again,

Againe, admit that some errors should creepe into the ordination of Ministers, what shall the Ministers bee disabled hereby, and become no lawfull Ministers? God forbid: for thus the maine vertue of such as take Orders, should depend vpon some outward circumstance, making them, if it be right; marring them, if otherwise; and the people that know not the circumstances of euery mans Ordination, should bee held in doubt, whether they bee Gods lawfull Ministers, and to bee heard, or not.

Wherefore I say, that he is a lawfull Preacher, that is outwardly called and sent, provided alwaies, that hee preach the truth, and no heresies which are errors stiffely defended, contrary to the plaine euidence of the Scriptures; and if he doth preach heresie, which thou thinkest may be so proued by some farre fetcht Argument, yet this maketh not him to cease from being a lawfull Preacher; yea, though hee maintaineth heresie plainly against the Word in a Church, where the truth is by the higher powers maintained, hee is still a lawfull Preacher, vntill that by publike authority hee bee inhibited. And the reason of all this is, because such as are outwardly sent by the Ministry of Christs Vice-Gerents, the Apostles Successours, who ordaine them, are sent by Christ: and if thus sent, who shall say they are vnlawfull Preachers? And if not thus ordinarily sent, who shall say that they are lawfull, seeing it is written, *How shall they preach, vlesse they bee sent?* And if they bee thus sent of God, they must likewise be inhibited, before they cease to be lawfull.

Rom. 10.

Preachers indeed may be vnworthy, and vnworthily sent and continued: but if through remissenesse, or couetousnesse any send them so, they make themselues partakers of their sinnes, and bring a double woe vpon their owne heads: and if any goe being such, though sent, they make the Sacrifices of the Lord to bee an abomination to the people, and with *Eli*es sonnes, shall haue Iudgements, making the eares of those that heare it to tingle. Wherefore bee circumspect (yee reuerend Fathers) in ordaining, and if any degenerate after their Ordination, exercise your authority

1 Tim. 5. 23.

1 Sam. 2. 17.

by suspending, and without speedy reformation, by turning them out of the Ministry.

It is not lawfull for a man to preach, being for gifts sufficient, vnlesse he hath this outward calling, or being once sent, and forbidden againe without iust cause, may he not lawfully preach any more?

Quest.

Is it not lawfull to exercise the worke of preaching, let his gifts bee what they will bee, vnlesse hee hath in an ordinary time this outward sending, neither is it lawfull to persist in this Office, if hee bee inhibited. Whereas it may seeme otherwise by the Apostles practice, who preached, although they were strictly charged not to preach, it is to bee vnderstood, that that time was not ordinary, but a time of persecution, wherein the enemies of the Gospell reigned, and forbade all preaching in the Name of I E S V S, and therefore this practice giueth no warrant, when the Gouvernours are Christians, and doe onely forbid some men, but doe generally commend, and command the preaching of the truth. In times extraordinary, when the Gospell is impugned, and the preaching thereof not suffered, a man must according to the Apostles example, rather obey GOD than man, that is, being enlightened by GODS Spirit, and made fit to preach, though hee hath no outward sending, but bee forbidden, it is lawfull for him notwithstanding to preach and set forth the truth, and it is his part so to doe.

Ans.

Quest. 150. What is required to the right hearing of the Word?

Ans. To prepare a mans selfe by prayer, and holy meditation, and by emptying the heart of corrupt affections, to attend diligently and reverently at the preaching of the Word, and laying it vp in the heart to doe accordingly all the daies of his life.

Explanation. Take heed how you heare, was often in the mouth of our Sauour, and must bee alwaies in the eares of such as will heare well; otherwise as the Lord saith of

To heare the Word rightly.

Matth.7.

of speaking good words, *Not euery one that saith, Lord, Lord, shall enter into the Kingdome of Heauen,* so not euery one that heareth shall bee saued, but hee that heareth rightly, and as hee ought to heare. Now for this there must bee preparation before, diligence in hearing, and care afterwards.

Ecclef.4.17.

x For preparation, the Lord sheweth the necessitie hereof, when hee requireth, that the people should bee sanctified three daies together, before that they should heare the Law, and the wise-man, who biddeth, *Take heed vnto thy feet, when thou enterest into the House of the Lord, and be readier to heare, than to offer the sacrifice of fooles:* so that such as come vnpreparedly, come foolishly to heare, and are so polluted, as that the Lord cannot take pleasure in their hearing. That a man may therefore come prepared, it is necessary that hee bee humbled for his sinnes, purge his heart of sinfull affections, pray for a right disposition, and meditate vpon the excellency of the Word, and his owne need hereof.

Hee that doth not before hearing call himselfe to account for his sinnes, to bee humbled and to craue mercy in the pardon of them, is like vnto an ill debtor, who being ingaged in ten thousand talents to his Creditor, and an execution out against him, doth notwithstanding come boldly into his presence, without seeking by the meditation of friends to make some composition and agreement before-hand: what the rashnesse and danger of such is, all men know. So likewise is it the act of him that commeth to heare the Word of G O D, not hauing sought reconciliation aforehand by humiliation and prayer, either publike, or priuate.

Hee that commeth to heare, not hauing purged our sinfull and vile affections, is like vnto the sicke man, that would haue some comfortable receipt without purging; or vnto the wounded man, that would haue lenitiues applied to his corrupt sore, without corssiues, which is the way to greater danger: so hee that commeth to heare, not hauing purged his heart of malice, enuy, lust, world-

worldlinesse, &c. is farre from taking the right way to cure his Soule; for hee putteth it further into deadly danger: Wherefore Saint *Peter* warneth to lay aside *all maliciousnesse, all guile, all dissimulation and enuy, and as new borne babes to desire the sincere Milke of the Word*: as who should say, ye are vnfit to heare, vnlesse as new-borne babes yee bee purged so, as that ye be without any of these vile affections: Euen as a dead flie that lieth hid in a box of precious oyntment, corrupteth it all; so corrupt affections, though deeply hidden in the heart, make the seruice done vnto God naught worth.

Prayer is as *Iacobs* Ladder set vp to Heauen, by which the soule ascendeth, and fetcheth downe Gods blessing, it is the knocking, seeking, and asking that euer preuaileth, it obtaineth Water of Life, though there bee nothing to draw it with, as Christ told the Woman of Samaria, saying; *If thou hadst asked, I would haue giuen thee of the Water of Life*. Wherefore when the Word is to bee preached, *Pray for mee (saith Paul) that utterance may bee giuen vnto mee, and that I may open my mouth boldly to utter the secret of the Gospell*: So let euery hearer pray, that the Preacher may haue utterance, and his owne heart an open doore of entrance.

Lastly, to consider the excellencie of the Word, and our owne necessitie, stirreth vp an hungry and thirsting desire after the Word, breedeth an appetite, and maketh vs fit to digest this Food, and to turne it into wholsome nourishment to our soules. For so excellent is the Word (being a light sent from Heauen, to enlighten vs in our darknesse, a sword to defend vs, a precious treasure to enrich vs, food to nourish vs, a sweet saour to perfume vs, salt to season vs, and a girdle to strengthen vs) as that if wee cast our eyes hereupon wee shall vndoubtedly long after it: But looke wee withall vpon our owne necessitie and spirituall pouertie, by reason of the darknesse of our vnderstanding, weaknesse to resist our enemy, want of all good things, pouertie and nakednesse, and then shall wee haue a longing affection vnto it indeed,

1 Pet. 2. 12.

John 4. 10.

Ephes. 6. 19.

indeed, gaping after it, as the thirsty ground doth after the raine.

2 For diligence in Hearing, where this preparation is made, that will certainly follow: for a man shall not need to bid him that is hungry, and in want, to hasten to a Feast, or to come so often as hee may, or to apply himselfe to feeding, when hee commeth there: for hee commeth with such a stomacke, as that hee will surely doe so: In like manner, hee that commeth rightly prepared to heare the Word of GOD, will neglect no time when hee may come, nor lose his part of that spirituall food when hee is there.

Hee will therefore first apply his heart to vnderstand; for to heare and not to vnderstand, is to neglect: he will not suffer, either the bewitching pleasures, or enchanting profits of the world to steale away his heart, but labour so to see, as that he may perceiue; so to heare, as that he may vnderstand; seeing the contrary is a grieuous iudgement of men, giuen ouer of the Lord for sinne.

2 Hee doth reuerence the Ordinance of God, being rightly composed in gesture, but about all, inwardly affected in heart: for hee trembleth at the Word, hee is pricked inwardly at the preaching, hee expresth sorrow at the hearing of the grieuousnesse of his sinnes, and ioy at the hearing of comfort: laughing, wanton lookes, vaine prating, and an impudent countenance, as most abominable things, are farre from him.

3 Hee doth perseuere in his attention vnto the end, not when hee heareth this new Preacher, or that, but whosoeuer hee see that preacheth the truth, not sometime hearkening, sometime sleeping, not lightly departing when hee thinketh that hee hath heard enough, but with due regard continuing to the end, alwaies remembring that exhortation, *Let vs not bee weary of well-doing, for in due time we shall reape, if wee faint not.*

Lastly, for care after the hearing of the Word, the good and profitable hearer hath the Word dwelling in him plentifully, like a good Apprentice to the trade of Christianitie, he

Esay 6. 9.

Esay 66. 2.
Acts 2.

Ezra 10. 1.

Gal. 6. 9.

Col 3. 16.

he letteth not passe the precepts of the Word so soone as he hath heard them, but doth carefully apply them afterwards. This care after hearing is first by recounting in the minde from point to point, the things which haue bene taught, which is like vnto the husbandmans couering of his Corne, when he hath cast it into the ground; or the chewing of the cud after that the beast hath fed. *I haue hid thy word in my heart, that I might not sin against thee*, saith *Dauid*, and he that doth not so, like an idle husbandman, leaueth his seed to the deuouring of the fowles, and to the parching sunne, as the beast that cheweth not the cud is vncleane: wherefore he that will get most profit by hearing, must againe consider the text, the sense of the words, the notes, reasons, grounds, and illustrations hereof, and how for vse euery thing is to bee applied to himselfe.

Secondly, the good hearer will conferre and talke of that which hee hath heard to helpe others, children and seruants, and neighbours of lesse vnderstanding, and to helpe himselfe if his memory bee imperfect, by conferring with men more able, if there be any doubt by repairing to the Preacher, and of him seeking resolution. For thou shalt talke of this Law, saith the Lord, to thy children, when thou sittest downe, and when thou risest vp: and when the men of *Berea* were doubtfull, they are commended for examining the doctrines preached by the Scriptures. Euen as the wayfaring man hauing receiued directions for the way, but in going forward groweth doubtfull, he will aske and inquire againe, that he may be the more sure, and the more comfortably goe forward: so he that hath heard the Word, and thereby directions for his pilgrimage, shall meet with doubts, and for his more assurance must therefore inquire againe.

Thirdly, the good hearer prayeth after that hee hath heard, that the Word which he hath heard may be effectuell vnto him for his saluation, that now hee hath learned what is good and acceptable in the sight of God, hee may haue an heart yeelding vnto it in all things, according to that of the Prophet, *Incline my heart vnto thy Law, and not vnto concupiscence*.

Colos. 3. 11.

Psal. 119. 11.

Deut. 6.

Acts 17. 11.

Psal. 119. 36.

Lastly, the good hearer in all things laboureth to doe according to that which hee hath learned, according to that of *Iames*, *Bee ye doers of the Word, and not hearers onely, deceiuing your owne selues.* He doth the Word by beleeuing, and imbracing by faith the most comfortable promises of the Gospell, he doth it by loue and hearty affection towards God, and towards man for Gods cause, he doth it by obedience, framing himselfe according to the rule of this loue, he doth it by fighting and striuing against all rebellion, and he doth it by growing daily more and more like vnto it, vntill that hee bee cast anew, as it were, in the mould of this Word. This, and all other spirituall graces hee grant vnto vs, and multiply in vs, who is the Author of that holy Word, and the end of the same: To him bee all glory world without end.

Amen.

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*A Prayer to bee vsed before the reading
of Bookes of piety or instruction.*

O God that art the Father of lights, enlighten my dark-
ned vnderstanding, that I may see into the wonders
contained in the Law. Dispell in mee the darke and
misty clouds of ignorance, expell the loue of dark-
nesse, and repell the rebellious Law of sinne. Sanctifie my
wit, that I may be apt to conceiue, strengthen my memory,
that I may be able to retaine, and rectifie my will, that I may
obediently submit my selfe to thy good will in all things. Thou
which art the great Master-builder of thine owne house, settle
me as one of thy liuing Stones vpon the right foundation, *Iesus
Christ*; in whom I may dayly grow vp, till that all the build-
ing coupled together groweth to an holy Temple in the
Lord. And this I craue in the Name of thy deare Sonne, my
most blessed Sauour and Redeemer. *Amen.*

*A Prayer to be vsed euery Morning in a
private Family.*

Most gracious God, and mercifull Father, it is by thy
good prouidence that wee are brought hfo. safely
thorow the deadly dangers of another night to see the light
of this day to our comfort, and much more hath thy good-
nesse extended it selfe towards vs, in that together with the
light naturall, the bright beames of thy grace haue shone vpon
vs in *Iesus Christ*, in our Election, Creation, Redemption,

on, Sanctification, and Glorification. Wee haue nothing to present thy Maiesty withall for this vnspeakable mercy only, as is our bounden duty, and thy commandement, we sacrifice the calues of lips by humble and hearty thanksgiuing. Wee cannot sufficiently prize, nor worthily praise thy goodnesse, being herein vnmeasurable, that when wee are sinfull, and rebellious against thee, and prouoke thee night and day, yet passing by all our sinnes, as if thou sawest them not, thou still wagest vs with new fauours, and bindest vs with cords of loue, when thou mightest raine vpon vs snares, fire, and brimstone, storme and tempest, the deserued portion of such wicked ones as wee are. O stirre vp your dull hearts by this vnderdeserued loue, that wee may inwardly relent for offending so good a God, and bee more affected with hearty loue towards so louing a Father, and wee humbly intreat thee for thy Christs sake, to pardon our former grosse ingratitude, and all other our sinnes: Wash vs (O Lord) with his Bloud, and wee shall bee cleane, purge vs, and wee shall bee whiter than Snow. Remoue our sinnes from vs, as farre as the East is from the West, cast them behinde thy backe into the bottome of the Sea, that they may neuer rise vp in iudgement against vs, to shame vs here, or to condemne vs hereafter. Worke in vs true humiliation for all our sinnes, let vs cast downe our selues vnder thy mighty hand, that thou mayest lift vs vp. A contrite heart is a sacrifice vnto thee, which thou wilt not despise; giue vs this, that wee may offer it vnto thee: open our eyes to see the precious body of our deare Sauour wounding and bleeding, his heart heauy and sorrowing, and his soule in bitter agony departing for our sinnes, that we may waile and weepe euery family apart, seeing him whom wee haue pierced. And let vs abhorre all sinne for the time to come, as a new crucifying of the Lord of life; yea, our most priuate and deare sinnes that wee haue loued as our liues. Let not the deceitfulnesse of our hearts so farre mislead vs, as that wee should willingly bee intangled with any one sinne, seeing that he which keepeth the Law, and yet is faulty in one point, is guilty of all. And because wee haue many enemies that labour to keepe vs
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the bondslaves of sin, put away securitie and carelesnesse from vs, let vs alwayes watch and prepare to fight against them. Arme vs with the whole armour of thy Spirit, the Shield of Faith, the Brest-plate of Righteousnesse, the Girdle of Verity, and with thy Word, the Sword of the Spirit: that howsoever we be assaulted, we may not be overcome, but resisting the Devil, put him to flight, and obtaine the Crowne, that eternall glory, which is set before vs. Bless, and sanctifie vs this day that we may serue thee better than heretofore we haue done. Inable vs to the works of our Callings, both with bodily strength and inward grace; and direct vs so, as that we may vndertake nothing but in thy feare. Let the continuall remembrance of thy presence be as a bit and a bridle to curbe vs in from following our inordinate affections: that we being in all things ordered by thee, may enioy thy blessing to the prospering of our endeouours, to the glory of thy name, and to our perpetuall encouragement in this holy seruice of praising and praying vnto thee. Let all our bodily labours be seasoned with spirituall meditations, though our works be earthly, let our hearts be heauenly, set vpon things aboue where Christ Iesus sitteth at the right hand of God. If through thy blessing riches increase, let vs not set our hearts thereon: if for our punishment they decrease, let vs not be discouraged hereby. The more we haue, make vs the more thankfull, and watchfull, that we be not deceiued: the lesse we haue, make vs the poorer in spirit, that we may inherit the kingdome of heauen. Grant these things vnto vs (O mercifull Father) and vnto thy whole Church, and to euery part and member thereof, as all our and their cases are particularly knowne vnto thy heauenly wisdom, farre beyond that which wee are able to describe, and that for the alone merits and worthinesse of Iesus Christ our most blessed Mediatour and Aduocate, in whose name we further praise thee, and pray, as himselfe hath taught vs: *Our Father, which art, &c.*

*A Prayer to be used every Euening in a
private family.*

O Lord, in whom wee liue, moue and haue our being, wee desire to offer vp our Euening sacrifice of praise vnto thee for this day: But how should wee come vnto thee to bee heard and accepted, being of vncircumcised lippes. So great, wee confesse, are our sinnes, and such is our vnworthynesse by reason of them, as that, if wee should excuse our selues, our consciences would accuse, and our owne hearts condemne vs. Our nature is vile and rebellious, hindring vs from the good which wee ought to doe, and inclining vs to the euill which wee ought to leaue vndone. Our vnderstandings are darkened, our wils are crooked, our thoughts vncleane, and our affections peruerse, louing darknesse more than the light, because our deeds are euill. In our whole man wee haue serued sinne, our eares and eyes haue bene as windowes to let in sinne, our mouthes haue bene fountaines, of the salt water of sinne, our hands haue bene hookes to pull vnto vs sinne, our feet haue bene as wheelles running downe along in the wayes of sinne, and our breasts haue bene as chests fast locking vp sinne. Neither haue wee sought to be deliuered out of this bondage, but daily haue wee thrust our selues further into it, for so much as wee haue not shunned, but rather sought occasions and prouocations vnto sinne. And through a daily custome of sinning, it is so come to passe, as that we are insensible and without feeling of the heavy weight and burthen of sinne, it presseth not our hearts, it doth not inwardly grieue vs, wee cannot sacrifice broken hearts and contrite spirits vnto thee, therefore miserable creatures that wee are, who shall deliuer vs from the body of this death? Wee haue none in heauen, O Lord, but thee, neither haue wee any in earth but thee alone, and thou art our Father from euerlasting. Good Father, doe thou therefore deliuer vs, through thy al-sufficient grace sanctifie vs, and through thy infinite mercie in Iesus Christ, saue vs from all our sinnes. Turne vs vnto thee, so shall

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wee be turned, turne the light of thy countenance towards vs, so shall we be filled with ioy and gladnesse, more than when corne, and wine, and oyle are increased. Inlighten our vnderstandings to see more cleerly into thy will, rectifie our wils, that they may be in all things conformable to thy most holy will, sanctifie our affections, that we may loue that which thou commandest, and hate that which thou forbiddest, strengthen our memories, that we may reteine all good things; settle our iudgements, that we may not be wauering but firme in the truth, and dispose vs so altogether both in soule and body, as that in all our parts, powers, and faculties wee may serue thee in new obedience, as those that are borne anew of the holy Ghost. Strengthen our weake faith, that we may certainly beleue thy gracious promises of life and saluation, that being assured of these best things, and that thou hast giuen thy deare Sonne Christ vnto vs, wee may trust in thee for all other things also. Inflame vs with loue of thy Maiesty, who hast done so great things for vs: And because wee cannot better expresse our loue towards thee, than by the loue of our neighbour, who is after thy image, worke in vs the loue of our neighbour, yea, euen of those that be our enemies and hate vs. Send downe from heauen the fire of zeale for thy glory into vs, so that with all earnestnesse wee may seeke to aduance it, let vs not esteeme of our owne liues in regard of thy glory, knowing that such as honour and glorifie thee, thou wilt honour them. Giue vs sincerity, that in all things we may stand before thee, and be vpriight. Cast vs downe with true humility, that in Iesus Christ thou maist lift vs vp, make vs poore in spirit, that thou mayest enrich vs with the heauenly inheritance. Temper vs with patience in aduersity, whatsoeuer thy holy hand shall at any time lay vpon vs. Teach vs to be meeke and gentle, according to the example of our Sauour, that we may finde rest vnto our soules. Make vs temperate and sober in the vse of thy good creatures, holy as thou art holy, heauenly as our hope is in heauen, innocent and harmelesse in the midst of this crooked generation, and fruitfull in all good workes, to the glory of thy Name. Expell and driue out of vs whatsoeuer is an enemy to thy sa-

uing graces, blindnesse, and ignorance, infidelitie and hardnesse of heart, hatred and enuie, coole and luke-warme affections, hypocrisie and dissimulation, pride and ambition, impatience and discontent, harshnesse and intemperance, prophaneenesse and worldlinesse, deceit and oppression, with all other cursed fruits of the wicked flesh, which hinder vs that we cannot doe those things which we would, and as a violent streame carry vs captiue to the Law of sinne. Vnto this wee are altogether vnable of our selues, we know not what to doe, but our eyes are towards thee. Let the eyes of thy compassion be therefore opened vnto vs, behold our weaknesse, and put to thy helping hand to support vs; draw vs, and so shall we come vnto thee. Sanctifie all meanes for our helpe and furtherance, thy Word, Sacraments, Prayer, Meditations, Conference, and the like; especially let thy loue renewed vpon vs this day, stirre vs vp to such an answerable measure of true thankfulnesse, as that hereby we may be whetted, and haue such a new edge set vpon our desires, as that we may goe through all hinderances, and with all readinesse performe our dutie vnto thee. And forasmuch, as the night now approacheth, wherein wee are to enter into our beds, as into our graues, and there is no power in vs to rise any more, or to saue vs from death and destruction: O blessed God, be thou our protectour and Saviour. Bestow such a competent measure of refreshing by quiet sleepe vpon vs, and so safeguard and defend vs, as that being preserved safe by thy providence, and comforted by thy blessing, we may rise to morrow more able and willing to serue thee in our vocations. And these graces wee craue as for our selues, so for thy whole Church, and for euery part and member thereof, especially for these Churches, vnder the government of our Kings Maiestie, for his Royall Person, and for all estates and degrees vnder him. Lord, looke not vpon the crying sins of these miserable times, bring vs speedily home vnto thee by true repentance and amendment of life, and for thine owne glories sake, still let the true Religion flourish amongst vs, and confound all plots and deuices to the contrary. Be pitifull to all our afflicted brethren, be mercifull to all our kindred, and more speciall acquaintance, knitting vs altogether by the firmeest band of the Christian

stian faith, till being thus coupled together wee grow vp to a perfect temple in the Lord, and that only for the merits of Iesus thy dearely beloued Sonne, and our infinitely louing Sauour, and Redecmer. *Amen.*

*A Prayer for the Sabbath, before publike
meeting.*

O Eternall God, who hast commanded a double Sacrifice to be offered euery morning and euening vpon the Sabbath day, we thy vnworthy seruants here humbled in thy presence, in obedience to thy Commandement, according to our bounden dutie, desire to offer this double Sacrifice of prayer in thy house, the house of Prayer. And we account it no small part of our happinesse, that we may thus freely, thus often, come into thy holy presence, for in thy presence is fulnesse of ioy, and pleasures for euermore. Blessed be thy name (O Lord) that wee are yet continued in the Land of the Liuing, and that with our life wee haue spirituall light, without which our life were more terrible than death, and that when wee haue abused and walked vnworthy of the light, louing darknesse, and liuing therein, this glorious light is still continued to enlighten our darknesse, and to guide our feet in the way of peace. Good Lord sanctifie vs, and dispose vs now aright, seeing by thy prouidence we are this day to assemble and meet together in thy house, that the beames of this light may shine amongst vs. Forgiue vs all our sinnes, purge, and wash vs with the blood of Iesus Christ, that euen as the Israelites, being washed and sanctified, saw thy glory vpon the mount, so wee may be fit to come into the same presence of glory. Dispell in vs the thicke clouds of naturall dulnesse, that ouer-spread the eye of our minde, so that the light, though most cleare, cannot breake forth vnto vs: remoue that hardnesse of heart, which maketh vs insensible, and without feeling, either of thy most
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griuous threatnings, or of thy gracious promises : suppress in vs all inordinate affections of anger, malice, hatred, and enuy, empty vs of pride, worldlinesse, vanity and prophaneesse, that as new borne babes we may desire the sincere milk of thy word, to grow thereby. Put into vs due consideration, that we may take heed to our feet when we enter into thy house, and not offer the sacrifice of fooles. Thus dispose vs (O Lord) to thy publike seruice; and because a little leauen leaueneth the whole lump, thy Sabbaths are defiled by vanity, and worldly employment, euen when we are gone from thy house (mercifull Father) restraîne vs here-from, help vs to consecrate this day, as glorious vnto thee : and to be sober in eating and drinking, holy in conference and talking, heavenly in meditation, seeking in all things the best edification of our selues and others. Open our hands to the necessities of our poore brethren, and our hearts to haue compassion vpon such as suffer and be in misery. That in all we may be to the praise of thy name, keeping a most holy rest, and in thy good time come to rest with thee in thy holy mountaine, when euery day shall be a Sabbath, and time of vnspcakable delight vnto vs for euer and euer, through Iesus Christ our Lord and Sauour. *Amen.*

A Prayer for the Sabbath, after public meeting.

Most gracious God, the fountaine of all goodnesse, wee desire with thankfull hearts to acknowledge, that as at all times, so especially this day, euen streames of thy grace haue flowed vnto vs to refresh vs, when wee were dry. Thou hast led vs to thy house, thou hast set thy doore open vnto vs, thou hast heard our prayers and supplications made for our selues, and for the rest of thy Church Militant vpon earth : suffer them not (O Lord) to returne empty vnto vs, though comming from polluted lippes, and hearts full of many imperfections. Receiue them as sweetned with the precious incense of thy Sonne our Sauours passion, and perpetuall intercession. Thou hast fed vs there with Manna from heauen, by
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the ministry of thy holy word: thou hast vouchsafed thy presence vnto vs, filling vs with ioy and gladnesse, thou hast giuen vs to belecue, to abhor sinne, and embrace thy grace, though we are ashamed of our inconstancie, and too little profiting, in regard of the meanes of so long a time. O Lord, suffer not this to be as an vntimely birth in vs, or as the grasse vpon the house top, that neuer cometh to perfection, but work in vs constancy and perseuerance, that where any grace is begun, it may be continued and perfected in the day of the Lord, and where it is not begunne, it may be in thy good time. Open our eyes still more and more to see those things, that concerne the peace and welfare of our soules, that we may follow after them. Giue vs grace to consider the vanity of this world, and of all worldly things, and that the whole duty of man is to feare God and to keepe his commandements, and incline our hearts vnto these, and not vnto couetousnesse. Let vs not be forgetfull hearers of thy Word, but carefull doers of thy will: let thy Word dwell plenteously in vs, that as the Scepter of thy Kingdome, it may sway vs; as immortall seed, it may fructifie in vs; as a sword, it may cut vp sinne, and as a pillar of fire, it may guide vs in the night of this world, till we come to the heavenly Canaan. Forgiue the infirmities of this day, or irreuerence in thy worship; our vanity, worldlinesse, and neglect of so precious time. Let not these things hinder, but that thy word may become the sweet saour of life vnto vs, but that wee may be made hereby fruitfull in all good workes, to the honour of thy most blessed name, through Iesus Christ our onely Mediator and Aduocate.

Amen.

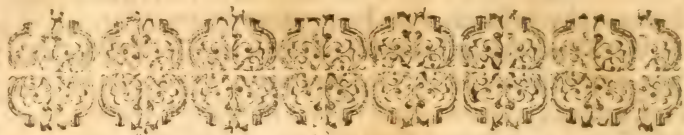
A Prayer to be used in the time of sicknesse.

Most gracious God, who onely finitest, and art able to heale againe, breakest, and art able to binde vp againe, behold with the eye of compassion mee thy poore seruant, iustly broken and smitten with thy rod for my transgressions: behold, I say, how I lye at the gate of thy mercy, waiting till thy charitable hand bee stretched out to help, and comfort
me:

mee: I am a wretched sinner, I confesse, O Lord, and what-
 soeuer punishment thou doest inflict vpon mee, I deserue ten
 thousand times more at thy reuenging hands, if thou shouldest
 enter into iudgement with me. In my prosperitie I haue waxed
 wanton, like a full-fed heifer, lifting vp my heele against thee;
 I haue giuen my strength vnto sinne, and not vnto thy seruice;
 and although thy Word hath beene sounded in mine eares,
 threatening heauie punishments for my sinnes, yet I flattered
 my selfe in my heart, saying, I shall neuer be moued. But haue
 mercy vpon mee, most mercifull Father, for Iesus Christ his
 sake, remember not these my abusings of thy mercies against
 me, but let there be an healing of my transgressions and finnes.
 Open mine eyes to see how greatly I haue offended, in omit-
 ting duties commanded, in committing euils forbidden against
 thee, and against my brethren, that all my sorrow may be tur-
 ned into sorrow for sinne, that the issue hereof may be repen-
 tance vnto saluation, neuer to be repented of. And (good Fa-
 ther) be pleased vpon my vnfaired humiliation, and turning
 vnto thee, in mercy to turne vnto me againe, speaking peace
 vnto my mourning soule, saying by thy Spirit that I shall be
 comforted: And the cause of all misery, sin, being remoued out
 of thy sight, let my punishment be remoued also. Remember
 my frailty, O Lord, how that my strength is not the strength
 of stones, or of iron, that I be not tempted beyond that I shall
 be inabled to beare. Temper my bitter cup with such faith, pa-
 tience, and wisdom, as that I may wisely, patiently, and with
 due submission drinke of the same, to thy glory, mine owne
 comfort, and the good example of others. When I am wea-
 kest, be thou strongest by thy grace in me, and let my prayers
 in the name of thy deare Sonne preuaile, as the wrestlings of
Jacob, for a blessing in the midst of these grievous troubles.
 Set the glory of thy Saints before mine eyes alwayes, that I
 may the better beare these momentany afflictions, which are
 not to be compared vnto that inestimable ioy. Make me sted-
 fastly to behold the Lord Iesus heauie vnto the death, wound-
 ded, bleeding and dying an accursed death, when he was alto-
 gether without fault or blame, that I may not be despairingly
 cast downe, seeing that I suffer iustly for my sinnes. Giue me a

a due consideration of thy wonderfull loue manifested in afflictions to thy children, that I may reioyce in tribulation, seeing that I am punished in this world for my amendment, that I may escape the intolerable iudgements of the world to come. I turne mine eyes downward, to see how thy holiest seruants, *Iob, David, and Daniel*, with infinite others, haue more deeply tasted of this cup of aduersitie, that I may not grieue to be sorted with them who are now in Paradise: with these and the like heauenly meditations so fill my minde, O Lord, that I may beare my infirmities. And defer not, but make haste to worke my deliuerance, according to thy promise to those that trust in thee. I belecue, O Lord, helpe my vnbeleefe, let it not hinder the working of this gracious worke, the freeing me out of this grieve and misery. Once againe let me haue some respite from my paine that I may praise thee in the land of the liuing, and if through thy mercy I shall bee restored to health and strength, so sanctifie this affliction, as that I may say, It is good for mee that I haue been afflicted, for that I am hereby taught to keepe thy Commandements. And here I doe promise and vow my selfe, O God vnto thee, if thou shalt vouchsafe this mercy, a perpetuall sacrifice in soule and body, to serue thee in new obedience for all time to come. If in thy diuine counsell thou hast determined this to be the end of my fraile life here: O Lord into thy hands I commend my spirit, preserue me to thy Kingdome, to the very last gaspe; let not Satan come neere vnto me, set a guard of thy holy Angels about mee, and so assist me with thy grace, that both in life and in death, vnto the end and in the end I may glorifie thee, that my troubles in my bed of sicknesse may end in perpetuall rest in *Abrahams* bosome, and my grievous pangs in euerlasting ioy, and heauenly singing to thee, O King, and to the Lambe that sits vpon the throne, who with the holy Ghost euer liues and reignes one God world without end. *Amen.*

Grace



Grace before Meat.

O Lord, blesse vnto our vse thy creatures at this time provided for our sustenance, that being preserved hereby and comforted, we may doe thee more laudable seruice vnto thy glory, who art the Author of all good vnto vs, through Iesus Christ our Lord. *Amen.*

Or this.

O God, who hath iustly cursed the earth, and all things therein for the sinne of man, pardon our sinnes, turne away thy curse, and vouchsafe thy blessing vpon these thy gifts which we are now to receiue: that we vsing them with temperance and thankfulness, may obtaine by them refreshing, and be enabled by them to thy seruice, through Iesus Christ our Lord. *Amen.*

Grace after Meat.

Continual praise be vnto thee, O Lord, who dost continually provide so graciously for the feeding of our feeble bodies. Lead vs hereby to a taste of our spirituall food; so that by the helpe of both we may grow vp in thy seruice, both in body and soule, till at the last wee attaine thy heauenly Kingdome, and bee for euer glorified both in soule and body, through Christ our Lord. *Amen.*

Or this.

Mercifull Father, who neuer ceaseſt to doe good vnto vs, though wee neuer ceaſe offending thee, and now more eſpecially haſt reneued thy bountie in feeding vs with thy bleſſings. Let not the common fruition of thy benefits, make vs commonly or lightly to eſteeme of them, neither when we are fed, let vs wax wanton againſt thee, abuſing our ſtrength to the ſervice of ſinne. But let thy perſeuerance in goodneſſe, worke in vs perſeuerance in all dutifull obedience to our liues end,
through Ieſus Chriſt our Lord

Amen.
FINIS.


1795

AN
ANTIDOTE
AGAINST
POPERY:

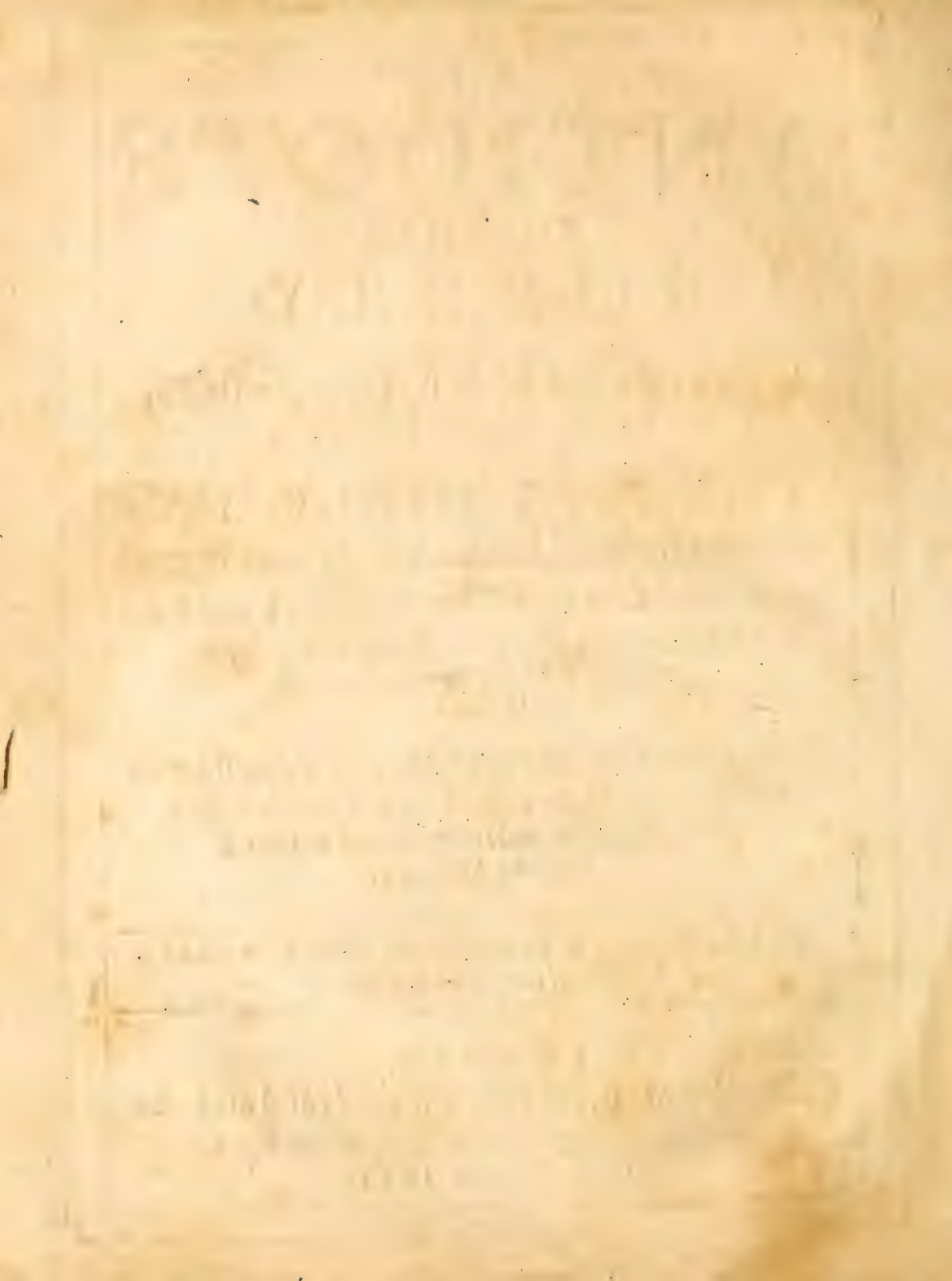
Confected out of Scriptures, Fathers,
Councels, and Histories.

WHEREIN DIALOGVE.
wise are shewed, the points, grounds, and
antiquitie of the Protestant Religion; and the
first springing vp of the points of Popery:
together with the Antichristianisme
thereof.

Being alone sufficient to inable any Protestant of
meane capacitie, to vnderstand and yeeld a reason
of his Religion, and to incounter with and
foyle the Aduersary.

By *John Mayer*, B. D. and Pastor of the Church of
little Wratting in *Suffolke*.

L O N D O N,
Printed by *M. F.* for *John Grismand*: and are to be
sold at his Shop in *Pauls Alley*, at the signe
of the Gunne. 1625.





T O
THE HIGH
AND MIGHTY
JAMES, BY THE
grace of God, King of Great
Britaine, France, and Ireland,
Defender of the Faith, &c.

Dread Soueraigne :



Frer that I had compiled this
ensuing Dialogue, I thought
your Maiestie the most fit
*Mæcenæ*s for it ; both in re-
spect of the matter and man-
ner. The matter is a Dispute
about Religion, both Prote-
stant and Popish; the manner
is by vsurping certaine names occurring in the *Acts*
of the holy Apostles, and accommodating them so, as
may

The Epistle

may best besit these times : amongst which , the chiefe is *Sergius Paulus*, before whom *Paul* and *Elymas* enter the lists, with an ayme chiefly at the ouercomming of this honourable person. The issue is, according to *Pauls* desire, the settling of *Sergius Paulus* in the truth; so that with him there was no more place now for *Elymas*. Your Maiestie hath beene much conuersant in disputations, and now at length, I vwill not say being settled (for it appeareth sufficiently, that there hath ever been a settlednesse and resolution in your Royall brest) but not thinking good to lend an eare any longer to the friuolous arguments of such as haue sought your auersion from the Truth, your MAIESTIE hath provided, that they shall haue no more copie of disputing within your whole iurisdiction. The Worke, I confesse, is too sleighty to bee presented before so large an vnderstanding, and the Author too meane to presume to so high a patronage : But forasmuch as your Maiestie hath acknowledged it to haue beene your owne course to dedicate your royall writings to fit persons, with whom each Trade might best suite; my hope is, that my boldnesse shall haue pardon, if in following so worthy an example, I haue aspired to this dedication. It hath bred much sollicitude in your Maiestie (as your late directions touching preachers and preaching doe testifie) to consider the dayly increase of Popish superstition euen within your Maiesties Dominions. And wee your faithfull subiects cannot but haue a sympathy herein; for which cause wee highly applauding that di-

rection

Epistle Dedi-
catory vpon
the Lords
Prayer.

Dedicatorie.

rection of instructing in the Principles of Religion, doe apply our selues diligently to this Catecheticall kinde of teaching, if haply the *mobile vulgus* might thus bee faster grounded. And for mine owne part, according to that slender skill, which GOD hath giuen mee, I haue by vvriting endeauoured to further this kinde of teaching, and to hold to the patterne of the lesser authorized Catechisme, for the auoiding of confusion, by an vniforme proceeding: wherein I haue not beene altogether frustrated of my end neither, there being many Reuerend Diuines and others, amongst whom this labour of mine hath beene so accepted, as that it hath long agoe come to the third impression. Now if my coniecture deceiue mee not, another good helpe to preserue from this infection, would bee some Antidote of our tenents and grounds, and of Popish tenents and practices in the worship of God, without all ground set vp, either by aduantage taken of the darknesse, or by force, there beeing none able to make resistance in seuerall times and ages of the world; especially if it might bee perspicuous and plaine to any capacitie, and brieue for euery ones leisure and abilitie. And such is this, which I here present vnto your Sacred Maestie, the which or the like vnto which, I could wish that euery one, who is not furnished with better, would make his *vade mecum*. That Reuerend and learned Bishop of Meath hath lately put out a Worke in answere to a Iesuite, of the noueltie of Poperie, in so complete a manner, as that a man would thinke, as

English Catechisme.

The Epistle

it was said of the answer of our blessed Sauour, none should dare to aske that question any more. If this of mine comming after, it should seeme superfluous, my apologie is, that our Church besides the greater hath also the lesser Catechisme. Babes must haue their prouision as well as those that are stronger. Your Maiesties care of the good of this Church committed vnto you herein, like to that of *Constantine* in the matter of *Arrianisme*, as it hath much reioyced my heart, and the hearts of many thousands that pray for the prosperitie of *Sion*, so it hath encouraged mee to presse into your Sacred presence with this my Goates-haire, not being able to bring better. Your Maiestie, I know, hath no need of such Tracts, but many of vs that bring presents in this kinde may bee glad to learne from your Pen, and to receiue knowledge from your lips; yea, *blessed are they that stand alwayes in thy presence to heare thy wisdom.* Yet vouchsafe, I beseech your Maiestie, to suffer it to passe vnder the protection of your countenance to your people, and I doubt not, but the Protestant Religion shall hereby appeare vnto them as it is, so amiable and rightly grounded; and the Religion of the Church of Rome so corrupt, and perverting the grounds, as that thousands, which shall attentiuely and without preiudice reade it, shall herein blesse God for you; some that were ignorant of the differences of these religions, and so standing indifferently affected, being better informed; some that were wauering through the seeming truth of that heresie, being confirmed; and some that were simply seduced and gone from vs, being

1 King. 16. 8.

Dedicatorie.

being againe to the truth reduced, to the great glory of God, and to the fulfilling of the number of most loyall and faithfull subiects, in whom the heart of your Maiesty may most safely trust. The Father of lights, who hath so enlightned your knowledge; the Son, that life, who hath so viuified your heart; and the Spirit, that fire, who hath so inflamed your zeale for the truth, increase, confirme and prosper this your knowledge, life, and zeale to the benefiting of many soules, and to the ioyfull giuing vp of your Maiesties Accounts at the great day of reckoning; Amen praith he, who is

Your Maiesties most

humbly deuoted sub-

iect and seruant,

JOHN MAYER.





To all that conscionably inquire after
the Truth, that they may be saued;
both of the reformed Religion, and
of the Romane Catholike.

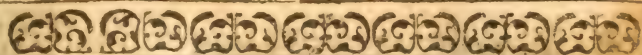


Courteous Reader, thou mayest haply
blame mee for my ouer-diligence in
writing so much, and now vpon a sub-
iect so thoroughly canuased already in
diuers bookes of learned Authors.
But know, that I haue beene drawne
to doe this by the sollicitation of o-
thers, being I th of my selfe to interrupt my course in ano-
ther tract, which I haue begun, and to perfect which will
require the whole life and labour of one whole man. Many
haue written so I grant, in this argument, as that they ex-
ceed this of mine without all compare: but some are so large
and haue made their bookes to swell to so great volumes, as
that they are one'y for professed Students, and not for euery
mans memory, leysure or money. Some againe are so short,
and doe so prosecute some points onely, as that howsoeuer
they be for euery man, yet when they are read, almost euery
man remaineth still vnsatisfied in many things. Lastly, some
are neither too large, nor too short, but haue written fully,
methodically, and logically: yet not so fully, but that di-
uers particulars haue beene omitted, the common motiues
on both sides haue not beent so thoroughly weighed, the
originalls of the many errors of the Church of *Rome*, and
the Apostolike Antiquity of the Reformed Religion hath
not beene so declared, nor the treatises in the manner of
them so fitted to the capacity of the vulgar, so as that many
read them, but for want of capacity, and through these de-

*Treasury of Ec-
cles. expositions.*

fects in the worke, are not so much moued. Now to supply all these defects, and to instruct all, euen my most vncapable Country-men in euery point and motiue, so as that there might be nothing to hinder those that desire to know the truth, and to cleaue vnto and obey it; I haue written this plaine and short Dialogue. And herein I am not so blind but I see to what enuying and hard censuring I expose my selfe, but neither credit, nor life are any thing to me, so that by any meanes I may saue some: Onely let mee say thus much in way of Apo'logie, that it is well knowne, that I am not malicious against the Romane Catholikes, nor out of spite haue thus written or vsed the name of *Elymas* to disgrace any but wilfull Pontificians, who for sinister respects, against their knowledge seeke to lead into error not onely common people, but noble gouernors, that attentiuely hearken to *Pauls* preaching. For the rest let mee intreat you to read me, not as an enemy, vnlasse I shall therefore bee counted your enemy, *because I tell you the truth*; but as one that desireth and prayeth for your saluation; and I doubt not, but through Gods grace, you shall see that, which will make you suspect, and not so well to like your present estate, nor so much to condemne our reformation, if not to separate your selues, and to come out with vs from amongst them, lest ye perish euerlastingly. For I professe before God, who knoweth all secrets, that till I seriously studied vpon these things, I was not so resolued, that the Pope is the Antichrist, nor your tenents and superstitions so damnable: but the further I waded into this study, the more was I resolued, so as that now I make no further doubt of it. And therefore my hope is, that the like effect may by reading these my meditations bee wrought in others also, that the vnstable may be settled, and the erring bee brought home into the one sheepefold of Christ, before it be too late, which God grant vnto you all for his mercies sake. *Amen.*

Gal. 4. 16.



A Table of the points of both Religions discussed in this Booke.

Of the Protestant Religion.

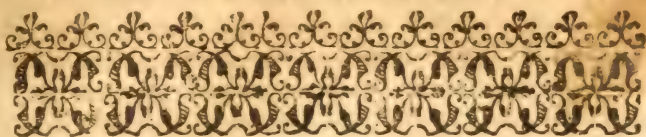
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AN ANTIDOTE AGAINST POPERY.

In way of a Dialogue :

Wherein,

The Speakers are

Saul or Paul, Sergius Paulus, and Elymas.

Saul.



Oble Sir, because you are an elect vessell,
the Lord hath sent mee to publish the
true Religion vnto you, by the imbrac-
ing, and right professing whereof you
may be saved.

Sergius Paulus. *What is that religion?*

Saul. It is the Christian Religion ;
taught, and maintained in the reformed, or Protestant
Churches.

Serg. Paul. *Wherein standeth this religion?*

Saul. The maine points of it concerne either faith, or
practice in exercising the parts of Gods worship.

Serg. Paul. *Concerning faith, what doth the Protestant
Church hold?*

Saul. I will not rehearse all contained in the Symbooll or
Creed of the Apostles, about which it is agreed by all that
beare the name of Christians ; but onely those particulars,
about which there is difference.

Serg. Paul. I am also resolved by that which I have heard from thee heretofore, of all that is generally held by all Christians, that there is one God, which made, and governeth the whole world, who is a spirit, incomprehensible, and comprehending all things: and one Lord Iesus Christ, perfect God, and perfect Man, who dyed for our sinnes, &c. Tell me therefore onely, what particular points of faith are held by the Protestants, but contradicted by others?

Rom. 3. 4,

Saul. The first is, that God onely is to be beleueed in, and not any man of what title or succession so euer, nor yet any company of men called the Church: because God only is true and all men are lyers: neither doth the Apostles Creed propound any other to be beleueed in but God onely.

Serg. Paul. What, doe you say that the Church is not to be beleueed in? Is it not expressly said, I beleene in the holy Catholike Church?

Saul. It is indeed said I beleene the holy Catholike Church, but not in it; because the Catholike Church, that is, the Church of God being in all ages, and ouer-sprea- ding all parts of the world, is an object of faith, and not of sense; forasmuch as by sense and experience wee cannot know this, but by faith onely, as wee apprehend the Com- munion of Saints, forgiuenesse of sinnes, and the life euer- lasting. Of all which the same is said that of the Catholike Church, seeing there is but one Verbe, I beleene, after which they all follow. So that if hence it might bee gather- ed; that the Church is to bee beleueed in, it may likewise be gathered, that the remission of sinnes, and the resurre- ction of the body, &c. are to bee beleueed in, which vvere ab- surd.

Serg. Paul. What is the second particular point?

Saul. The second is, that Christ Iesus is our onely Media- tor and Aduocate with the Father in Heauen; neither is it lawfull to come to the Father by any other but by him, and in his name alone: and that the Saints departed out of this life know not of our seeking their mediation, if wee should craue it.

Serg. Paul. Is the Lord so strict, that by him wee are thus restrained from all Mediators in Heauen, and yet directeth

us to craue the helpe of others vpon earth to pray for vs?

Saul. It is the voice of Gods own Spirit. *There is one God, and one Mediator betwixt God and Man,* of whom onely, and of none else mention is made sundry times; as *Ioh. 14. Ioh. 16. Rom. 8. 1 Ioh. 2.* As for that direction to craue the prayers of men vpon earth, it is that by hauing mutuall help one from another, our mutuall loue might increase, which cannot be in crauing their mediation in Heauen, seeing how-soeuer our loue may increase towards them, yet theirs is already fully perfect. But to insist vpon nothing else, they cannot heare vs, as the liuing doe; and if they heare, it is kept secret from vs: neither hath the Lord spoken one word to direct vs to them, without which, who so seeketh to them, may iustly haue the complaint taken vp against him, *Hee runneth before he is sent.*

1. Tim. 2. 8.

Ier. 14. 14.

Serg. Paul. *What is the third particular point?*

Saul. The third is, that we are iustified and saued only by faith in Iesus Christ, and that our workes euen when we are at the best, merit nothing towards our eternall glorification. For to this effect speaketh the Lord. *When yee haue done all that ye can, say that yee are unprofitable seruants.* And Saint Paul. *A man is iustified by faith, without the workes of the Law.*

Luke 17. 10.

Rom. 3. 28.

Serg. Paul. *Is not the worke of him that hath faith then of more vertue, then his that hath none? Is he not Christs member, and so Christs vertue his vertue, that as in Christs actions, so in his there should be merit.*

Saul. The workes of the best are of no more vertue to merit, because hee is still a seruant, and bound in duty to what hee doth, whereas merit implyeth doing more then duty requireth. And as for Christs vertue communicated vnto him, it is sufficient, that he is made thus worthy, though not his workes, seeing perfect blessednesse is already fully merited by Christ for him, neither is there need of any more merit.

Serg. Paul. *Can hee be said to be iustified then that hath no workes, but resteth vpon a bare faith?*

Saul. No by no meanes: for faith which iustificeth, worketh

Iam. 1. 24.

keth by loue, is liuely by workes, as the bodie by the soule. Wherefore Saint *Iames* writing against such a faith as is without workes, saith; *A man is not iustified by faith onely, but by the workes of the Law*: That is, hee is not become iust and righteous in the sight of God, that hath a single and bare faith, but proueth his faith sound by his workes. For, that he disputeth not of faith, which is the sauing grace wrought in the hearts of the Elect; but of a common faith of which euen Devils are capable, is plaine from the Text. For onely that common faith is the faith, of which he saith, *A man is not iustified by faith onely.*

Serg. Paul. *What is the fourth particular point?*

Rom. 4. 20.

Iam. 1. 6.

Saul. The fourth is, that faith assureth a man without wauering or doubting of the remission of his sinnes, and of eternall saluation. For such was *Abrahams* faith. *Hee doubted not through unbeliefe, but strengthened himself in faith.* And that faith which is ioyned with wauering in any man is like the waues of the Sea.

Serg. Paul. *This is much that man should come to know so farre what the will of God is, touching his future estate. It may be that some singular man as Abraham, or the holy Apostles, might surely know by reuelation, because they had more then ordinary acquaintance with God: but for other beleeuers I cannot see, how they should know, though they may all hope well.*

1 Cor. 2. 12.

Saul. There is great reason, why any faithfull person should know this, because hee hath receiued the Spirit of God, which knoweth Gods will, euen as the spirit within a man knoweth his minde.

Serg. Paul. *But seeing every man is apt to conceive the best of himselfe, and naturall presumption oftentimes assureth a man of his saluation; how shall he know that it is the spirit, whereby hee cometh to be thus assured, and not his owne partiaall fantasie?*

Rom 8. 16.

Saul. It is a great indignitie to the Lord, when as he hath taught vs, that his Spirit witnesseth with our spirits that we are the children of God; to question whether this testimonie can be knowne: for wherefore serueth the testimonie of any, if it be vknowne. Many indeed doe through their own fault deceiue themselues, becaule being void of the spirit of sanctification

sanctification they presume: But hee that is renewed in his mind vnto holiness, can neuer be deceiued.

Serg. Paul. *Will the Spirit alwayes abide where once he hath sanctified? or may not a relapse to carnality and sinne, cause him to depart, that so the estate of that man, who hath beene once sanctified, through his owne default, may become as damnable or more damnable then before? which if it may happen to be so, what certainty can any man haue?*

Saul. *He that is borne of God sinneth not, neither can he, because he is borne of God. If I haue seemed to speake otherwise of those that haue beene enlightened and made partakers of the Holy Ghost, I layd it to stirre vp to worke out saluation with feare and trembling, and not as positiuely setting down that such might fall away. Wherefore I added, I am perswaded better things of you, and such as accompany saluation, for God is not unfaithfull to forget your labour and worke in the Lord. And, he that hath begun this good worke, will perfect it in you.*

Serg. Paul. *What is the fift particular point?*

Saul. The fift is, That the soules of the faithfull being iustified by Christ, doe immediately after their departure out of their bodies, take possession of that inheritance which he hath by his blood purchased for them; and that there is not any punishment by a Purgatory fire to bee further endured before their comming into heauen. For Lazarus was caried immediately into Abrahams bosome; and the dead that dye in the Lord are said to be blessed, *Because they rest from their labours*: which were not true, if they had more misery yet to passe through, rather greater then any already past.

Serg. Paul. *But thou thy selfe hast taught, that euery one must be tryed in the fire, after which, he whose worke abideth shall be rewarded.*

Saul. Thou art vterly mistaken: for I neuer taught that euery man must be tryed by the fire, but euery mans worke; concerning which it may be doubted here, euen as of metall before it cometh to the fire: but at the last day, which shall be a time of fire and burning flames, it will plainly ap-

1 Iohn 3.9.

Heb. 6.6.

Heb. 6.9.

Phil. 1.6.

Luke 12.

Rev. 14. 13.

1 Cor. 3. 11.

peare, what solid or chaffie doctrine any man hath built vpon the true foundation Christ, because the righteous Iudge of the whole world comming in person, will lay euery thing open as it is. They are very inconsiderate therefore that take this as spoken of persons, it being altogether besides my purpose there to speake of any but builders, or of any paine by them to be suffered after death for the more clarifying of them from sinne: but onely of the difference of their acceptance before God at the last, as they haue beene solid or sleighty in their building; that golden Doctors of the Church might be encouraged, and the chaffie terrified, as being like, if they would not build better, to come into great perill at the last.

Serg. Paul. *What is the sixth particular point?*

Luke 16. 26.

Saul. The sixth is, that when any are departed out of this life, we that suruiue can doe nothing available to their saluation, by offering vp any prayers, almes, or sacrifice. Because as the rich man being dead, it was said, they *that would come from thence could not*: so we beleue, that there is no remouing of soules from woe to blisse, but as the tree falleth, so it lyeth. And therefore, as *Dauid* prayed for his child being aliuie, but when it was dead, ceased so to doe: in like manner we pray for the sicke, as being yet capable of mercy, but if they be dead, we cease from praying any more, being assured, that to pray now is no more deuotion, but superstition, sauoring more of violent affection, then of right reason.

2 Sam. 12.

Serg. Paul. *What is the seventh particular point?*

Saul. The seventh is, that the Sacrament of the Lords Supper ought to bee administred to all the people in both kinds, and that it is a Sacrament consisting of two parts, the thing signifying, and the thing signified; and not a sacrifice of Christs very body and blood there substantially present, as when he was crucified vpon the Crosse, iterated againe by the Priest to as great auaille, as when he suffered for vs. For this were not to remember Christ absent in the flesh, but to bring him backe againe to the death tenne thousand times ouer, and to make a miracle the obiekt of faith, when as the proper end of miracles is to helpe vs to beleue things inuisible,

inuisible, themselves being alwayes visible and sensible.

Serg. Paul. *Is not the Lord then to be beleueed, who saith, This is my body?*

Saul. Yes by all meanes, but as in other speeches wee must not looke so much to the letter as to the sense (as when he saith, *I am the Vine, I am the Doore, I am the Way*; in all which hee is figuratiue) so here taking the speech as it is meant, we beleuee it with all our hearts, that the bread is Christs body to the faithfull receiuer, and is thus called, because by it Christ is exhibited and receiued indeed.

Serg. Paul. *What is the eighth particular point?*

Saul. The eighth point is, that in Baptisme there is true and certaine remission of sinnes to all repentant and faithfull persons, but not an abolition of naturall corruption: for that remaineth still in the baptized, *to intice, and to draw to actual sinning*, in so much that the regenerate cannot doe what they would, nor yet I my selfe, for *I find in mee the law of my members rebelling against the law of my mind, and leading mee captive to the law of sinne.*

Serg. Paul. *What is the ninth particular point?*

Saul. The ninth is, that these two Sacraments are all the Sacraments of the New Testament, because the Lord Iesus ordained these, and none of the other five, which by some are added to make vp the number seuen. For a sacrament is Gods seale, and so properly to be appointed by him, who alone hath the power ouer that which is sealed vp hereby.

Serg. Paul. *What is the tenth particular point?*

Saul. The tenth point is, that the best are not so perfectly righteous in this life, neither can any attaine to such perfection in keeping Gods Lawes, but that they are still much faulty: *for in many things wee sinne all: and, If wee say that we haue no sinne, we deceiue our selues, and there is no truth in vs.*

Serg. Paul. *What? doth Christ then command vs things impossible? for he biddeth vs be perfect, as our Father which is in heauen is perfect; and thou thy selfe hast said, so many of vs as be perfect, let vs be thus minded.*

Saul.

Iohn 5.1.

Iam. 2.14.

Gal. 5.17.

Rom. 7.23.

Iam. 3.2.

1 Iohn 1.8.

Mat. 5.48.

Phil. 3.15.

Saul. There is a twofold perfection, of parts, and of degrees: perfection of parts, is when a man hath not onely one grace, or a few graces, but all graces: perfection of degrees is when a man hath attained such a measure of grace, as that there is in him no imperfection or want at all. Of the former the Lord speaketh, that wee should loue not onely friends, but also enemies, and exercise benignitie to all, and not of the other. Again, there is a perfection of sinceritie, and a perfection of sanctitie, of the former of which onely I spake, and not of the latter; for I had immediately before acknowledged my selfe not perfect in that sense.

Serg. Paul. *What is the eleuenth particular point?*

Saul. The eleuenth point is, that mans will is so corrupted euer since the fall of *Adam*, as that hee cannot desire to be conuerted, or thinke a thought tending to conuersion: but of his owne will, he is caried onely to euill, till that God of his grace changeth his will by putting a new heart and spirit into him. For, *all the imaginations of mans heart are onely euill continually: and, we are not able to thinke a good thought as of our selues, but it is God that worketh in vs the will and the deed of his owne good pleasure.*

Serg. Paul. *Why then are we bidden to turne from sinne, to repent, and beleue the Gospell? and why is it used as an argument of iust iudging.* How oft would I haue gathered you together and ye would not? *if they could doe no otherwise?*

Saul. Wee are bidden to turne, to shew that the Lord will not turne vs without our being willing, and by thus calling vpon vs, he worketh a willingnesse, in such as bee elected: and if any notwithstanding are still hardened, and finally damned, the cause is not in God, who is tyed to no man, but in the corruption of their owne will, brought in by mans owne default, when at the first it was not so.

Serg. Paul. *What is the twelfth particular point?*

Saul. The twelfth point is, that mariage is free for all men, and that none ought to be debarred from it: but if any can containe, they are to bee exhorted to vse this gift, that they may be more free to serue God, not being intangled with so much worldly businesse, as they which haue wife and

Gen. 6.5.
2 Cor. 3.5.
Phil. 2.13.

Math. 23.

and children. For *marriage is honorable amongst all men*: and it is a *doctrine of Devils forbidding to marry*; yea the Apostles themselves were married men, and I might haue vied the same libertie also, neither doth the Lord approue it to bee good for any sort of men, *not to marry*, but for such onely as can containe.

Heb. 13. 4.

1 Tim 4. 3.

Math. 19. 12.

Serg. Paul. If *marriage bringeth worldly incommbrances*, and the Ministers of the Gospell had need to enioy all freedome, that they may the better attend vpon their office, it seemeth, that the unmarried are rather to bee preferred, if a sufficient number of such may be had: and if any bee therefore willing to liue alwaies single, that they may be the more fit for this seruice, it is no forbidding of marriage to receiue onely such to holy Orders. Againe, though marriage be lawfull, and a mans companying with his wife be no sinne, yet it disableth him for a time to communicate in such things, as wherein holy persons onely haue libertie, as to eate of the Shew-bread. Abiathar tellethe Dauid, that if they had not lately companied with women they might eate of it, and the Priests vnder the Law, when their course came to serue in the Temple, liued apart from their wines, as appeareth by the example of Zachary.

1 Sam. 21. 4.

Luk. 1. 29.

Saul. If any sufficient and fit for life and learning, hauing the gift of continencie liue single, it is not to bee doubted, but that they are to be preferred: but because this gift is very rare, and for preferment men will take vpon them that, which they haue no abilitie vnto, to admit onely such into holy Orders, is in effect to forbid marriage to some, and damnable, as of the Deuill, as hath been already shewed. Yea it is a maruell, that they which pretend the Apostolicall title so much, should bee so plainly against the Apostle, who saith; *Let a Bishop be the Husband of one Wife*. Neither are they that inforce themselves to a single life, but want the gift, the more free, but rather much more troubled, seeing lust is an hundreth times more incommbring, then any domesticall troubles of the married. And lastly, if it bee a good reason against the marriage of Priests, that companying with women makes them vnfit to partake of the Holy Bread for a time, it is good also against the marriage of any Christian

1 Tim 3.

1. Cor. 7. 5.

man, who is now also to partake of this bread, as well as the Priest. No more therefore can be hence concluded, but that all should abstaine from companying with their wiues against the time of communicating, as against the time of fasting & Prayer. For so I haue elsewhere directed. *Desfrand not one another, except it be by consent for a time, that ye may giue your selues to fasting and Prayer, and come together againe.*

Serg. Paul. *What is the thirteenth particular point?*

Ioh. 20. 31.

Gal. 1. 8.

Act. 17. 11.

Saul. The thirteenth point is, that the holy Scriptures, that is, the canonicall bookes of the Old and New Testament, are alone sufficient for saluation, neither are any other either Apochryphall Writings, or vnwritten Traditions of like authoritie, but onely so far forth to be receiued, as they agree with the contents of these Bookes. For it is plainly expressed, that though Iesus did and spake many things more, then are written, *yet these things are written, that wee might beleene, and beleenuing haue eternall life.* And if we, or an Angell from Heauen, bring any other Gospell, let him bee accursed. We that are the Apostles of Christ haue euer submitted our doctrine to bee examined by the written Word, and therefore, if any thing be pretended to haue been taught by vs by word of mouth, or by any that haue followed vs, not consonant to the written Word, it is without doubt to bee reiected.

Serg. Paul. *It is no where written, that the Lords day is to bee kept holy in stead of the old Sabbath, nor that infants are to bee baptized, nor that the Lords Supper is to bee receiued in the morning, or at the Church, or by women as well as by men, and yet these things are necessarie.*

Saul. These are agreeable to the written Word, and therefore good reason, that they should bee obserued: but this maketh nothing for vnwritten traditions contrary to the Word of God, or for the authoritie of any, that are without ground here.

Serg. Paul. *The Scriptures are obscure, and therefore alledged euen by the vilest Heretikes, so that if they onely be receiued, it seemeth, that there will be nothing to patronize the truth, more then errorr. Is it not therefore necessarie to take them with the sense receiued*

received by the Church, that wee may hold aright, and be saved?

Saul. Many places of Scripture are plaine, and easie to be vnderstood; namely, so many, as doe set forth the Articles of our faith, Gods holy will and commandements, and the doctrine of Prayer, and worshipping God, which is all necessarie to be knowne vnto saluation; so that herein a Christian of ordinarie vnderstanding, needeth not to depend vpon the sense of others, but immediately vpon the Word of God. In places more obscure, the best Doctors of the Church haue alwayes differed; and therefore euen herein Christian people are not tyed to the sense of any, but to that, which is most agreeable to the truth, plainly set forth in some other place.

Serg. Paul. *If all haue iudgement in the sense of Gods Word, then it seemeth that none are to bee debarred from reading the Scriptures, for feare of falling into errour by so doing: whereas it is plaine, that ignorant persons are perverted sometimes by the scriptures themselves. For, there are many places hard to be vnderstood, which the ignorant and vnstable peruert to their owne damnation.*

2. Pet. 3. 16.

Saul. Nothing can be more against the minde of Christ, then to debarre the people from reading, and hearing the Scriptures read in a knowne tongue. For hee hath bidden, *Search the Scriptures, for therein yee looke to finde eternall life.* The danger that some fall into hereby is otherwise to be provided against: viz. by diligent preaching, and opening the sense.

Ioh 5. 39.

Serg. Paul. *But is not the Church all in all to Christian people. Haue they not the Scriptures from the Church? and do they not by the Church come to know, that they are the Word of God? and therefore howseuer the Church shall order the reading and setting forth of the Scriptures, is it not to be held to be done very well?*

Saul. It is not to be denied, but that as the Woman of Samaria brought the people there to the knowledge of Christ, so we are brought by the Church, at the first, to know the Scriptures to be the Word of God: but as the same people said vnto her, after that Christ had taught them: now we

Ioh 4. 42.

beleue, not because of thy words, but because we haue heard him our selues: So Christian people receiuing the Word into their hearts, doe not beleue any more because of the Church, but because the Word it selfe working vpon their consciences perswadeth them, that it is the Word of God. And as it gaue the being at the first vnto the Church, so the Church is to bee ordered thereby, as by the superiour, and not to order it, as an inferiour.

Serg. Paul. What is the fourteenth particular point?

Sant. The fourteenth point is, that Christ onely is the supreme head and foundation of his Church, neither hath any one man, nor ought to haue superioritie ouer all others in spirituall matters, in all Countries and Nations, being as it were a common Rocke, whereupon all may stay themselves, nothing doubting, but that cleauing to him, they cleaue to Christ, and are free from error. For, none can lay any other foundation, saving that which is laid, Iesus Christ. If vpon any other the Church be founded, it is not vpon one, but vpon all the Apostles alike, and the Prophets too: if vpon any as more principall they are three, James, Cephas, and Iohn, whose seemed to be Pillars. If a power spiritually to rule by opening, and shutting, binding and loosing, be committed to any ouer all others, neither is that committed to one Peter, but to all the Apostles: For, whose sins ye remit, saith the Lord, they are remitted, and whose sinnes yee retaine, they are retained: and if any one hath rule ouer the world, as chiefe, it is not Peter, but Paul: for, to Peter was committed the ministerie of the circumcision onely, which was but of one Nation; to Paul the ministry of the uncircumcision, which was of all the rest of the world.

Serg. Paul. But of Peter the Lord saith singularly: Thou art Peter, and vpon this Rocke will I build my Church, and to thee I giue the Keyes of the Kingdome of Heauen. And, follow me, and I will make thee a fisher of men. And againe, Peter louest thou me? Feed my sheepe. By all which it should seeme, that howsoener others had power of binding and loosing too, yet he was preferred, as chiefe, and aboue all the rest, after whom such another should succeed, and so another from age to age to the worlds

1 Cor. 3. 9.

Ephes. 2. 20
Gal. 2. 9.

Ioh. 20. 23.

Gal. 2. 7.

Math. 16. 16.

Ioh. 21.

worlds end. And this construction seemeth to bee verified by the uninterrupted succession of those Bishops, who challenge to be his successors, beyond all other Bishops of any other place, seeing there is no such succession elsewhere to be found?

Saul. If Peter had beene appointed ouer all, I had beene much to blame to withstand him to his face at Antioch, and to goe on in mine office without seeking allowance and aduice from him. I doe not therefore acknowledge any chiefly intimated in Peter aboue the other Apostles, but that hee should be a most notable instrument of glorifying God, and propagating the Gospell, wherein hee should exceed the rest, being fuller of the power of the Holy Ghost, as he was fuller of zeale towards Christ. And that last committing of the sheepe and lambs to his feeding singularly, was no more then was needfull after his grosse fall by denying his Lord and Master, through which hee might for euer haue beene discouraged, had not his commission beene againe renewed. It pleased our good God for his owne glory to deale alike with him, and with me, both grieuous sinners and blasphemers, that where sinne had most abounded, zeale and grace might most abound; and whereas wee were most darkned, through scandall that might hence arise, making vs unfit to be lights of the world, to make vs shine by miracles aboue all others, that thus no scandall to hinder the Gospell might any more appeare. And as for the succession (so much gloried in, it is no true succession of Apostolicall men, but of politicall Princes, maintained by the sword, and not by the word, euen as the successors of Mahomet haue done. Of Apostolike men there hath beene a more true succession at Constantinople, Alexandria, and Antioch.

Gal. 2.14.

Serg. Paul. But if there be no supream power upon earth, how shall unity be maintained in the Church, seeing diuers men will be of diuers minds? and in case of difference about matter of faith, who shall be Iudge to end it? if no one man, how shall it come to an end? or hath the Lord left his Church in such a miserable case, as that she must needs broile in contentions without end?

Saul. There was no supream in the Primitiue Church, and yet they are said to haue beene all together with one mind;

Act. 2.46.

Acts 15.

Vers 22.

Ier. 20. 7.

Psal. 50. 14.

Gen. 48. 16.

the Spirit which is the Author of vnity, shall keepe the true Church in vnity, though there be no visible head ouer all. And as for differences that arise, wee haue an exemplary direction to meet in Councell: Where being free liberty for any learned member to speake, it is not to bee doubted, but that the assistance of the Holy Ghost being innocated, after reasonable debating of things controuerted, all shall bee swayed to hearken vnto and determine with one eminent man, as they did with *James*. If not, but as in the time of Arrianisme more are for error then for the truth, it must be borne as a crosse, till the Lord will be entreated to giue the truth the victory againe, as he did then after certaine yeres. And thus I haue related all the chiefe points of the faith maintained by the Protestant Church, so plainly founded vpon the word of God, as that if in any of them there be error, we may cry out with the Prophet, and say, *If we be deceiued (O God) thou hast deceiued vs.* There be many points more, but because they will better come vnder those that concerne practice, I will refer them thither.

Serg. Paul. *What are the points concerning practice?*

Saul. First, as we hold that God onely is to be beleueed in, so we make all our prayers to him onely, vterly refusing to pray to Angels or Saints departed, how gracious soeuer they may seeme to be with the Lord: And herein wee haue warrant from the word of God, who saith, *Call vpon mee in the time of trouble, and I will heare and deliuer thee.* Thus all the faithfull, whose practice is recorded in holy Scriptures, haue alwayes done, neither hath any euer called vpon any other.

Serg. Paul. *Did not Iacob pray to the Angell that was with him in all his peregrination, that he would blesse the two sons of Ioseph, Ephraim and Manasseh, when he said, God before whom my fathers did walke, the God, which fed me all my life long vnto this day, the Angell, which redeemed mee from all euill, blesse the lads, &c.*

Saul. The Angell named here, is none other but the Lord Iesus: for where doe we reade of any other Redeemer? If he had meant an Angell, as the word is commonly vnderstood,

stood, he would haue said Angels, and not an Angell, for at all times of danger mention is made of the Angels appearing to him, as both in his iourney towards Padan Aram, and in his returne from thence. Onely hee, to whom his deliuerance from *Eſau* is to be imputed, wrestled with him alone, of whom the Text speaketh so plainly, as that it is most certaine he was the Lord. If *Isaac* should haue prayed to an Angell, how farre an Angell would haue beene from accepting of it, appeareth in the example of *John* and *Daniel*, who were both forbidden to worship an Angell.

Serg. Paul. *What is the second point in practice?*

Saul. Secondly, because God is a Spirit, which cannot be expressed by any similitude, wee abhorre the vse of any image or similitude in diuine worship: yea we refraine altogether from setting forth the diuine Maieſty by any image. For, both *Moses* chargeth the people, that they make no image, because they saw none in the day that the Lord spake to them; and the Prophet *Eſay* speaketh of it as a thing impossible to represent God, who is infinite, by a finite resemblance; and *Habakkuk* plainly calleth images teachers of lyes.

Gen. 28. 10.

Gen. 32. 1.

Deut. 4. 15.

Eſay 40.

Hab. 2. 18.

Serg. Paul. *But God hath sometime assumed a shape vnto himſelfe, as to Daniel he appeared like an old man, at Christs baptisme the Holy Ghost appeared in the likenesse of a Dove. Why may he not then be thus pictured and ſet forth?*

Saul. The precepts of God, and not his actions, ought to be a direction to vs; so that if he hath forbidden to make an image of God, it will bee no good plea to alledge how hee hath sometime appeared, if we presume thus to picture him. Besides, all images made by man are dead things, whereas the resemblances which God hath at any time appeared by haue had life and motion. And ſuch a picture of God is any liuing man, rather then a dead and dumb image. And lastly, these resemblances were not exhibited to bee worshipped, but onely to expresse in vision, what the Lord would haue his people to vnderstand.

Serg. Paul. *An image putteth a man in mind of God, who is apt otherwise to be caried away with by-thoughts.*

Saul.

Saul. Shall man take vpon him to bee wiser then God: when hee hath commanded to make no image, but to worship him in spirit, what it is in effect but to instruct him? What wilt thou, that no image be made, but onely that the minde be fixed vpon thee in Prayer: thou doest not so aduisedly herein, because mens minds are ready to bee drawne away if they haue nothing to behold. It were much better therefore for them to haue some image to keepe the minde from wandring, and to stirre vp deuotion. Oh intolerable arrogancie, that man should dare thus to correct the precepts of his Maker.

Serg. Paul. Doth the command of God touch Images, or rather Heathen Idols, which are representations of false gods, which hee forbiddeth to haue in the first command: and then to make images of them in the second?

Saul. Indeed, some are much deluded hereby, thinking that their image-making is thoroughly iustified thus. But silly men that they are, they doe little attend the vehement inuectiues of the Prophets, against such as attempted by image, to represent the True God, both because it is impossible, and because it is the way to let in much corruption in the worship of God.

Serg. Paul. It seemeth, that the Lord was delighted in images about his Tabernacle, and Temple; for hee appointed Cherubins to be made in most glorious manner, which had faces like young men: so that the garnishing of Churches with images now is not a thing so unwarrantable, and without president, as you would make it to be.

Saul. Those images were onely for ornament, and haply for some signification, but for adoration there is not the least syllable, that tendeth to shew that they were: neither did they serue to resemble God, but in some sort in what state and maiestie the Lord sitteth in Heauen, attended by such glorious creatures. It cannot be gathered hence, that Churches may now bee garnished in like manner, because then they were much taught by outward things, as children in their nonage, but now being of full age, we are no more vnder beggarly and impotent rudiments.

Serg. Paul. *What is the third point in practice ?*

Saul. Thirdly, because the Lord Iesus hath bidden vs aske any thing in his Name ; wee pray alwayes in the name of Iesus Christ onely to the Father, flying as sacrilege, prayers vnto Saints departed. For it is the proper honour of Christ to seek vnto God by his mediation. *If any man sinne, wee haue an advocate with the Father, Iesus Christ the righteous.* Wherefore to vse the mediation of others, it is to rob Christ of his honour. Euen as if the Prince should bid vs all, that haue suits to the King, to come to him, and he will prefer them for vs : if notwithstanding we leauing the Prince, should flocke about some Courtiers to intercede for vs.

1 Ioh. 2.3.

Serg. Paul. *What is the fourth point in practice ?*

Saul. Fourthly, wee make all our prayers in a knowne tongue: for, *I will pray with the spirit, and I will pray with my vnderstanding also.* It is a confusion, and no edification to vse publike seruice in a strange tongue, euen as when a trumpeter maketh an imperfect sound.

1 Cor. 14. 15.

Serg. Paul. *What is the fifth point in practice ?*

Saul. Fifthly, because the Lord hath forbidden vaine repetitions, as heathenish: we doe not place deuotion in saying ouer a multitude of prayers, but in seruent and hearty praying; one, or a few prayers at a time, so as that our affections may be quickened, and not dulled hereby.

Math. 6.

Serg. Paul. *What is the sixth point in practice ?*

Saul. Sixtly, wee content our selues to confesse our sinnes only to God, and hold it not necessary to confesse all things vnto the Priest, but onely for necessary reliefe of conscience, being troubled in regard of some particulars. And generally wee deny not, but acknowledge to one another, that wee are sinners, and this is all that God hath commanded. *Confesse your sinnes one vnto another, and pray one for another.*

Iam. 5. 16.

Serg. Paul. *What is the seventh point in practice ?*

Saul. Seuenthly, when we haue humbled our selues for our sinnes, wee doe not take vpon vs to satisfie for them by punishing our bodies with whipping, or putting on Haire-cloth, but onely by abstinence and contrition of heart, watching more carefully ouer our wayes, that wee sinne no

more, For Christ hath satisfied fully for vs, by bearing in his bodie the smart due for our sins, and no more reuenge is required to be taken by vs vpon our selues: but that whereby our bodies may be beaten downe, and the better kept from sinning for the time to come, such as is hearty sorrow, for so the Lord hath commanded; *Rent your hearts and not your garments*: and fasting is often called for, but doing violence to the body, by striking till the blood commeth out, is rather to imitate *Baals* priests, that lanced and cut their bodies in their superstitious deuotion, then to follow any approued patterne of the truly godly.

Serg. Paul. *But the wearing of sackcloth and ashes is commended by many approued examples; so that if you refuse this penance, it seemeth, that you are iustly to blame.*

Saul. Wee must not confound; but distinguish betwixt times. Vnder the Law indeed these things were required, and the washing of the body, and the bringing of a sacrifice, for expiation of sinne; because the Lord ~~not~~ content with inward contrition, would haue it outwardly exprest also; such was the austeritie of the Law: but vnder the Gospel, these are remitted: for when the Publicans and people asked *Iohn*, exhorting to workes of repentance, what they should doe, he omitteth all these things, and speaketh onely of ceasing from sinne, and doing good; neither is girding with sackcloth, &c. any where else mentioned in the New Testament; such is the lenitie of the Gospel, Hereupon it is said, that the burthen of the Law was heauy, and such as *neither we nor our fathers were able to beare*: but of the yoake of the Gospell, the Lord saith: *My yoake is easie, and my burden light.*

Serg. Paul. *But are not some sinnes veniall: for which Christ did not, neither needed to suffer? and ought not wee then by these workes of penance to satisfie for them?*

Saul. It is an imaginaty distinction, no where founded in the Word of God: for here all sinne is condemned as mortall. *He that obserueth all the Law, and yet faileth in one point, is guilty of all. He that breaketh the least of Gods commandments, and teacheth others to doe so, shall be counted the least in the Kingdoms*

1 Cor. 9.

Ioe 1. 17.

1 King. 18.

Luke 3. 9.

Act. 15. 10.

Math. 11. 28.

Iam. 2. 10.

Math. 5. 19.

dome of Heauen. And what lesſer ſin can there be then an idle word, and yet hereof account ſhall bee giuen at the day of Iudgement. And what lesſer then euill thoughts, and yet theſe deſile a man, and ſo debarre him from heauen, for as much as no vncleane thing ſhall enter therein.

Serg. Paul. *What is the eighth point of practice?*

Saul. Eighthly, we hold that we may as acceptably worſhip God in one place, as in another; namely, in our priuate worſhip one alone, neither haue wee need to goe on pilgrimage to any remote place, where the bones of any Saint, or Reliques are kept, or Church or Chappell in any reſpect ſuppoſed to be more holy, as though wee ſhould the rather obtaine Gods indulgence, in reſpect of our ſinnes, by thus doing. For when thou wilt pray, ſaith the Lord, *enter into thy cloſet.* And for publique aſſembling to the worſhip of God, any conſecrate place is as good as Ieruſalem, or the Mount, where *Iacob* was wont to worſhip. For all ſuch dignitie of one place aboue another, is plainly by Chriſt himſelfe abrogated, ſaying: *The houſe commeth, when neither at Ieruſalem, nor in this Mountaine men ſhall worſhip the Father.*

Serg. Paul. *What is the ninth point of practice?*

Saul. Ninthly, if any bee ſicke, wee pray for them, but anoint them nor, becauſe although direction bee giuen thus to doe, yet conſideration muſt be had of the times, anointing was then accompanied with healing, through a ſingular vertue vpon the Presbyterie, for the more confirmation of the Goſpel, in the fiſt beginnings thereof, but this hath ceaſed long agoe, and therefore if it were now vſed, it would bee a naked ceremonie, without benefit to the diſeaſed.

Serg. Paul. *What is the tenth point of practice?*

Saul. Tenthly, we doe not vſe croſſing or Holy Water, or any the like Ceremonies to bleſſe vs therewith: becauſe we doe not finde, that they were inſtituted by God, but inuented by men giuen to ſuperſtition, and therefore can haue no further vertue, then ſuch are able to giue vnto them.

Serg. Paul. *But by experience it hath bene diuers times confirmed, that there is vertue in theſe things: for the diuell hath bene often hereby chased away.*

Mat. 12. 36.

Mark. 7. 21.

Apoc. 12.

Math. 6. 6.

Ioh. 4. 29.

Iam. 5.

Saul. If any such effect hath followed vpon the applying of them, it hath beene through collusion of the Deuill, giuing way for a further aduantage: namely, that superstitious people might be the more confirmed, in their confidence in such impotent ceremonies, and be drawne away from God, who onely is able to curbe Satan; that thus they might lye the more open vnto him.

Serg. Paul. *What is the eleuenth point of practice?*

Deut. 4.

Saul. Eleuenthly, we doe not vse any deceit, by keeping any thing written in the canonicall Scriptures, from the knowledge of the people, or by inuenting stories of things neuer done, to stirre vp deuotion in them. For whatsoeuer the pretence may be in thus doing, wee are sure that God hath pronounced them accursed, that take ought from his lawes, or adde any thing thereunto.

Serg. Paul. *What is the twelfth point of practice?*

2 Cor. 8. 13.

1 Cor. 16. 1.

Saul. In the twelfth place, we doe not commend wilfull pouertie, as a point of deuotion, that is, for a man to giue away all that he hath to the poore, so that himselfe is constrained to begge for reliefe. For we are not to giue so, as that we may be grieved, and others eased, but *euery man as God hath blessed him, and as he can spare.*

Math. 19. 21.

Act. 4.

Serg. Paul. *Christ was poore, and so were the Apostles, and vnto him that asked, what he was yet to doe, it is prescribed, if thou wilt be perfect, goe sell all that which thou hast, and giue it to the poore: and according to this direction, they that had possessions, sold them, and brought the price, and laid it at the Apostles feet. And lastly, the poore are pronounced blessed, and woe is to the rich, and full.*

Saul. Christ was borne poore, the Disciples forsooke all to attend vpon their Apostolicall Office, which necessarily required it, and to this Office was that Yong man called, who was bidden to sell and giue to the poore; so that what is said to him bindeth not but in the like case: *viz.* when any man is called, the necessitie of the Church requiring it, in an Apostolike manner, to trauell through diuers countreys to set forth the Gospel. Touching that example of selling and laying downe the price at the Apostles feet, it was extraordinary,

extraordinary, and only of such as ioyned themselves with the Apostles, for the publike seruice of the Church, and therefore soone ceased, as appeareth, *Act. 5. 13.* Lastly, the poore simply are not pronounced blessed, nor the rich woful: for he saith onely, *Blessed are ye poore*: namely, which haue left all to follow, and serue me in this Office: and, *Wee to you that are rich*, that is, preferre your riches so, as that like the Yong man, ye refuse to leaue them, to follow me, though hereunto inuited.

Luke 6. 20.

Serg. Paul. *What is the thirteenth point of practice?*

Saul. In the thirteenth place, we doe not vow perpetuall Virginitie, as supposing it a point of more perfection; nor to liue in Cels, Wildernesses, or Monasteries, there to spend our time separate from the world, in the habit, and according to the rules prescribed by the instituters of such Orders, glorying to be of their Order. For wee ought not to vow any thing, but what we can performe, but this wee cannot, because it is not giuen to all. And for Monasticall liuing, it is plainly repugnant to this. *Let every man continue in that calling, wherein God hath called him.* And to be named after any man, I haue by the Spirit of God condemned as carnall, in the persons of those at *Corinth*, that held some of Paul, some of Cephas, &c.

1 Cor. 7. 20.

1 Cor. 3.

Serg. Paul. *What is the fourteenth point of practice?*

Saul. In the fourteenth place, we keep Holy-dayes in remembrance of Christ, the blessed Virgin *Mary*, and of the holy Apostles, as being set forth in the Word of God, for no't notable and holy instruments of our best good: but other dayes dedicated to others we obserue not: partly, lest the people should be ouerinuch burdened with dayes; and partly, because we are vncertaine of the worth of such men, or the truth of such things, as in remembrance whereof these obseruations were taken vp.

Serg. Paul. *What is the fifteenth point of practice?*

Saul. In the fifteenth place, wee keepe fasts of Lent, and Holy-dayes-eues, &c. according to the ancient custome of the Church of God, but wee reckon not this to be any part of Gods seruice, but a meanes, the better to enable vs against

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Mark. 7. 20.

the flesh, and to the spirituall seruice. Neither doe wee thinke the conscience defiled at such times by eating flesh: *for nothing that entrench into a man defleth him*, but onely that they which doe this, are worthily fined, for neglecting wholesome constituted Orders. When there is any particular occasion to fast, wee abstaine from all food, from morning till night.

Serg. Paul. *What is the sixteenth point of practice?*

Saul. In the sixteenth place, we all both Clergie and Laitie are subiect to our King as Supreme; and to his Officers, whom we are bound to obey vnder him: and if he doth tyrannize ouer vs, if hee be an Heretick; or setter vp of Heresies, we resist not by force, neither by treachery seek to take his life away; but we exhort him, and pray for him, and so leaue him to the Lord, who onely is aboue him, and can iustly chastise him. For thus *Dauid* behaued himselfe towards *Saul*, and I haue plainly set it downe as a charge to all; *Let euery soule be subiect to the higher powers: and let prayers be made for all, especially for Kings and Gouvernours, &c.*

Rom. 13. 1.

1 Tim. 2.

Serg. Paul. *What is the seuenteenth point of practice?*

Saul. In the seuenteenth place, wee proceed in that simple manner in our baptizing, that our Sauour Christ hath prescribed, vsing neither Milke, nor Honey, nor Spitile, nor Salt, nor exorcising, but onely Water, in the name of the Father, the Sonne, and the Holy Ghost, and certaine prayers, and sitting admonitions before and after. For all other things were brought in since, and so are humane and superstitious.

Serg. Paul. *But ye use a speciall vestiment, and the signe of the Crosse in your baptizing?*

Saul. Wee doe so indeed, but not as any necessary appurtenances of Baptisme; but the Surplice is put on for order as a distinguishing garment; and the Crosse is made after baptism ended, without opinion of any vertue in it, onely to figure out what a base profession in the opinion of the world we betake our selues vnto, we being yet no whit ashamed of the ignominie of Christs Crosse, but reioycing to beare euery man the Crosse, which he shall meet withall for his sake.

Serg.

Serg. Paul. *What is the eighteenth point of practise?*

Saul. In the eighteenth place, we receiue the Sacrament of the Lords Supper with all reuerence vpon our knees, but after this ended, we do not keep the Holy bread remaining to be caried about in Procession, as hauing vertue to any other vse, but onely to feed the soules of such as are present. If any be sicke, which desire it, other bread and Wine are taken; and being by the Minister consecrated, as in publike it is giuen to the sicke, and to some others with him. Moreouer, we vse common Bread and Wine, and not little Cakes of vnleauened bread to be giuen whole, being first lifted vp in the sight of the people, that they may worship them. For this vse onely of this blessed Sacrament haue we from our Lord Christ, and to bring in any other vse, is to presume to bee wiser then he, and so to become sturke fooles. And thus I haue faithfully related the practise of the Reformed or Protestant Church.

Serg. Paul. *But why is this called the Reformed Church? hath Christ any more Churches but one?*

Saul. No: the Church of Christ is but one, wheresoeuer dispersed in all the world: but this Church partly through the ambition and couetousnesse of the Popes of Rome, and of the rest of the chiefe of the Clergie, and partly through blind deuotion, became very corrupt, both in doctrine, and manner of seruing God, wherein hauing lyen many yeares to the griefe of the truely zealous and wise, who did what they could or durst to rectifie things againe, but without effect, at length (though very loth so to doe) many without feare of bodily danger separated themselues from all society and communion with those, that still adhered to these corruptions, teaching and holding as hath beene before declared; who notwithstanding the hot brunts of persecution, which they met withall, increased dayly; whole Countreys and Kingdomes, being in a short time by Gods prouidence ioyned vnto them. And because of this reformation, about which they made their protestation, that simply for conscience towards God, and his Truth, and onely according to his written Word they thus proceeded, they were called the

the Reformed or Protestant Church : others willfully cleauing to their corruptions still, and to the Pope and Roman Clergy, the chiefe maintainers hereof, were called the Church of Rome, or the Popish Church, or as they needes will haue it, Roman Catholikes.

Serg. Paul. *Then it seemeth, that the Church anciently one, is now become two, the one opposite to the other. Or, are they both one Church still, but diuided for their contrary opinions, and manners in many things?*

Saml. As the Church of Christ hath beene, so it still is, and euer shall bee one, and not two; for it is Christs Spouse, which is onely one. I doe not therefore acknowledge, but aduisedly deny the Church of Rome to be a true Church of Christ: As the Church of Sardis had *a name to be alieue, but was dead*, so it may hold this name still, but is indeed a very carkasse without a soule, by reason of the grosse errors therein maintained and practised: for truth is the life of the Church. The reformed Church then is the onely true Church, neither may we returne againe to them vpon paine of damnation: but they must and shall come to vs at the last; for truth is stronger then all.

Serg. Paul. *But the maine truth is still maintained in the Church of Rome: viz. That Iesus is the Sonne of God: and hast thou thy selfe taught, that who so buildeth upon the foundation Christ Iesus, though but hay or stubble, which shall burne, yet himselfe shall escape as it were through the fire? What is this, but that so Christ bee cleaued unto, no erroneous opinions or practise in the seruice of God shall damne the soule.*

Saml. The Church of Rome teacheth indeed generally this truth touching Christ Iesus, but in the particular explication of what they hold hereabout, they doe plainly raze this foundation, and so their building is not vpon the foundation Christ described in the New Testament, but imagined in their owne braines. Againe, although the foundation were rightly held, yet they are builders onely that shall be saued, not destroyers or demolishers, as they of the Church of Rome are.

Serg. Paul. *Wherein doe they raze the foundation Christ?*

Saml.

Reu. 3. 1.

1. Cor. 3.

Saul. In that they doe not rely vpon Christ only for saluation and grace. For this is the property of a foundation, to beare vp all the building alone, if it be the only foundation, as I haue taught, that Christ is. It then the building rest partly vpon some other foundation, this is in effect razed, because though this be sound, yet the other vpon which it partly standeth being deceitfull and vnsound, when that shall faile, the whole building cannot but come downe.

Serg. Paul. It seemeth then, that Christ is the foundation to them onely that rest vpon him alone; and that they which together with him rely vpon any thing else, are in effect gone from the foundation, and so shall haue no more benefit of it, then they that hold not Christ at all. Can you proue the Roman Catholikes to be such?

Saul. There is nothing more plaine to them that will vnderstand. For first, when Christ only is relyed vpon, and so made the onely foundation, his passions alone are held to be fully satisfactory for all punishments due to vs for all our sins both temporall and eternall. Secondly, all merit whereby we become worthy of saluation is held to be in him onely. Thirdly, His mediation onely to God the Father, is rested vpon to obtaine any benefit or helpe in the time of need. Fourthly, The beginning, progresse and perfection of all grace is imputed to him onely through the working of his Spirit, and nothing to a mans selfe. But the contrary to all these are maintained in the Church of Rome.

Serg. Paul. Declare this more particularly, and first, that they rely not vpon his passions onely as fully satisfactory.

Saul. They say that he hath satisfied for all eternall punishments in hell, but not for temporall: for these are left to vs to be satisfied for, partly here by acts of penance, and partly hereafter in purgatory. And that there are certaine lesser sinnes called veniall, for which we our selues must satisfie. Flatly contrary to Saint *Iohn*, who saith, *the blood of Iesus Christ cleanseth vs from all sin.* And I haue taught that *Christ hath redeemed vs from the curse of the Law being made a curse for vs*: Now this curse did as well extend to temporall as eternall punishments, witnesse *Moses* his dilating vpon it, *Deut. 28.* and *Leuit. 26.* throughout which Chapters

1. Ioh. 1. 6.

Gal. 3. 13.

he sheweth that the curse comming by sinne is temporall.

Serg. Paul. *If Christ had satisfied herein for vs, were it not iniustice in God to put his to so much smart againe daily, by sicknesses, losses, ignominies, and persecutions in the world?*

Luke 23. 16.

Saul. It were iniustice indeed, if our sins being forgiven and cleansed away in Christs blood, hee should full require vs to be temporally punished. This were iust Pilates iustice. *I finde no fault in this man, I will therefore scourge him, and let him goe.* God forbid, that wee should once thinke the most righteous Lord to be such in his proceedings. It is to bee vnderstood therefore, that the sinart imposed vpon vs here is onely either for our triall, or for our correction in loue; as parents are wont to deale with their children.

Serg. Paul. *What doe they hold touching merit?*

Saul. That Christs death and passion alone, are not the meritorious cause of our saluation, but the blessed Virgin Mary, and the holy Apostles, and other Saints which haue suffered death for the Gospell, haue also merited for vs; and that there is merit in the sacrifice of the Masse, extended to all both quicke and dead; and in the workes of the regenerate through which they become worthy of heauen.

Col. 1. 24.

Serg. Paul. *The Saints are so neere vnto Christ, as that it seemeth to be all one to ascribe merit vnto their passions, and to his: if they were diuerse from him, it were to lay another foundation indeed. Hast not thou written to the same effect; saying, I fulfill the rest of the afflictions of Christ in my flesh for his body which is his Church? And touching the Masse, and good workes of the regenerate, whatsoever vertue is ascribed hereunto, it tendeth the more to the magnifying of Christs merit, which is able to giue vertue to other things to merit also.*

Saul. These are plausible reasons indeed to deceiue the simple, but he which hath any vnderstanding can consider, that by the like reason the sunne, moone and starres, might safely be associated vnto God in diuine worship, for they are neere vnto him also. And for that saying of mine, if any other part of my writing, or of the whole Bible did sound to the seconding of such an acception, it might well bee taken so: but considering, that I haue plainly professed else-
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where, that Paul *is nothing*, and Apollo *nothing*, and that Christs righteoulnesse is that onely wherein I *desire to bee found*; Mee thinkes what I haue said to the *Colossians* should not be wrested so, but bee simply taken of my sufferings, in going about to doe good vnto the Church, which I call Christs sufferings, because vndergone for him, who taught me sometime, that the persecuting of his members was the persecuting of himselfe. Lastly, where there is any such extent of the vertue of Christs passion to make other things meritorious certaine, it is good to acknowledge and extoll it, but out of this case, as it is in the matter of the Masse, and of good workes, it is a plaine derogating from Christs merit the onely sure foundation, and a razing of it. That there is no merit in these things hath beene sufficiently shewed heretofore.

Serg. Paul. *But did not the blessed Virgin Mury merit any thing for vs by those passions, which she had together with Christ in her soule, when he hung vpon the Crosse?*

Saul. I am glad that you put me in mind againe to speak of this, that the abomination of the Romish religion might the more appeare. For indeed they make her aboue all the Saints, not onely a mediatrix of intercession, but of Redemption also: affirming, that her standing by when the Lord suffered vpon the crosse, full of sorrow to behold it, was a ioyning with him in our Redemption: and therefore, where as it is said of Christ, *hee shall breake the Serpents head*, they turne it *she*; and whereas the Prophet saith in his person, *I haue troden the winepresse alone, there was no man with me*, they say there was no man indeed, but that blessed woman: yea and so farre be the Iesuities gone in their dotage about her meriting, as that they make comparisons betwixt her milke and Christs blood, ascribing as much to the one, as to the other, as appeareth in the booke called, *The Iesuists Gospell*.

Serg. Paul. *Touching his mediatorschip, doe they rely vpon any other Mediators?*

Saul. Yes that they doe, for they make both the Virgin Mary, and all the Saints departed mediators vnto God for them in all their common prayers, desiring them to pray

1. Cor. 3.
Phil. 3. 9.

Act. 9.

Gen. 3.

Esa. 63. 3.

for them, and sometimes as though they had the disposing of heauen, that they would conferre vpon them the Kingdome of heauen.

Serg. Paul. *Although Christ be the onely Mediator of Redemption, yet there are more mediators of intercession, for we all must pray one for another. It seemeth therefore that this doeth no more raze the foundation, then desiring the Elders of the Church to pray for vs in the time of sicknesse.*

Saul. I haue already spoken enough to shew the error of this practice. It shall suffice therefore onely to adde thus much more, that this distinction betwixt a Mediator of Redemption & of intercession in heauen is vaine: for as Christ is the onely propitiation for our sinnes, so hee onely at the right hand of God maketh intercession for vs. If any else doe the like it is concealed from vs, neither are wee bidden to come by them, but altogether by the Sonne vnto the Father. Moreover, we cannot come by any in heauen vnto God, but wee must ascribe vnto them the diuine attribute of omniscience, whereby they know all things though neuer so remote from them, which is to rob the Lord of his peculiar honour, as if Maiesty or Supreme power were ascribed to any of the kings subiects.

Serg. Paul. *Proceed now to the last point: what doe they hold touching the beginning and proceedings of Grace?*

Saul. They teach, that there is in euery man free will, whereby hee can desire, and doe preparatiue woikes vnto grace, which the Lord beholding hath mercy vpon him, and enlargeth him, being before in prison and bound as it were with chaines, and then hee becommeth able to doe according to his desire, that is, perfectly to fulfill Gods Commandements, for which he shall finally haue the reward of eternall glory bestowed vpon him.

Serg. Paul. *And haue they not good ground for this in the example of Cornelius, whose almes and prayers done before his conuersion were acceptable to God, so as that hereupon Peter was sent vnto him, and the holy Ghost was bestowed vpon him?*

Saul. God had wrought in the heart of Cornelius before this, for hee is said to haue beene a deuout man and one that feared

1 Iohn 2. 2.
Rom. 8. 34.

Act. 10.

Act. 10. 2.

feared God, which could not haue been spoken of him, if he had been a meere naturall man. Therefore from his example no good argument can be made to proue preparatiue works in naturall men. Hee had doubtlesse so much grace, and knowledge, as was incident to the faithfull before Christs comming in the flesh, onely hee wanted the knowledge of his person in particular already come, to preach which, and that withall he might receiue the holy Ghost, *Peter* was sent vnto him,

Serg. Paul. *But how doth this raze the foundation Christ?*

Saul. Because vpon Christ all our well desiring and doing doth depend. We cannot thinke a good thought as of our selues, *but all our sufficiency is of God*: and the Lord hath plainly said, *without me ye can doe nothing*, and touching a naturall man, *the wisdom of God is foolishnesse vnto him, all the imaginations of his heart are onely euill continually*. To teach that then, whereby a man shall bee brought in part to rely vpon him selfe, is in effect to disanull Christ, the alone ground of our well doing and desiring.

2. Cor. 3. 5.

Ioh. 15. 5.

1. Cor. 1.

Gen. 6. 5.

Serg. Paul. *I am well satisfied by this, touching your first reason, prouing, that the Roman Church is no true Church of God, me thought you gaue me an hint of a further reason, in saying that builders onely vpon the foundation Christ should be saued, and not demolishers. Can you proue the Romane Catholikes to bee demolishers?*

Saul. You did not conceiue amisse: for this word building is very notable in the text. Now that they are not builders, but demolishers I make it plaine thus: Hee onely buildeth vpon a foundation, that erecteth somewhat vpon it, though it bee but sleighty & weake, but if standing vpon this foundation he breaketh in peeces, and disanulleth the chiefe materials of the building, he buildeth not but demolisheth. And thus doth the Roman Church, for bearing herselfe vpon the foundation Christ, she teacheth to transgresse Gods Commandements, and to proceed contrary to his ordinances, which are the chiefe materials of the spirituall building.

Serg. Paul. *Wherein doe they commend transgressing*

against Gods Lawes and Ordinances.

I. Cor. 14.

Saul. In exciting the people to get them images, and to bow before them in prayer plainly against the second commandement, which they seeing into, haue therefore put this commandement out of their Catechismes: in appointing the Sacrament of Lords Supper to bee administered to the people in one kind onely against Christs institution: in forbidding the people to read the Scriptures, and commending ignorance, as the mother of deuotion, against that expresse charge, *search the Scriptures*: in appointing seruice in an vnknowne tongue, being the representation of *Babel*, that by reason of strange tongues could not bee built, for so hereby such an vncertaine sound is made, as that no edification cometh of it: in absolving subiects from their allegiance to their lawfull Prince: in dispensing with treasons, murthers, periuries, and incestuous mariages: in maintaining lying, vnder the names of equiuocations and mentall reseruations: in condemning mariage in some sort of people more then fornication: in exempting the Clergie from the power of the ciuill Magistrate, and setting vp the Pope aboue all both spirituall and temporall things: all which who knoweth not to be flatly against Gods Commandements.

Serg. Paul. Yet there are many things wherein they are builders, in that they make many prayers, and condemne drunkennesse, pride, vncleannesse, oppression, &c. and exhort vnto the contrary vertues.

Psal. 119. 126.

Saul. Those things which haue beene already spoken being so, they cannot bee counted builders any more then notorious wicked persons, who notwithstanding their praying and some good outward seeming things in them, are said to be destroyers of the Law; for so the Prophet complaineth, *It is time for thee Lord to put to thy hand, for men destroy thy Law.* How is this but by transgressing? and if simply to transgresse be a destroying of the Law, much more to teach and maintaine transgressing, and to oppose and destroy such as dare not herein offend God, as the Romanists doe by fire and sword.

Serg. Paul. I cannot see how they can defend themselves, if these

these be their courses, but that they must come under that censure. Hee that breaketh the least of these commandements, and teacheth others to doe so, shall bee counted the least in the Kingdome of Heauen. *Haue you any thing else against them to proue that they build not, but demolish and destroy?*

Mat. 5. 19.

Saul. There is one thing more, which may be reckoned a chiefe thing in this building, and that is faith. For when the foundation Christ is rightly laid, it is builded vpon him by faith and loue, these in short comprehending the whole edifice: so that hee which buildeth these two, is indeed a builder, and shall be saued, though he buildeth withall hay and stubble of curious speculations, frothy doctrine, or erroneous conceits, about points more mysticall, as his weake iudgement mis-leadeth him. Now loue is the fulfilling of the Law: and herein I haue shewed that the Romanists build not, but destroy: and as I haue shewed touching that, so I will further declare, touching faith, that they build not by teaching it rightly, but destroy by putting true faith downe, and bringing in an vnfound and vaine faith?

Serg. Paul. *How shall that appeare?*

Saul. Very easily. For a sound faith is to beleue stedfastly, without doubting, in regard of the defects in vs, casting our selues vpon Gods mercy in Iesus Christ for saluation, because he hath promised, and is able to effect it. For *Abrabams* faith, which is set forth for an example of a sound faith, is thus described. *He doubted not, neither considered the deadnesse of his owne body, &c.* See the place, *Rom. 4.* But they maintaine, that there is no assurance to bee had by faith, but onely by hope, to the last moment of our liues, and that we cannot but be doubtfull, without speciall reuelation, in regard of our owne corruptions, through which wee may fall away when we haue gone furthest in grace, flatly against that which is said to haue beene done by *Abram* our patterne.

Rom. 4. 10.

Serg. Paul. *This doth not seeme to be a destroying of faith, but humility for a mans owne unworthinesse.*

Saul. They pretnd humility indeed, but woe bee to that humilitie that denyeth the true instrument, which only can helpe

Iam. 2.

helpe vs to heauen, and taketh a counterfeite in stead of it. For they teach, that faith is onely to beleue the things contained in the holy Scriptures; and that as the Church beleueth them, without knowing in particular what these things are, or applying them to a mans owne soule in particular. Which if it be true faith, then the deuill hath true faith: for he beleueth thus, and goeth a little further, because he vnderstandeth what he beleueth.

Serg. Paul. *Is it not then a sound faith, vlesse it be stedfast? oh how vncomfortable is this to many poore soules that cannot attaine to any such certainty?*

Saul. It is therefore to be vnderstood, that though this be the vertue of a sound faith to assure the soule; yet it is often a long time, before a beleuer commeth to this. For euen as the impe must stand long in the stocke, before it closeth with it, and becommeth very fast; so this assurance commeth after long experience, and continuance in Christ by faith.

Serg. Paul. *I am resolved now, that this Romish Church greatly erreth, and dangerously too: but there are many in that Church, that know not the depth of these things: but onely beleue a Purgatorie, and pray for the dead, and beseech the Saints departed to helpe them, and vse crossing, and Holy Water, and receiue the Bread and Wine in the Sacrament, as Christs reall body and blood, adoring it therefore with many the like superstitions. Is there any great danger to them, being ignorantly miss-led, and doing herein but as they are perswaded they ought to doe?*

Deut. 13.

Saul. There is no lesse danger to them, then vnto their Leaders, no more then there was vnto such as were seduced to idolatry. For as they also must dye for it without all partialitie: so the simply mis-led Papist cannot but expect ruine with this Leader, For *if the blind leade the blind, they shall both fall into the ditch.* Onely the iudgement of the Leader shall be greater, especially if in sinister respects, his conscience being conuicted by the truth, he doth yet persist in vpholding error, as experience hath taught that many of them haue done.

Math. 15. 14.

Serg. Paul. *It standeth with good reason, that they which willingly preferre error, should beare the burthen of it: but methinks*

thinkes such as are mis-led by them, following their conscience, should not perish: for many of them serue God according to their profession with a good heart.

Saul. Errour is of that nature, as that it is damnable in whomsoever. First, because it is contrary to truth, which sanctifieth and maketh free. For so the Lord hath prayed, *Sanctifie them by thy Truth*, and hath pronounced, *the truth shall make you free*. Wherefore contrariwise errour polluteth and enthralleth, and so debarreth from entring heauen, because *no uncleane thing shall enter there*; and *the bond-woman shall bee cast out with her children*. Secondly, because it is a iudgement vpon those onely that perish, and are damned; to haue their eyes blinded, and to bee giuen ouer to delusions, as I haue shewed, *2 Cor. 4.4. 2 Thes. 2. 11*. Thirdly, because God is truth, and the Deuill is a lyar; and therefore by error the minde is out of the way to God, and can neuer enioy him, but is in the right way to the Deuill.

*Ioh. 17. 17.
Ioh. 8. 32.*

*Reuel. 22.
Gal. 4.*

Serg. Paul. Any one of these reasons is sufficient to proue their wofull case. But may there not be any meanes found out to reconcile these two Religions, by yeelding somewhat on both sides, and by laying aside austeritie and strangenesse, and by putting on lenity and familiaritie one towards another?

Saul. In all the particular points of difference I haue made it plaine, that we are in the truth: as therefore if wee would not goe from God, we must not go from any of these things either in faith, or practice: for that were but to yeeld to accompany them in the way to perdition, and not to doe any thing aduantageous to their soules. Wherefore they must yeeld vnto vs, and as we haue already done, come out of this Babel of errors, and superstitions, if euer they will inioy true peace and comfort to Godward. In the meane season, if gentle and perswasive meanes would doe them any good, they haue them in greater measure then they could expect, considering their forepassed cruelty, and rigour: but for familiaritie and bosome friendship, it is expressely against that charge; *An Hereticke after once or twice admonition auoid.*

Tit. 3. 10

Serg. Paul. I thanke you most heartily for this light which you
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haue giuen vnto me, and I thanke God, who sent you vnto me, by whose grace I resolute to liue and dye in the faith which you haue declared, and after no other manner to worship God. And for this you shall no more be called Saul: but because I count you my best friend in the world, and so another very selfe, you shall be called after mine owne name Paul, because I know not otherwise how to expresse how nearely to my heart I haue placed you for your good instructions this day giuen vnto me.

Elymas. Most excellent and worthy Gouvernor: I am sorie to heare that a man of your place, and wisdome, should haue his cares and minde so much abused, by the seducing words of an Arch-hereticke. Is your Church the onely True Church of God, and is the Church of the Catholikes a false Church, or none at all? (Oh God) what will not these men perswade vnto? Is it not manifest to all the world, that yee are a company of Heretikes, and Schismaticks, and a Church but of yesterday, or since *Luthers* time at the most? Was God without a Church, till your faction began? What impudencie is this to abuse Noble Gouvernours of Countreys thus, by drawing them from the Catholike Church of Rome, that hath euer been famous through the world, for constant cleauing to the Christian Religion.

Paul. Thou bewitching Sophister, and beguiler of simple soules, is it knowne to all men, that this is your vsuall false slander of our Church, and the chiefe string to your Bow: so that when yee haue nothing else to say, your refuge still is the old Religion, the old Religion: what will ye forsake the old Religion for a new? But to follow you and beat you with your owne weapon. Be it knowne, that the reformed Religion, is the old Religion indeed, and the present religion of the Church of *Rome* a new religion; of which this noble person present shall be iudge, seeing you haue prouoked me to enter these lists with you.

Elymas. I am content that either he or any man shal iudge herein betweene vs, and if you can proue what you haue sayd, I will lose the day.

Paul. I proue it therefore thus. The Religion commended to vs by Gods Spirit in the holy Scriptures is the old Religion;

Religion; and that whereof men of later times are authors is new in comparison of it: But the reformed is thus commended to vs, as I haue already fully declared, and the Religion of the present Church of Rome is from men of later times. *Ergo.*

Elymas. Neither is the Protestant Religion commended in the holy Scriptures, nor the Roman Catholike Religion inuented by man since. For, as much as you bragge of the Scriptures, you haue not one plaine sentence in your owne Bible for any one point of your Religion, without adding, altering or glossing vpon it, as is your visuall manner. And for our Religion, shew if you can, when and by whom those points which you call errors, were inuented: for wee hold, that all things haue euer since the Apostles times been thus.

Paul. I maruell that you and your fellow, whosoever hee was, that wrote the book blasphemously intituled, *The gag for the Gospell*, are not ashamed so boldly to charge vs, that we haue not one plaine place of Scripture. What is that saying of our Lord, *Thou shalt worship the Lord thy God, and him onely shalt thou serue.* Doe not both the words and the circumstances plainly make for vs, denying to fall downe and worship any but God, otherwise Christ had not spoken so apposite to Satan, bidding him to fall downe and worship him. What is that command? *Thou shalt not make to thy selfe any graven image, &c.* And againe, *Take good heed vnto your selues, for ye saw no manner of similitude on the day that the Lord spake vnto you in Horeb, lest you corrupt your selues, and make you a graven image, the similitude of any figure, &c.* What is this saying? *There is one God, and one Mediator betwixt God and man, the man Christ Iesus:* and this, *Wee are not sufficient of our selues to thinke a good thought as of our selues:* and this, *God worketh in you the will and the deed of his own good pleasure;* with many more texts before alleaged, which I spare to repeat; So that we may most truly affirme, that there is no one tenent of our Church, but we haue a plaine place of Scripture for it: but it may truly be retorted vpon you, that you haue not one plaine place for any one of your tenents or practices, so that ye are faine miserably to wrest and straine

Mat. 4. 10.

Deut. 4. 15.

1. Tim. 2. 4.

2. Cor. 3. 5.

Phil. 2. 13.

any text hence alledged, and when that will not doe, to fly to Apocryphall bookes, traditions, and ridiculous fables.

Elym. Are all these sayings in your Bible, if they bee, it is more then I know, but I sure I am, that there are sentences plainly teaching the same that we doe. For what else is that saying of our Sauour, *This is my body, and, my flesh is meat indeed, and blood, drinke indeed: and, upon this rocke will I build my Church: and, to thee will I giue the Keyes of the Kingdome of heauen:* and againe, *Peter feed my sheepe.* And touching the Church, *If he heareth not the Church, let him be to thee as an Ethnick:* and, *the Church is the ground and pillar of truth.* Touching other points we need none other Scripture, seeing to the Church it is promised; *When he is come which is the spirit of truth, he will lead you into all truth.* Wherefore the Church cannot erre, and whatsoeuer is by her propounded, as matter of faith, or practice, must needs then be right: But bee it knowne vnto you, that wee want not plaine places for particular points. Touching iustification. *A man is not iustified by faith onely, but by workes.* Touching prayer for the dead. *There is a sinne vnto death, I say not, that yee should pray for it.* Touching extreame vnction. *They shall pray for him and anoint him in the name of the Lord.* Touching the merit of workes. *Many finnes are forgiven her, because shee hath loued much:* and, *Come ye blessed, &c. for I was hungry, and yee fed me, &c.* For time would faile me, if I should go on to alleage all the places, that plainly make for vs.

Paul. You doe well so to flieght our euidences brought out of the holy Scriptures, because they are so plaine, that they cannot bee answered; neither indeed doe your sect much acquaint your selues with the Bible: for there are some students in Diuinity of many yeares, that neuer read the Bible. To your places therefore: How doth the speech of our Sauour make for Transubstantiation, without altering or adding? It is meat indeed, we confesse, but he saith not, is meat for the body, nor yet in explaining himself afterwards hath he one word intimating a bodily substance that he would giue to be fed vpon, but the clean contrary, for he saith, *the flesh profiteth nothing, my words are spirit and life.* Againe,

Math. 18. 17.
1 Tim. 3. 15.

Ioh. 16. 13.

Iam. 2. 24.

1 Ioh. 5. 16.

Iam. 5. 14.

Luke 7. 47.

Math. 25.

Ioh. 6. 63.

gaine, for those sayings vnto *Peter*, there is nothing plaine for *Peters* supremacy, for his bearing vp all, as a foundation, and much lesse for his pretended successours the Bishops of *Rome*. For plainly to teach these things had beene to haue said, vpon thee and thy successours will I build my Church, and to thee and to him that shall succeed thee in thy Bishopricke at *Rome*, I will giue authority ouer all others. But so far is the Lord from this, that when there was iust occasion offered vpon the motion of the mother of *Zebedees* children, to declare the supreme, & when they contended about it amongst themselves, hee speaketh no word to settle the supremacy vpon any one, but altogether to stop the mouth of any from once challenging it. But I haue spoken sufficiently of this before, so that I shall not need to adde any thing about his commission to feed his sheepe. It is maruaile that when all chiefe points of faith are so plainly expressed, that this which is so much stood vpon, as inferiour to none, should be so obscurely passed ouer. Touching the Church there is nothing plainly spoken, that it shall be alwayes visible, but onely it may be implied, that as long as there are Christians to doe those mutuall offices of reproouing one another for sinne, there shall be a discipline exercised in the Church how corrupt soeuer, for the chastisement of such as are complained of, as manifest transgressors of the Law the iust proceedings whereof, notwithstanding the corruptions, are of force to the terror of malefactors. For that saying, *tell the Church*, at that time had reference to a most corrupt Church of Scribes and Pharisees, whose authority was yet by the Lord established, saying, *whatsoever they bid you obserue, that obserue and doe*. So that from hence nothing more can be rightly taught, no not by inference, but that there shall alwayes be some visible Church good or bad, which we also acknowledge. But in case that there bee two such Churches together, who doubteth forsaking that which is corrupt, to goe to the best and soundest. Touching error, from which you seeke to exempt your Church, because the Church is called *the ground and pillar of truth*, what is this to the present Church of *Rome*, the sinke of most grosse errors

Math. 23. 1.

Ephes. 2. 20.

and superstitions. The true Church indeed, such as it was in those dayes founded *upon the Prophets and Apostles, Christ himselfe being the chiefe corner stone*, was the ground of truth, because therein the truth was preserved and upheld, and wheresoeuer it is so at this day, that Church is likewise *the ground and pillar of truth*. But it doth not necessarily follow, that wheresoeuer the Church is, whether sound or corrupt, it is the ground of truth, for so much as the truth held and cleaued vnto in all things maketh the Church the *pillar and ground of truth*, and not the Church that to be true whatsoeuer she shall think good to propound. For otherwise Christ, the Prophets & Apostles, with their dictates, institutions, and writings should not bee a ground vnto men succeeding and inferiour to them, but these men should bee a ground vnto them, which were absurd. And the same I answer to that promise of the spirit, it was peculiar to the Apostles and special instruments stirred vp for those times, to be so guided into all truth, as not to erre, because what came from them was to bee a ground to the faithfull in all succeeding ages, and it is most palpably wrested to your Church now. And if your fundamentall places be thus impertinently alledged, the rest will fall without any labour, at the least (most worthy *Sergius*) you may be able to iudge hereof by that, which hath beene already spoken in laying open the faith of the reformed Church.

Serg. Paul. When these places were first alledged by Elymas, I thought it impossible to answer them, and therefore did begin to incline to thinke better of the Roman Church, then you had perswaded me: but now I see that they are but the painting and colouring of a deformed face, being without all true beauty. And for the places omitted, I haue them so fresh in my memory, since you resolu'd them vnto me, as that I am fully resolu'd, that they are but wrested and wrung by the aduersary to serue his turne.

Elym. But by your fauour (sir) nothing hath yet beene sayd to one place plainly distinguishing betwixt veniall and mortall sinnes, and concluding prayer for some dead, viz. that sinne not vnto death, but are penitent, before they dye.

Paul.

Paul. You doe well to recall that againe, which I thought not worth the answering. How can it be spoken of mortall and veniall sinnes? Is he that hath sinned a mortall sinne to be giuen ouer then, as a desperate Reprobate, and not to bee prayed for any more? What is this, but to condemne *Peter* himselfe, and *Dauid*, and *Manasseh*, &c. as vnworthy to bee prayed for? If your distinction of mortall and veniall sinnes haue no better ground but this, it is let vp altogether vpon the sands. And for praying for any dead, nothing can bee more absurd, then to alledge this: for he doth not note out the time of continuing, or breaking off from sinne, as making his case that hath sinned, desperate, or reparable by the prayers of others, by reason of this circumstance, but plainly in it selfe, for hee saith, *There is a sinne vnto death*. And againe, *There is a sinne not vnto death*; that is, in plaine English, there is a sinne, which who so committeth it, shall dye therefore, without all hope of life, whatsoeuer prayers should be made for him: but there is sinne also, the proper sequell and wages whereof is death; yet not so necessarily, but remission and life may be obtained notwithstanding. And if it be taken in this sense, there is the consent of other places to confirme it, as that. All sinnes shall bee forgiven to the sonnes of men, but he that sinneth against the Holy Ghost, shall neuer bee forgiven, of such a sinne *Saul* seemeth to haue beene guilty, when the Lord forbiddeth *Samuel* to pray any more for him. But take it of praying for such as dye repentantly, and where can you finde any to second it?

Serg. Paul. I see it is in vaine for you (*Elymas*) to hold argument with him any longer by the testimonies of holy Scripture: proceed therefore to your plea of antiquitie, for therein you may happen to put him downe indeed.

Paul. It must needs bee so (*Sir*) as you haue said; for whatsoeuer flourishes they make, their conscience telleth them, that the Scriptures are against them, seeing they can no more abide them, then the Owle the day-light. Why else doe they keep them lockt vp in an vnknowne tongue? Why doe they condemne our translations, as hereticall, and allow
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onely of *Ieromes* translation: for it were a mad part for them to condemne and forbid that, which maketh on their side. This their cracking therefore of the Scriptures is but a fruit of their late impudency, putting them on to vnder take the prooffe of any thing, that can be propounded. But they are very confident, that we cannot demonstrate in particular the time and persons, when and by whom their false doctrines were broached, and their superstitions brought in, yet I feare as little to enter the lists with him about this argument, as about the other.

Elymas. And I doubt not but to put you to shame enough in so doing: for the most ancient Orthodoxe Fathers of the Church haue alwayes taught the same that wee doe; and haue often mentioned the particulars of our deuotion; which yee falsly call superstition. Which being so, I weigh not all your places of Scripture, if you had as many more; nor your colourable answers to such as haue beene by mee alledged: for the customes of the Church, and traditions deliuered from age to age, are of the same authoritie with the holy Scriptures; and they are rather to bee regulated hereby, as being certaine, then these by them, speaking as euery man listeth to wrest and turne them.

Paul. It is a false slander by you laid vpon the Scriptures, that they are vncertaine, and a burthening of Christian people, for which you shall answer, to obtrude traditions thus vnto them, as I haue before declared. To passe that ouer therefore here. Who can tell, whether the ancient Fathers in those passages, wherein they haue made some mention of some practices by you vsed, were made to speake so by some audacious forger, seeing there are so many supposititious writings falsly fathered vpon so many imaginary Fathers, that neuer were in *verum natura*, and such purging and altering of ancient Writings hath beene made of late by the authority of the Councell of *Trent*. Moreouer, it is possible that through the neglect of Historians, or wittingly in fauour of your abuses, the originall and first springing vp of them may be concealed. But if not, few men are read in History, nei-

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ther is history reading necessary to saluation ; and therefore it maketh not any whit the more on your side, though they cannot precisely set downe, when and by whom your heresies and superstitions were brought in : euen as Mahumetisme were no whit the more approueable, though the originall thereof were vnknowne. For by this reason the Heathen priests of old sought to maintaine the credit of their idolatries, challenging the Christians for imbracing a new Religion. It is a poore shift, when any thing is particularly disproued by the Word of God, to caull about the beginning of it, as if the day were lost, if that could not be done : for if the leakes of a Ship, or the decayes of an House be apparant, if corruptions within, or blemishes vpon the bodie be made manifest : what auaieth it to approue that they are no decayes or blemishes, by pleading, But can any man tell, when these first began ?

Elym. Our errors, as you call them, are not so euident yet, as your comparisons. If you cannot therefore shew their beginning, it is plaine, that they were deliuered from the Apostles, and it is heresie and impiety in you to impugne them.

Paul. Doth the same fountaine send forth salt water and sweet ? Doth the same mouth speake contradictories ? for so certaine is it, that these things cannot bee deriued from the Apostles, seeing they are altogether against them. But because you vige it so much, I will set downe the time and age of euery part of your Religion, that the nouelty of it may appeare to all the world. And first I will begin with the chiefe and head of all your errors the Popes headship. This was first established in a Councell at Rome of seuentie two Bishops, thirty Presbyters, and three Deacons, in the time of Boniface the third, Anno Dom. 607. being then obtained of Phocas, who came to the Empire by murdering Mauritius, his Master: and therefore to prouide the better for himselfe, he was willing by granting the supremacie ouer all, to ioine vnto him the Pope of Rome. Afterwards there was a Councell held at Constantinople, in the dayes of Pope Adrian, vnder Basilin the Emperour, who slew his associate Mi-

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chael,

*Plat. in vita
Bonif. 3.*

*Conc. Constant.
the eight gene-
rall Councell.*

chael, Anno Dom. 871. Wherein none were admitted, but such as subscribed to the Popes Supremacie: for *Adrian* had curried fauour with murdering *Basilus*, as *Boniface* had before done with *Phocas*. Lastly, there was a Councell at Lyons in the dayes of *Gregory* the tenth, vnder the Reigne of *Michael Palaeologus* Emperor, *Anno Dom. 1273*, wherein the Emperour confirmed the Popes Supremacie, that he might the more strengthen himselfe by him also: for he was an vsurper, and murtherer, by the slaughter of *Theodorus* committed to his custodie attaining to the Empire. Hee was so abhorred by the Grecians for yeelding herein to *Gregorie*, that when he was dead, they would not suffer his body to be buried amongst other Christians. Neither was this supremacie set vp by any but these persons infamous for murther, except *Pipin* and *Charles* his sonne, who attained the Kingdome of *France*, by the deposition of *Chelperike* the lawfull King.

Elym. Are you not ashamed thus to seeke to blindfold mens eyes? Did not *Constantine* the Great, long before this, finding that of right the primacie belonged to *Saint Peters* Chaire, establish it in the councell of *Nice*? And was not *Iulius* Bishop of *Rome* appointed by the *Sardian* Council to be iudge of appeales? *Anno 351*. And did not the Bishops of *Rome* long before *Boniface*, exercise their iurisdiction in deposing Patriarkes? and were they not acknowledged by the ancient Doctors to be supreme?

Paul. You may well be ashamed, I am sure, once to speake of the Councell of *Nice*, seeing the Popes plea founded hereupon, was so fully disproued in the sixth *African* Councell assembled at *Carthage*, *Anno Dom. 402*. in the dayes of *Honorius* and *Theodosius* the second, consisting of 217 Bishops, lasting sixe yeares together. For thither did both *Sozimin*, *Boniface*, and *Celestinus*, Popes, send their Legates, requiring to haue the Supremacie confirmed, according to the Councell of *Nice*: the Decrees of that Councell were searcht, the Copies of them kept in the Register of *Alexandria*, and *Constantinople* were sent for, and, no such thing being found, it was decreed, that no appeale should henceforth

Socr. lib. 2. c. 20.

*Hist. Magd.
Cent. 5. c. 9.*

forth be made from Africa to Rome, and this plea was condemned, as a forgery. And in a councell somewhat before this at *Melinisum* it was decreed, that no man should make appellation to Bishops beyond the sea, but in case his owne Bishop did him wrong, hee should appeale to a councell of African Bishops. In the third African or Carth: Councell it was decreed, that the Bishop of Rome should be called the Bishop of the first seat, but not the High Priest, or Prince of Priests, Anno 399. In the sixt Constantinopolitan councell, Anno 681 vnder *Constantius, Pogonatus, Pope Sergius* his Legate being present, and subscribing, it was decreed, that the Patriarke of Constantinople was of equall authoritie with the Bishop of Rome, though *Sergius* being offended, refused afterwards to subscribe. I could reckon vp many more passages in councells, and worthy authors writings, and preachings, of ancient times, plainly oppugning the Popes supremacie, but these shall suffice. Touching *Iulius*, hee was a worthy Prelate and protector of the wronged, and therefore so set vp in the Sardian Councell, intending the dignifying of his person, not of his See. For the exercise of this iurisdiction, and learned mens ascriptions, you know, that *a facto ad inu non valet consequentia*; and in the most learned being vnder the Bishop of Rome there might be some flatterie.

Cat. 40.

Serg. Paul. I did not thinke, but that the Bishop of Rome had neuer been High Priest over all the Clergie, but it seemed euer to me an usurpation in him to dominere over Kings and Emperors: but now I perceiue that this supremacie euen over the Clergie is but a crazie foundation, with much tugging and opposition, in time climbed vp into; so that there is enough spoken to disproue his principalitie over Kings also, seeing this yeeldeth an argument *a minore ad maius*. Proceed therefore to some other point.

Paul. After the Supremacy, images were brought into the Church to be worshipped, against which the Emperor *Leo* setting himselfe, sent his Mandate to Pope *Gregory* the third to abolish them. *Gregory* calleth a great Councell at Rome, about Anno 720, wherein the Emperour was therefore ex-

communicated & depriued, & together with him *Anastatius* Patriarke of *Constantinople*. But soon after *Constantinus Copronymus* called a Councell in *Constantinople*, of 338 Bishops, Anno 755, wherein all setting vp and worshipping of images is condemned as heathenish: and the Fathers writing against them are alledged: as *Epiphanius*, *Eusebius*, *Gregorius Theol.* *Arhanasius*, *Amphilochius*, *Chrysostomus* and *Theodorus Antioch.* After this there was a Councell held at *Nice* in *Bythinia* vnder *Irene* mother to *Constantine*, Anno 788, who most vnaturally put out her sonnes eyes, and so made him to end his dayes in misery: in which assembly of 350 Bishops, it was decreed, that the images of Christ, and of the blessed Virgin *Mary* should not onely be set vp in places of adoration: but also be adored, and worshipped, because the honour of an Image doth redound to him, that is thereby represented. But marke vpon what grounds chiefly they proceeded thus. Pope *Adrian* wrote his Letters, wherein he telleth, how *Constantine* being a Leper, and aduised to bathe himselfe in the blood of children, which he was loth to do, had an apparition of *Peter* and *Paul*, bidding him send for *Syluester* the Pope; who comming to him, and by the images of these two holy Apostles which he had, making known to *Constantine*, (that at the sight of them, said, these were they) who had appeared to him, hee baptized him, and his Leprosie was cleansed. Now all this is a meere fable, as appeareth by *Eusebius*, who writing the life of *Constantine*, sheweth that *Constantine* was alwayes free from Leprosie, and baptized by *Eusebius* in *Nicomedia*. Another great motiue to them to stand for images, was a foolish tale of a Monke, who said that the Deuill tempted him continually to vncleanesse, and would not cease, vnlesse hee did giue ouer worshipping the image of the Virgin *Mary*. The worshipping of images was againe confirmed at *Constantinople*, in the time of *Adrian* the second, Pope of Rome, *Basilus* being Emperour. But betweene these two Councils, there was one held at *Frankfort*, by the appointment of *Charles* the Great, Anno 794, to which the Popes Legates came and offered the Decree of the last Councell of *Nice* to be confirmed: but how-

foeuer something in the Councell of *Constantinople* against images vvere disliked; namely, the forbidding of them to be made, yet the Decree of that *Nicene* Councell touching the worshipping of images was more condemned, and that therefore iudged worthy the name neither of a Catholike, or *Oecumenicke* Councell.

Elymas. You are greatly mistaken to referre the beginning of images in the Church to the time of Pope *Gregorie* the third: for then the hereticall Emperour attempted the abolishing of them, which argueth, that they were in vse long before.

Paul. They were in vse indeed amongst Heretikes, such as *Simon Magus*, of whom *Theodore*, and *Augustine* report, that he offered his owne, and the image of his Concubine to be worshipped; and the *Cretians* so much spoken against by Saint *Paul* to *Titus*, are said by *Ierome* to bee the first that brought images into the Church, and the filthy *Gnosticks* worshipped the image of Christ: but Catholike Doctors haue euer anciently inueighed against them. *Eusebius* Bishop of *Neocesarea* saith, that it cometh from the Heathen: for *Heliogabulus*, *Alexander Seuerus*, and *Adrianus*, Heathen Emperours, had first the images of *Abraham*, *Moses*, and Christ in their Chappels. *Epiphanius* wrote an Epistle to *Iohn* Bishop of *Ierusalem*, against the bringing of images into Churches; and he is famous for renting in pieces an image painted vpon a cloth, behinde a Church doore: and long agoe in a Councell held at *Eliberis* a towne of Spaine, it was decreed, that nothing that is worshipped should bee pictured on a wall; and if any were slaine in breaking images down, he should be put into the Catalogue of Martyrs. This Councell was in the time of *Constantino* the Great. In the Councell of *Constantinople* before spoken of, many sentences of the Fathers were alledged against images, amongst which that of *Eusebius Pamphilis* is most remarkable. *Constantia* the Empreesse had sent vnto him for the image of Christ, vpon which occasion hee writeth thus vnto her. I would gladly know, what image of Christ you inquire for, if it be of the true, and vnchangeable nature bearing the Cha-

Iren. lib. 2 c. 6.

Euseb. lib. 7. c. 18

Epiph. Epist. ad Ioh. Ier.

Can. 36.

Can. 60.

rafter and ingrauen similitude of the Father, I hope that you are sufficiently instructed, that as no man knoweth the Father, except the Sonne; so no man knoweth the Sonne, except the Father. If it be the image of the shape of a seruant vnderaken for our sakes: vnderstand that the splendor and shining brightnesse of his glory, cannot be represented with dead colours: for euen the Disciples on the Mountaine were not able to abide the brightnesse of his shining face; how much lesse are we able to abide the celestiall splendor of his glorified body?

Elymas. All this is onely against the worshipping of images, which we doe not, but only haue them for remembrances, knowing also, that an image cannot represent perfectly the diuinitie, but put vs in minde of him, that sometime appeared in this shape.

Paul. Indeed so you make your seduced in England beleue: but in your second *Nicene* Councell their worshipping was decreed, which made the *Frankfort* Councell so much distaste their proceedings. *Constantine*, Bishop of *Constance*, in that *Nicene* Councell said: I worship the holy images with the same worship, wherewith I worship the consubstantiall Trinitie. And *John* the Legate of the East; The Image of the King is the King, and to the image God is God: and therefore if any man worshippeth it with the same worship, he sinneth not. And the chiefe pillars of the Romane Church since. *Thomas Aquinas*, and *Bellarmine* speake to the same effect. The one saith; Because the Crosse representeth Christ, who is God, it is also to be worshipped with diuine worship. The other saith, that images are properly to bee worshipped. And vnto them we may ioyne a third speaking in the name of all, *Azorias*, who saith. It is the constant opinion of our diuines, that the image is to be worshipped with the same worship that the thing represented by it. In a Councell held at *London*, *An.* 712, the chiefe ground, whereupon they proceeded for images, was the tale of a certaine Monk, *Eguninus*, who affirmed vpon oath, that the Virgin *Mary* appeared vnto him in a dreame, & declared that it was her wil, that her image should be set vp in Churches & worshipped.

Serg.

*Aquin. Tom. 3.
qu. 25. artic. 3.*

*Bell. de Ecclesia
triumph. l. 2. s. 2.*

Azor. lib. 9 c. 6.

Serg. Paul. It seemeth, that here in England they are ashamed of the doctrine of worshipping Images; and therefore they seeke to hide what their Church holdeth herein: and good reason, if the patrons of image-worshipping bee considered: for if I haue obserued you aright, there haue bene none but infamous persons, Irene, and Basilus for murder, the Pope of Rome for ambition, and superstitious Monkes blindly leading on the blind to the veneration of images by their fables. Enough therefore hath bene sayd of this point, proceed now to some other.

Paul. The next shall bee the single life of men in holy Orders, because there was much trouble about this at the same time that images were in question. For in England at a Councell held at *Canterbury* Anno 975, there was great question about it: but *Dunstun* then Archbishop of *Canterbury* handled the matter so, that when it was likely to haue gone against him, who stood for a prohibition of mariage, there was a voice heard from a Crucifixe standing there, that *Dunstuns* opinion was best, and thereupon they decreed against mariage of men in holy orders. But at their next meeting *Falshodan* a Scot learnedly proued by the holy Scriptures that mariage was lawfull for all men, and so their minds were againe altered taking that voice to come from the Deuill and not from God, who cannot bee contrary to himselfe. And after this, Anno 1060, Pope *Nicholas* the second sent one *Damianus* to hold a Councell at *Millan*, who condemned these mariages as the heresie of the *Nicolaitans*: whereupon a great tumult in the City followed. And after this at *Erfurd*, Anno 1074, a Councell was called by the Archbishop of *Mentz*, commanded so to doe by *Gregory* the seuenth, Pope, to which came many married Priests prouing the lawfulnessse of their mariages, and vrging the ancient practice of Clergy-men: but when they no whit preuailed, the Archbishop pressing them to put away their wiues, they went out, and through great discontent meditated his destruction, whereof he being aware, fled for that time from the Councell. The next yeare being againe commanded, and the Popes Legare being present, he attempted the same businesse againe at *Mentz*: but the Priests being assembled,

Hist. Magd. Cent.
10. 6. 9.

so terrified them both with clapping their hands, and with a vehement commotion of their bodies, that they fled away for their liues, neither durst hee euer after assemble any more Councell to that end.

Elym. You doe well to pitch vpon these later times wherein Priests were growne more carnall and licentious: for you might if it pleased you, haue found out Councells long before these, determining against Priests mariage without any tumult. The 2 Carthag: Councell vnder *Theodosius*, about *Anno* 380, forbad the mariage of Bishops, Priests and Deacons, and in such as were already married, an abstinence from matrimoniall society. A Councell held at *Altrissidorum* in *France*, *Anno* 613. ratified the same decree. And the 4 Councell of *Tolledo* in *Spaine*, *Anno* 639, ordained, that when Priests and Deacons are admitted to their offices they should vow chastity. Yea it was a thing so generally receiued euen from the Apostles times, as that till of late yeares all were single without contradiction.

Paul. That is a notorious lye. For in the first Councell after the Apostles times, which was held at *Ancyra* in *Galatia* *Anno* 308, it was ordained, that Deacons professing at the time of their ordination that they had not the gift of continency, might afterwards marry. And in the Councell of *Nice*, *Anno* 330, the mariage of such as were in holy orders comming in question againe, *Paphnutius* Bishop of a towne in *Thebaida* being himselfe single, so perswaded to leaue euery man to his owne liberty, that nothing was then concluded against these mariages. And in the 2 Councell of *Tolledo* it was ordained, as in the *Ancyran* Councell before. Now I pitcht vpon later times, because then the debating of the question is set forth, and vpon what grounds your Church proceeded, which is omitted in Councels foregoing. But I am glad, that you can goe no higher in this point, then the second Carthag: Councell, wherein neither were their mariages condemned, but continency commended; so that we haue two Councels before you, that left mariage free to all men that could not containe.

Serg. Paul. You haue said enough touching this matter, and it

*Socrat. Lib. 1.
c. 11.*

*Conc. Toll.
Can. 1.*

is most likely, that the Deuill spake in the Councell of Canterbury on Dunstons side against Priests mariages, because as I remember, you shewed me before, that to forbid mariage is the doctrine of Devils. Proceed therefore to some other point.

Paul. The reall presence so much stood vpon shall bee the next. This was neuer determined, nor the word transubstantiation heard of, till the Councell of *Lateran*, vnder Pope *Innocent* the third, Anno 1215, and the Councell held at *Rome* vnder *Leo* the ninth, Anno 1050 against *Berengarius*, who seeing that such an opinion began to take place, impugned it, and was therefore condemned; and in another Councell vnder Pope *Nicholas* the second, brought to recant, but hee afterwards wrote againe to iustifie the same truth, and to shew his repentance for his recantation.

Elym. Herein you doe notoriously abuse the world. It is true indeed, that before *Berengarius* his opposition, because no man withstood the doctrine of transubstantiation it was not in a Councell determined. But doth it follow therefore, that it was not before this time maintained? Haue not all the Fathers that liued before, from time to time, as they had occasion to treat of the Masse, taught with one consent, a secret conuersion by the Priests consecration. *Ambr.* vseth the very word conuersion & mutation. *Euseb. Emisenus* sayth, that the Priest by a secret power doth turne the visible creatures into the substance of Christs body & blood: what should I here reckon vp more? *Bellarmino* hath numbred 32 Fathers speaking to the same effect.

*Lib. 4. de sacram.
c. 4.
Hom. 5. de
Pascale.*

Paul. Although the Fathers doe vse the words conuersion, mutation, and making, yet it is true, that I sayd before, they neuer taught transubstantiation: yea after that *Leo* the ninth and his Councell had condemned *Berengarius*, *Peter Lombard* one of your Schoole-men, that liued Anno 1145, scanning vpon this conuersion, saith, If it be enquired what manner of conuersion it is, whether formall or substantiall, or of any other kind, I am not able to define. And after the determination of the *Lateran* Councell, diuers others of your learnedest Schoole-men haue ingenuously acknowledged, that the faith of the transubstantiation is founded only

*Lombard Sent.
l. 4. dist. 11.*

Amb. de sacram.

l. 4. c. 4.

Dial. 2.

Gels: in Eutych.

Drutb. in Mat.

26.

August. Cont.

Adim. c. 12.

vpon the determination of the Church: as *Scot. in 4. Dist. 11. qu. 3. art. 1.* and *Biel lect. 41. in Can. Missa. Petrus de Aliaco in 4. Sent. qu. 5. art. 2. Conc. 2.* with diuers others. To those sayings of the Fathers I answer, that they meant not any alteration of the substance of the bread & wine, but that it still remaining, they became in a wonderfull manner Christs very body and blood to the faithfull receiuer. For thus *Ambrose* expresseth himselfe, saying, *They are the things which they were, and are changed into another thing*: And *Theodore* saith, *These mysticall signes doe not goe from their nature after their sanctification*. And *Gelasius* against *Eutyches* saith; *The signes remaine in the propriety of their nature*. And *Drutbmarus*, that liued about *An. 800.* writing vpon these words; *Doe this in remembrance of mee*, saith, *the Lord turning the bread spiritually into his body, & the wine into his blood, bath commanded vs to do the same, that hereby we might remember what he hath done for vs*. *Augustine* saith, *The Lord doubted not to say, This is my body, when he gaue a signe of his body*. I could alio reckon vp many more, who haue taught, that the very bread in the Sacrament is Christs body, and not some other substance vnder the appearance of bread: as *Iren. Iustin Martyr, Cyprian, Chrysostome, Origen, Nazianzen, &c.*

Elym. These are your shifts: for though you bee vrged with places and sayings most plaine, you will still haue some euasion or other. Is it likely, that if transubstantiation, though not in word, yet in effect had not beene generally receiued before *Leo*, or the *Lateran Councell*, that all the world without any opposition, but onely of one *Berengarius* would haue at once yeilded vnto it?

Paul. I wonder that you can without blushing speake of such a generall consent of all, when as the whole Greeke Church withstood it tooth and nayle: for howsoeuer they agreed vnto the Church of *Rome* in other things, yet in this point, such as were present of them at the Councell of *Florence* vnder *Eugenius* the 4, *Anno 1439.* could neuer bee brought to consent: yet because *Eugenius* was desirous of a consent for the credit of his Sea, hauing drawne them to subscribe to his supremacy, the proceeding of the Holy Ghost

Ghost, the vie of vnleauened bread in the sacrament, and to Purgatory, he caused a Bull to be published, called *Bulla consensus*, notwithstanding their constant opposition in the point of transubstantiation; but euen in other things, wherein they yeilded, such distast was taken at them by the rest of the Greeke Churches at their returne home, that they were publickly execrated therefore, and prohibited Christian buriall. And for others, that opinion of the Spirits guiding the Church in the truth did so preuaile with them, as that they yeilded to transubstantiation because it was in the *Lateran* Councell determined, as appeareth by the confession of the Schoolemen before cited, the first of whom *Scotus* sayth; If it be enquired, why the Church hath chosen this so hard an vnderstanding of this article about transubstantiation, when as the words of the Scripture might be expounded safely according to a more easie and true sense in appearance: I answer that the Catholike Church hath expounded the Scripture by the same Spirit of truth, whereby it was at the first deliuered.

Elym. All this will not elude the antiquity of this doctrine. For if transubstantiation were not alwayes held, why was the Masse called a sacrifice, the table an altar, the Minister a Priest? why hath it alwayes beene shewed to the people to be worshipped, and offered in one kind to the people, and carryed about with that reuerence, and the remainder of it kept for the same purpose in a Pixe to be ready vpon all occasions?

Paul. Wee doe acknowledge that very anciently these names of sacrifice, Altar, and Priest were vsurped, but not in your sense. The table of the Lord was called an altar, because the offerings of Christian people comming to the holy Communion which were brought for the reliefe of the poore, were layd vpon it, according to *Irenæus*, who sayth, that Christ by taking bread and wine taught the Disciples a new oblation of the new Testament, the first fruits of his creatures. In those Cannons, which are sayd to be the Apostles, it is ordayned, that nothing should be offered vpon the altar but eares of corne and frankincense, and in the 3

*Scot. in 4 dist. 11
qu. 3. art. 1.*

*Lib. 2.
Cap. 32.*

Can. 4.

Can. 24.

Lomb l. 4.
dist. 12.Arnob. lib. 6.
contra gent.
Orig. lib. 8.
cont. Cels.Def. lib. de offis.
p. i. viri.Hesych. lib. 2.
in Leuit. c. 8.

Cap. 3.

Cap. 14.

Councell of *Carthage*, that nothing should bee offered but fruits of corne and grapes. And hence partly came the name sacrifice, for almes are a sacrifice to God: and partly because of the representation of Christs sacrifice made hereby, seeing it is visuall to call the thing representing by the name of the thing represented. And so *Peter Lombard* sayth, that it is not properly called a sacrifice, but because it is a memoriall and representation of the true sacrifice of Christ vpon the crosse. And lastly, for the sacrifice of praise and thanksgiuing then offered vnto God. That Christians had not altars properly so called is most plaine, from *Arnobius*, who sayth, that the Gentiles accused the Christians, because they had no altars: and from *Origen*, who acknowledgeth, that Christians had neither altars, nor images. And therefore as it is called an altar, so sometime it is also called a table. See *August. cont. lit. Petil. l. 2. c. 47.* Touching adoration, it was not vsed, till *Honorius* the third, Anno 1220, five yeares after the Councell of *Lateran*. Touching the administration in one kinde, that was neuer vsed, till 1000 yeares after Christ, as *Cassander* sheweth, and it was first decreed in the Councell of *Constance*, vnder Pope *Iohn* the 23, Anno 1414. Touching the reseruatiō of the remainder, there was a long time no such vse, for they burnt it in the fire, as *Hesych*: testifieth; and if sometime it was reserued, it was by priuate persons, who caried it home with them: but was not so generally approued; and after more consideration in Councells condemned, as in the Councell called *Casar Augustan*. If any bee proued not to haue consumed the *Eucharist* receiued in the Church, let him be anathema. And in the first *Tolletan* Councell: If they shall remaine till the morrow, let them not be any longer reserued, but by the diligence of the Clericks consumed. The name of your Masse is very ancient, but then the Masse or *missa* was a dismissing of the *Catechumeni*, when others remained to receiue, and thus it continued to Anno 600, according to *Isidor. lib. 6. Orig. c. 19.* The Masse therefore in your Church now is new, and so are all your vsages of it, and iustly by Christians to be exploded.

Serg. Paul. I thinke this point hath bene so scanned, that there

there needs no more to be sayd, for mine owne part you haue giuen me such light into these things, as I neuer had before: for the ancient name of the Masse and Sacrifice, and Altar, &c. made still some scruple in my minde, that transubstantiation was a most ancient tenent of the Church. But seeing I am now fully satisfied, proceed to some other point.

Paul. The next new thing is the Latine tongue, wherein the Masse is offered, and prayers are made, and the Scriptures are kept. This was not, but where Latine was vnderstood till the dayes of *Vnalian* Pope, An. 666, in vvhose time Latine was first vsed in *Constantinople*: Neither doth your *Nauclemus* much differ: For hee assigneth it to the time of Pope *Agatho*, Anno 673. In the other Countreys, which vnderstood Latine, as in France, Britaine, and in Africa, it was vsed more anciently: for the Latine tongue was familiar to them for the space of 700 yeares and vpwards, as appeareth in one passage of the third Councell of *Tours*, Anno 770, wherein it is appointed, that Homilies should bee turned into a rusticke Latine tongue, or *Theotiske*, that they might the better be vnderstood. So that, if the seruice vvas more anciently performed in the Latine tongue, it vvas because they commonly vnderstood it best: but since, it not being vnderstood, it is an absurd noueltie to vse it.

Elym. It is necessarie, that seeing Christs Church is one, the seruice should be vniforme; and for the Scriptures great reason, to keepe them in an vnknowne tongue, to preuent error.

Paul. It is necessarie indeed, as conducing to establish the Latine Monarchy; but it were more necessary for edification to haue all in a knowne tongue; as anciently it was wont to be, as may be gathered from *Chrysostem*, who saith, that common prayers are made both by the Priest, and the people: and *Isidor.* When *Psalmes* are sung, they ought to be sung of all: when Prayer is made, let it be made by all; and when there is reading, let silence be made that all may heare. And for your pretended feare of heresie, that may be an excuse: but seeing anciently all had the Bible in their owne languages, it cannot but passe for a nouelty.

Serg. Paul. Be there any more points, the antiquitie whereof you

Of. and. Cent. 7.

Cap. 17.

Hom. 18. in 2. Cor.

De Eccl. off. lib. 1. cap. 10.

can disprove, as you have done these?

Paul. Yes: the doctrine of Purgatory and praying for the dead, came in also long after the Apostles. The first that make mention of Purgatory, are *Tertullian* and *Origen*, whose authority is not so great, because the one was a Montanist Hereticke; and the other was condemned for many errors. In *Augustines* time, which was 400 yeares after Christ it was spoken of but doubtfully. *Whether there shall bee such a thing or no, it may be enquired, and either be found out, or be kept secret from some faithfull persons, saith Augustine.* And *Ierome* saith, that *these things are to be left to the iudgement and knowledge of God.* And *Gregory* the first, Bishop of Rome, who was after, Anno 600, saith, because we are redeemed, wee have this benefit, that when we are taken away from the habitation of our flesh, we are presently caried to heauenly rewards. And the same *Tertullian* was the first, that spake of praying for the dead, who also confesseth, that if you require Scripture for it, you shall find none: but tradition shall be pretended as the increaser; custome the confirmer: and saith the obseruer of it. Yet it is to bee acknowledged, that euen the most approued of the ancient, haue prayed for the dead, as *Augustine* for his Mother *Monica*, and *Ambrose* for *Theodosius*: but doubtingly because without ground in the Word.

Elymas. Then I hope you will yeeld this to be more ancient, then your not praying for the dead, and your vtter denying of Purgatory, as an inuention deriued from the Heathen.

Paul. Their praying for the dead was not the same with yours: but either for the augmentation of their glory, who were in Heauen, as *Ambrose* hauing said, that *Theodosius* remained in the light, and gloried in the company of the Saints: yet he prayeth, *give perfect rest to thy seruant Theodosius*; or to expresse their affection, as *Augustine*, who saith of his mother *Monica*; *I beleeue, that thou hast done what I desire, but accept of the voluntaries of my mouth.* Or if they thought them damned; they prayed for a mitigation of their paines; or holding that they might all bee kept in one common place, till the day of iudgement, as *Lactantius* sheweth

de

Enchir. c. 67. 69.

In Esai. l. 18. c. ult.

Greg. in Iob 13. c. 20.

Tertul. de Cor. mil.

Confess. l. 9. c. 13.

de diuin. pram. lib. 7. cap. 21. Iren. lib. 5. They prayed for the hastening of their Deliuerance. They prayed not for soules in Purgatorie; neither did they, which held Purgatory, beleue, that veniall sinnes were there done away, and temporall punishments satisfied for, till after *Anno 1000*, as your Church now teacheth; and therefore, euen these points, as you hold them are new, and vnthought of by antiquity. And seeing no such custome is grounded vpon the Word of God, as *Tertullian* hath confessed, our denying thus to pray is more Apostolicall, and so more ancient then either yours or theirs.

Serg. Paul. But thus you will make the Church in the time of these holy Fathers to haue beene no true Church, and them no true members, whom we all yet haue in high esteeme.

Paul. It doth not follow, because they erred in one thing in practice, through too much affection, that they were no Church: for it is not any error, that ouerturneth the Church; but errors razing the foundation, as hath beene before declared.

Elymas. But these holy Fathers vsed the same things about the seruice of God that wee doe, as holy Water, and Chrisme, both to the sicke, and to the baptized, and Exorcizing, and Crossing, and honoured the Saints departed with going to visit their Reliques, and praying vnto them, and cominended a Monasticall life, and confession to a Priest, and workes of penance, wherein the very life of our Religion consisteth. And therefore if we be no true Church, they were no true Church neither.

Paul. Although there were some tincture of these superstitions in the Church in the dayes of the holy Fathers: yet there was great difference betwixt them and you herein. They vsed the Crosse, not for any confidence they had in it, but as a signe of their profession, as *Arnobius* testifieth, saying; *We doe neither worship, nor wish crosses.* And *Ambrose* speaking of *Helena*, who found the Crosse of Christ, saith, *Shee found the title, and worshipped the King, but not the wood.* For this were a Gentile error, and a vanity of the wicked. They appointed the sicke at the beginning of their sicknesse in the

Arnob. l. 3.

Ambros. de Obiit. Theodos.

*L. de Cura pro
mort. c. 13.*

*Aug. de vera
relig. c. 35.*

*Aug. de Cinit.
Dei lib. 22. c. 10.*

part grieued to ease them, as *Gregory Taronensis* saith. *Hist. Franc. l. 6. c. 7.* But you to conferre grace at the end of sicknesse, when there is no more hope of life. They did not pray to the Saints departed, as able to heare them; but in their soliloquies by way of confabulation through a *Prosepopeia*. For they held, that the Saints departed could not heare them: witnesse Saint *Augustine*, who to proue, that they know not what is done, or said here, bringeth in that place of *Esai. 63.* *Abraham knoweth vs not:* and *2 King. 22.* *I will gather thee to thy Fathers, that thy eyes may not see the euill to come.* And they did commonly hold then, that all the faithfull departed remained in some secret place out of heauen, where they had not the sight of God; as *Iren. l. 5. Inst. Martyr. qu. 60. & 76. Orig. Hom. 7. in Leuit. Chrys. Hom. 38. in 1 Cor. &c.* And for worship they gaue them none, neither *Doulia*, nor *Latria*. For so saith the same *Augustine.* *They are to be honoured for imitation, not bee worshipped for Religion.* And he vseth the very word, expressing *Doulia.* *Wee honour the Saints with charitie, not with seruice.* Neither did they vse praying to them in their publike seruice. For so also Saint *Augustine* saith. *The Martyrs are named at our sacrifice, as men of God, that haue overcome the world, but they are not called vpon by the Priest that sacrificeth.* But you pray vnto them in all your Liturgies, and worship them with *Doulia.* And for all other things by you alledged, though they haue been anciently vsed, yet their beginning is not vnknowne vnto vs.

Elym. But you haue not yet answered my argument, prouing, that our case and theirs is all one. For admit, that there were some little difference, yet this cannot conclude against vs, as no Church, if they were a true Church, seeing wee agree together in one kinde of seruice.

Paul. They agreed not with you in errors against the foundation, and therefore were not implicated in the same danger, as euen in this about the Saints departed, where the chiefe danger lyeth, viz. in worshipping them, and trusting to them, as to Mediators, that shall preuaile, and that haue power to helpe. But you shall not thus put me from the first

first thing propounded: viz. to shew the beginning of these superstitions. Pope *Alexander* first instituted Holy Water, Anno 115. *Sabel. Tom. 1. Concil.* Pope *Higinus* Chrysome in Baptisme, Anno 141. *Euseb. lib. 4. c. 10.* An Exorcist was first ordained by Pope *Caius*, Anno 283. *Sabel.* The signe of the Crosse was not vsed, but for signification 300 yeares; or if for blessing, with inuocation vpon him that was crucified, the trust not being in it, but in Christ crucified. A materiall Crosse or Crucifixe, was not set vp till 400 yeares after Christ: neither was it appointed, till Anno 710, when the *Trullan* Councell ordained, that Christ should bee pictured hanging vpon the Crosse. The first Crosse erected in England, was Anno 635, in the time of King *Oswald*. In the fift *Carth.* Councell, Anno 409, the worshipping of Saints Reliques, is declared to be heathenish: and supplication vvas made to the Emperour, that Reliques should be abolished. In a Councell at *Laodicea*, Anno 368, the worshipping of Angels is condemned, as horrible idolatry. *Petrus Gnaphesus* is noted to bee the first, that brought inuocation vpon the Saints into the publique seruice, Anno 500: and at euery turne the mention of the Mother of our Lord. And about Anno 600, Pope *Gregory* the first appointed your Liturgy with prayers to all the Saints, as now it is. *Anthony* was the first that renouncing the world, led a solitary life in the Wildernesse, because of the hot persecutions of the Church, Anno 300. For so *Frising* saith; *There were in those dayes famous Princes of Christs Kingdome, Paul and Antony the first Exemites.* And *Basilius* first built Monasteries: for hee saith that the *Neocesareans* obiected vnto him the newnelle of a Monasticall life. *Eustatius* an Hereticke extolled a Monasticall life, and condemned mariage, holding it necessary to saluation, to forsake all and to turne Monke. Against him a Councell was assembled at *Gangra*, Anno 324, and his opinions were condemned, where they professed, that they honoured true Virginitie, and withall the chaste bond of mariage, &c. Auricular confession to a Priest began not, till Anno 800. It was first appointed in *Concil. Cabilonens* 2. c. 32. and *cencil. Mogunt.* in the time of *Gregory* 4. c. 26. Before if it

Cap. 82.

Polichron l. 5.

c. 12.

Can. 15.

Niceph. l. 15. c. 28

Lib. 4. cap. 5.

Basil. Epist. 63.

Chrys. hom. 4. de
Laz.

Scal. paradisi
Grad.

Chrys. in Math.
Hom. 55.

were vsed, yet it was not inioyned, yea, warning was giuen against it. *Chrysostome* saith; Take heed that thou tell not thy finnes to man, lest bee upbraide thee; but shew thy wounds to the Lord, that hath a care of thee, that is gentle, that is the *Physitian*. And *Iohannes Climacus*, An. 580. Before all things, let vs confesse our finnes onely to the Lord our iudge, and bee ready at his command to confesse them to all men. And with confession began workes of penance. For before, *Chrysostome* speaking, how a man might attaine peace with God, saith, Hee hath not commanded thee to passe ouer the Mountaines, to sayle ouer the Seas, to digge so much ground, to remaine fasting, or to put on sackcloth; but to giue of that which thou hast vnto the poore.

Serg. Paul. But seeing you acknowledge most of these things to be very ancient, and the Fathers which subscribed vnto them with the Church in their dayes, to be the true Church of God: Why haue you vterly abolished all these things? Had it not been better to haue restored them onely to that state wherein they were in the time of the Fathers, cutting off the accissions that haue since been made?

Paul. No, by no meanes, for it would not haue beene so safe to hold theire customes after their manner, seeing they haue since proued rootes of most pestilent weeds, left in time, there should bee danger of the same euils comming on againe. Euen as it is no wisdome in taking away Bryars and Thornes off a ground, to preferue the rootes still. For from their praying for the dead to expresse their affection, if happily they might increase their ioyes, or mitigate their paines, sprung an opinion of a third place, wherein the soules of the faithfull are tormented, but may bee holpen out by praying for them. From vsing a crosse in the aire for commemoration of their Christian profession, sprung confidence, and adoration of the Crosse. From mentioning the Saints departed ouer their altars, praising God for them, sprung praying vnto them. From annoiling to heale sicknesse of the body, sprung annoiling to conferre grace to the soule. From a Monasticall life taken vp for necessity, sprung vp an opinion of the necessity of a Monkish life in all, that would be perfect, and of the merit thereof.

Serg.

Serg. Paul. You have not yet shewed the first broaching of that doctrine touching freewill, iustification by workes in part, uncertainty of faith, of perfection, the merit of workes, and of workes of supererrogation: nor of Christs satisfaction onely for eternall punishments, which you shewed did chiefly pull downe the foundation. I pray you therefore now shew the beginning of these points also.

Paul. This whole brood was hatched almost at one time, viz. of the Schoolemen about Anno 1200, or of the Councell of Trent, Anno 1500. That man hath freewill to desire to turne vnto God, as one wounded and halfe dead hath, to be succoured, was vtterly reiected by the Fathers, especially after that occasion was giuen by Pelagius an Hereticke, to looke more narrowly into the truth hereabout. Before, they speake somewhat vncertainly; but then Augustine saith; Freewill anaileth to nothing but to sinne. And againe, A holy thought, a good purpose, a godly counsell, and every motion of a good wil is from God. And againe, freewill anaileth to nothing but to sinne. And with him consenteth Ierome against Pelagius: and Prosper, and Chrysostome who saith, that wicked men are altogether dead. Yea, to the dayes of Bernard the same was held. For he saith, We haue power to will, but neither good nor euill: so will good is a profect, to will euill is a defect. Our freewill maketh vs willing, but grace well willing. And nothing is more frequent amongst the Fathers, then to teach, that whatsoever proceedeth from a naturall man is sinne. Heare Ierome for all, who saith, without Christ all vertue is vice. This point then is not yet foure hundred yeares old.

Elymas. Nothing was more frequent in the mouths of the Fathers before Pelagius, then freewill. Iustin Martyr saith, that there were nothing in men worthy of praise, if they had not equall power to turne themselves either way. Irenaeus saith; Man hath power to choose, euen as the Angels. Wherefore their impugning of freewill afterwards was to bee imputed to the heat of their opposition made to Pelagius, who taught, that men had power to turne to God, and to keepe his commandements out of the libertie of their freewill.

De Sp. & lib. c. 3.
de dogmat. Ec-
clesiae c. 27. Cont.
Epist. 2. Pelag.
l. 3 c. 8.

Barn. de gra. &
lib arbitrio.

Ieron. in Gal. c. 3.

Apol. 1.

Lib. 4 c. 71.

Paul. That which you alleage touching their oppugning *Pelagius*, may much more truly bee applyed about their sayings, wherein they seeme to be for the freedome of mans will: for they had to doe with the *Marcionites*, and *Manichees*, who held a necessity of all things wherby men were caried either to good or euill; and hence it came to passe, that they vttered such sayings as these: but when they saw the danger of the Heresie touching free will ensuing, they laboured by speaking against it to quite themselves from the least aspersiō this way.

Serg. Paul. And truly this is most likely: for the proper time for a man to expresse what he holdeth, is then, when disputation is moued about it, whereas he speaketh not so warily at other times, when he feareth not that any bold will bee taken vpon his sayings against the truth. And I am the rather perswaded, that they were against all liberty of the will vnto good, because they so consentingly taught, that euery thing proceeding from a naturall man before his conuersion is sinne.

Paul. Touching iustification by workes, or by inherent righteousness; and not onely by the righteousness of Christ imputed by faith, none euer taught it, till *An. 1500*. For Christs righteousness onely hath euer beene rested vpon by the Fathers: *Ierome* saith, Christ hath so receiued the name of sinne, as we are made the righteousness of God in him, not ours, nor in vs. *Ambrose* saith, This is appointed of God, that he which beleeueth in Christ should be saued without workes, hauing his sinnes freely forgiven through faith onely. And *Chrysostome* saith, So soone as a man beleueth, he is iustified. *Bernard* saith, Another mans righteousness is assigned vnto man, because he wanted his owne, the satisfaction of one is imputed to vs all.

Elym. But there is a double iustification: the first, which is onely by faith, and hereby a man passeth from the state of sin into the estate of grace; and the second, which is by inherent righteousness, whereby a man of iust becommeth more iust and worthy of heauen. And of the first of these onely the Fathers spake, not of the other.

Paul. They could not well speake of that, seeing it was vnknowne in their dayes, and long since inuented. And touching

Ieron. in 2 Cor. 5.

in 1 Cor. 1.

In Rom. 3.

Hom 7.

Epist. 190.

Bernard Ser. 1.
de Annun.

touching the merit of the best mans righteousness. Bernard doth vtterly deny it, saying, *The merits of men are not such, as that for them eternall life should be due of right; or so as that God should be uniuſt, if he did not therefore beſtow eternall life: for to ſay nothing, that all our merits are Gods giſts, and ſo man is for them a debtor vnto God, not God vnto man; what are all merits to ſo great glory?* Wherefore if meriting bee ſpoken of by the Fathers, they meant nothing elſe but to preuaile or obtaine, or elſe they called good works merits, to ſet forth their dignity in reſpect of the diuine acceptance, that men might be encouraged hereunto.

Elym. You doe altogether peruert their meaning: for they taught good workes in the regenerate to be properly meritorious, ſeeing perfect righteouſnes according to the law is worthy of heauen, and ſuch righteouſneſſe they taught, that men through the grace of God inabling them, did attaine vnto in this life, yea and that they could doe and did more then the law required, and ſo merited for others alſo.

Paul. You doe moſt impudently wrong the Fathers: for none till about 1000 yeares after Chriſt, taught perfection of degrees in this life, but onely perfection through Chriſt, and a comparatiue perfection, ſome exceeding others; but altogether againſt it. Saint *Auguſtine* ſaith, *Charity, that cannot be increaſed is in no man here, and that which may bee increaſed is in fault, becauſe it is leſſe, then it ought to be, by reaſon of which fault there is no man iuſt and ſinneth not, by reaſon of which fault no liuing man ſhall bee iuſtified in the ſight of God.* And *Ierome* ſaith, to affirme that any man liueth ſo, as that he is without ſinne, is to take man out of man, and to affirme that a man in the body is without the body, and rather to wiſh then to teach. And if they held, that no man can perfectly keepe the Law, then it is certaine, that they taught not, that men could both doe all that the Law requireth, and more alſo. If then they haue ſpoken any thing, wherein they may ſeeme to be for ſupereerogation, it is to be vnderſtood either of outward things, or of ſome ſpeciall commendable thing, which is not commonly commanded to all, but commended to ſome. And ſo their doing more then is required was onely with

Epiſt. 29. ad Hieron.

Ieron contra Pelag. Epiſt.

Hom. 3. in 1. Cor.

reference vnto others; who did not likewise as not hauing that particular gift, or in external, wherein *Chrysostom* saith, *euē the Philosophers exceeded the Commandement of God.*

Serg. Paul. *I like this your interpretation of the Fathers very well, and am hereby perswaded, that both perfect keeping of the Law and workes of supererogation are nouelties. Proceed therefore to vncertainty of faith.*

Aug. Tract. 75.
in Johan.

Paul. This vncertainty was not determined, nor certainty of faith condemned, before the Councell of Trent Anno 1500. The Fathers are most plaine for assurance by faith. *August*: saith, *Christ is now in vs, and we in him, but we beleeue this now, then wee shall know it, although we know it now also through beleeuing, but then we shall know it by beholding it.* *Gregory* saith; *The soule that thirsteth after God is first pricked with feare, then with loue, but when feare hath bene consumed with long anxiety of sorrow, a certaine security of presumption of pardon doth arise.* And *Chrysostome* sayth: *The supreme Essence, which doth also bestow what it promisseth, testifying vnto vs, who can any more doubt of this dignity hereafter?* And *Bernard* exhorteth to beleeue without doubting, *Whatsoeuer soule of you feeleth at any time in the secret of his conscience the Spirit of the Sonne crying Abba Father, let it presume that it is beloued with a fatherly affection, and beleeue, doubting nothing.*

Regist. lib. 6.
c. 187.

Hom. 14. in
Rom. 8.

Elym. They meant nothing else, but certainty on Gods part, but because man is mutable, and all promises runne vpon condition of his perseuerance, they haue plainly taught elsewhere, that none can be certaine by faith. Heare *August*. for all, who sayth. *Who of all the multitude of beleeuers can presume that he is in the number of beleeuers as long as he is in this morality.*

Bern in Cant.
Serm. 8.

Paul. They spake in this manner to preuent carnall security, which followeth vpon presumption, but they neuer impugned, but encouraged to assurance by faith.

Serg. Paul. *There remaineth now onely one point, wherein I desire to heare you speake, viz. that of satisfaction.*

Paul. And this is none of their least errors, that *Christ* satisfied onely for eternall punishments, but for temporall due vnto vs for sinne we our selues are to satisfie: for as it is a plaine

plaine derogation frō the dignity of his passions. Touching this therefore I say, as of the former points, it was not taught anciently, but the plaine contrary: *Tertullian* saith, *Guiltinesse being taken away, the punishment is also taken away*; and that he may not seeme to speake of eternall punishments onely, hee nameth death, according as it was threatned, *In the day that thou eatest of it, thou shalt dye the death*, which death here comprehendeth all punishments. And *Saint Augustine* sayth, *Christ by taking upon him the punishment, and not the fault, hath done away both fault and punishment*: and elsewhere more expressly; *Christ had two good things, righteousness and immortality, wee two euill things, sinne and mortality, the one hee tooke upon him, the other he did not, and by taking upon him the one, he freed vs from both*. As for satisfaction required of vs, it is not, as he sheweth, for punishment, but to shew our repentance by our outward actions. So that according to *August.* wee are deliuered from mortality as a punishment, and not only from hell fire.

Elym. How soeuer you seeme to make these learned Fathers to speake, it is plaine, that they meant onely eternall punishments, borne by Christ for vs. And therefore they doe vsually speake of works of penance and almes, as hauing force to purge and wash away sinne. *Chrysostome* sayth, *The common Lord of vs all, desirous to haue all our sinnes washed away, hath inuented this cure, which is made by fasting*. And *Prosper* saith, *Almes cleanse the whole man*. And *Cesarius* sayth, *that a man who by sinning hath lost himselfe, doth againe redeeme himselfe by his satisfaction*.

Paul. Where is there a word in all these touching satisfaction for temporall punishments? It may rather bee inferred, if these speeches be strictly taken, that wee are able to doe something to deliuer our selues from sinne, both in respect of guilt and punishment temporall & eternall. Wherefore it must needs bee yeelded, that these things were spoken improperly, that being ascribed to the instrument or meanes, which is proper vnto Christ. Satisfaction therefore, as it is now taught in your Church, is rather to bee referred to the *Lateran Councell*, Anno 1215, wherein the

Tertul. de Baptis.

Gen. 2. 17.

Enchir. c. 70.

Aug. de verb. Dom. Ser. 37.

Hom. 1. in Gen.

Lib. de promiss. & pred. part. 2. c. 2.
Hom. 1.

the sacrament of penance was established, an appendix whereof is satisfaction.

Elym. Because you haue spoken of the sacrament of penance first appoiated in the *Lateran* Councell, I will lay hold vpon the occasion to put you to proue the nouelty of the seuen sacraments: for if seuen haue beene anciently acknowledged, this is not so new, as you would make the world belecue.

Paul. I am very willing to follow you herein, and let the issue rest vpon my prouing your seuen Sacraments to be nouelties. I say then, that this number was not knowne, nor acknowledged by antiquity, but was first taught by *Peter Lombard* and the Schoole-men following him, about 1000 yeares after Christ. Saint *Augustine* sayth, *the Sacraments of the New Testament are most few in number.* *Isidorus* An. 600 sayth, *The Sacraments are Baptisme and Chrisme, and the body and blood of Christ.* And *Pascasius* Anno 900, sayth likewise.

Elym. They say, these two are the chiefe indeed, but they exclude not the rest. *Hugo de Sancto Victore* teacheth seuen sacraments, and of them he saith some are the principall, wherein saluation standeth, *viz.* Baptisme and the Supper of the Lord; the rest though they bee not so necessary, yet they profit vnto sanctification. And I could easily shew, that the ancientest Fathers haue called euery of these Sacraments.

Paul. I grant you without shewing, that they called them sacraments, and so they called any holy signe, according to *Augustines* definition; *Euery holy signe is a Sacrament.* But that there are any more, then two, properly so called, they neuer taught, and euen your *Hugo*, who acknowledgeth 7, can be no ground for your 7, for he reckoneth not penance for one, but the water of asperision. And the very Schoolemen deny the rest to be sacraments, properly so called. *P. Lombard* denyeth Matrimony to be a Sacrament properly and vniuocally with the other sacraments, and *Durand* likewise vpon that place. The same *Lombard* denyeth ordination to bee properly a sacrament, and *Alexander de Hales*, and *Thomas Aquinas* vpon that place, &c.

Serg. Paul.

Epist. 118.

Lib. 6. Originum

c. 19.

Pasc. de Cœna.

Lib. de sacram. 7.

part. 9. c. 6.

August. Epist. 5.

Lib. 4. 16.

Lib. 4. dist. 24.

Serg. Paul. This your dispute about the Sacraments hath brought to my mind another point yet vntoucht about the holy Scriptures and Traditions. Can you shew, that it is a nouelty to hold, that together with the Canonical Scriptures, Apocryphall bookes are to be receiued, and vnrwritten traditions, as a rule of our faith, or hath it ever beene held thus?

Paul. It is a nouelty to hold, that the Scriptures doe not containe in them all things necessary to saluation, and that Apocryphall bookes are to be receiued as Canonicall, and that traditions are necessary to saluation. For the Fathers sought to hold all men onely to the Scriptures: Chrysostome saith, If any thing bee spoken without Scripture, the thought of the hearers limpereth, sometime yeelding, and sometime doubting. And againe, If ye heare any saying, I haue the holy Spirit, but not speaking out of the Gospell, bee speaketh of himselfe, and the holy Spirit is not in him. So Basil, reg. Mor. 8. & 28. Epist. 80. And touching Apocryphall bookes, Cyril. Hierusalyms, sayth; Haue nothing to doe with Apocryphall bookes, but read the canonicall which are confidently read in the Church. The Apostles and first Bishops were much wiser and more religious then thou, who deliuered the scriptures vnto vs. Doe not thou therefore, seeing thou art a child of the Church, goe beyond their bounds. Athanasius sayth, There are 22 bookes of the old Testament Canonicall, but there are other bookes which are not Canonicall, which are onely read of the Catecumeni, as the booke of Wisdome, Ecclesiasticus, &c. Ierom calleth the History of Susanna, of Bel and the Dragon fables, and saith the same was the opinion of Eusebius, Apollinaris, Methodius, &c. Baruch was not receiued as Canonicall till the Councell of Florence, Anno 1439. And touching vnrwritten traditions, they receiued none of old, but either such as were consonant to the holy Scriptures, which were written in sense, though not in word, according to Augustine, of which was the baptisme of Infants and not to rebaptize: or customes in indifferent things according to Tertulian, who saith, Dost thou not thinke, that it is lawfull for euery faithfull Church to conceine and constitute that which agreeth to God, auaileth to discipline, and profiteth to saluation? And therē by the practice of your owne Church

Hom. i. in Psal.
95.

Serm. de S. Sp.

Catec. 4.

Athan. in Synop.

Prefat. in Dan.

De Gen. ad lit.
lib. 10. c. 23.
Tertul. de Coron.
c. 23.

may be left off again. For the thrice dipping in Baptism, standing in time of prayer vpon the Lords day, tasting of milke and honey in Baptisme, &c. anciently receiued, are now abrogated, and not held to bind.

Elym. I could reioyne with you about this argument, and bring many passages of the Fathers shewing their high esteeme of traditions : but lest these disputes should proue tedious to this noble person, and that he may not, being fascinated with that which you haue said, incline to your colourable Heresies, I say, that all, which you haue produced to disgrace the Catholike Religion as nouell, are nothing but cauls. For if our Religion be new, and so farre degenerated, as that the foundation is hereby ouerthrowne, there was no Religion, and so no true Church of God in the world for many hundred yeares, seeing by your owne confession, the Church which was about 1000 or 1300 yeares agoe, had many customes, and held many things which you doe not at this day. And with what face then can you alledge them, as being on your side so commonly as you doe, as though your Church were all one with theirs, when as it is plaine to any that will vnderstand, that they are our Fathers, and not yours; and such as suffered death, our Martyrs, sealing vp with their blood the Romane Catholike Religion, and not your new deuised way of seruing God without crossing, Chrysm, Holy water, Prayers for the dead, deuotion to the Saints, &c. and full of carnall liberty, in all things pleasing to the flesh, as mariages of Priests, and worldly liuing of all, without any renouncing of secular affaires for the seruice of God, and repenting only with a little griefe, no workes of penance being after required, with many other points of licentiousness. If any held with this Religion in all these points, tell who they were, when and where they liued, if you can, till within these hundred yeares, and that is as late as the newest of our points, to grant you your owne saying.

Paul. Neuer were any so iustly to bee taxed for cauil-ling, as you: for what can it else bee, when all your points, in that manner you hold them, haue bene plainly shewed

to bee new, to fly to this generall reason for euasion? The Church in the time of these ancients, was the same with ours in all matters of faith, as I haue fully declared, neither can a few ceremonies since, more corrupted, and therefore by vs abolished, estrange our Church from theirs, no more then the breaking downe of the brasen Serpent, and seru-
 uing God without it in *Hezekiabs* dayes, estranged the Church then from the Church in the time of *Moses*. As for the holy Martyrs, it is a most vaine bragge that they sealed your Religion with their blood, which was not then in question. It was rather our Religion, that they sealed, seeing they commonly suffered for such zeale to Christ, as that together with him they would not worship Idols, as we also refuse to doe. For holding the same points with vs in euery particular, it is not necessary to shew any that did, it is sufficient to proue our Religion true, and Apostolicall, to haue shewed the rising vp of all those rites, that we haue done away, to haue beene long after the Apostles dayes. And for carnall liberty, whereby you seeke to disgrace the truth, herein you blaspheme the very liberty of the Gospell, after the manner of the malicious Pharisees, who cryed out vpon Christ; *Behold a glutton, and drinker of wine, a friend of Publicans and sinners;* when hee did no more then hee might in taking liberty herein. For euen so wee maintaine liberty of mariage to all men, and reiect your superstitious austerities; because mariage is honourable amongst all men, and wee would not through a multitude of obseruances make Christs calie yoke and light burden, heavy, like to that vnder the Law, of which Saint *Peter* complaineth that it was such, *that neither we, nor our Fathers were able to beare*. And if experience may be heard, this your taking vpon you to be stricter then God, shall bee abundantly conuincd to open a farre wider gap to licentiousnesse, seeing all the world ringeth of the carnality, vncleannesse, and dissolute-
 nesse of your very votaries and Priests, and of *Rome* it selfe aboue all. And it is obserued, that your very Confessions and appointments of penance is turned into a fountaine of liberty, seeing more riots and disorders are against the time

Heb. 13. 4.

Act. 15. 10.

of shrift in *Italy* committed, then all the yeare before.

Serg. Paul. But can you not shew any that were of your reformed Religion for substance and matter of faith from the time of the ancient Fathers, till Luther. That was a very long distance of time of about 1000 yeares. Doe you hold that God was without a true visible Church all this time?

Paul. God was neuer without a true Church, neither was she hid long at any time: For till the Pope was made an Idoll, and idolatry with Images, and with the Masse tooke place in the Church, and the Virgin *Mary* was made ioynt mediator with Christ, it was a true Church, which was till about Anno 700. And when the Latine Church was by these abominations corrupted, the Greek Church still continued more sound: for they withstood the Popes supremacy, opposed images, held no transubstantiation; neither subscribed to the points maintained by the Romanists, till the Councell of *Florence*, Anno 1439, at what time I haue also shewed, how much this subscription was misliked by the body of that Church. So that if no where else, yet in *Grecia* the true Church was to be found, till then. But there wanted not oppugners of Images, and of the Popes supremacy in other places at the same times. The Councell of *Frankford* was famous for determining against Images, as I haue also declared. Betweene 700 and Anno 800 *Albertus Gallus* a French Bishop opposed himselfe against the Pope in his Legate *Boniface*, and with him one *Clemens* a presbyter, and *Samsou*, who were therefore excommunicated by the Pope, and imprisoned. And about the same time *Iohan. Maitrosius* and *Claudius Clemens* sent from *Scotland*; & first Professors of learning in the Vniuersity of *Paris*, denyed to subscribe to the Romish superstitions. Betweene 800 and 900 *Claudius Taurinenfis* Bishop of *Thurin* in *Piemont*, denyed the Pope, to bee an Apostolike Bishop, for he is not, sayd he, an Apostolike Bishop, that sitteth in the Apostolike chaire, but that fulfilleth an Apostolike office. He cast images out of the Church, and impugned the worshipping of the crosse. About that time were *Ioh. Scotus* also and *Bertram* that denyed the reall presence, Anno 847.

Ther-

Hist. Magd.
Cent. 8. c. 10.

Whights way
to the Church.
P. 386.

Thermandus Bishop of *Trenis* inueighed against Pope *Nicolas*, calling him Antichrist, for which he was excommunicated, and afterwards slaine. Betweene *An. 900* and *1000*, *Orto* impugned the supremacy, and *Arnulphus* called the Pope Antichrist. Betweene *An. 1000* and *1100*, *Berengarius* impugned the reall presence, of whom I haue already spoken. About that time *Leatherius* an Archbishop in France was of the same opinion. Betweene *An. 1100*, and *1200*. A certaine Bishop of Florence preached, that Antichrist vvas come, in the time of *Pascal* the second. Also one *Francis* an Abbot, and *Petrus de Benis* a Priest, impugned the reall presence, with many other Popish points: and *Bernard* is famous for many points against Popery. Betweene *Anno 1200*, and *1300*, *Gulielm. de Sancto amore*, was banished for an heretike and had his bookes burnt; and *Robert Grosset* Bishop of *Lincolne*, greatly opposed the Pope. Between *An. 1300* and *1400*, was *Iohn Wickliffe* professor of diuinitie in *Oxford*, who opposed the Pope in sundry points. And out of *Greece* came diuers by reason of the Turkish tyranny, amongst whom *Marsilius Patavinus* was of most note: he maintained that the Pope had no power ouer other Bishops, much lesse ouer Kings. *Armachanus* an Archb. in *Ireland*, and *Iohannes de Rupe scissa* were of the same opinion also. And after this *Iohn Husse*, and *Ierome* of *Prague*, with almost all the country of *Bohemia*, were famous for standing for the truth.

Serg. Paul. But these were but a few in an age, neither could they make a Church: bow hapned it, that there were no more till *Wickliffes* time?

Paul. Where Bishops and learned teachers haue been stirred vp to stand for the truth, there is no doubt, but as lights of the world they did inlighten many more, though they be to vs vnknowne. Neither was the mysterie of iniquity growne to that height till about *Wickliffes* time, and the dayes of the succeeding Worthies, so that the *Romane* religion was not altogether so dangerous: but now they being almost quite gone from *Christ*, their superstitious deuotion increasing towards the *Virgin Mary*, and the rest of the Saints, satisfying for a mans owne sins in part, being taught;

*Auentin: Regi-
nold. lib. 2.*

White ibid.

*Hist. Magd.
Cent. 12.*

*Hist. Magd.
Cent. 13. c. 2.*

*Hist. Magd.
Cent. 14.*

and the merit of workes, and freedome of will set vp, and the assurance of faith condemned, and such horrible idolatry with the Masse more then euer committed, they which had the Spirit of God in any measure within them could no longer forbear, but in great companies vtterly separate from the Church of Rome, lest whilst they would bee worshippers of Christ, they should become limmes of Antichrist, to the destruction of their soules.

Elymas. Nay rather are ye now become limmes of Antichrist, by following *Martin Luther* a Monke, that brake his Vow, and married a Nunne, & was of a notorious wicked life, and had consultation with the Deuill, and so went to the Deuill at the last: and by following King *Henry 8*, a man so sensuall and tyranicall; for these and such like were your leaders to this Schisme, and not any good Spirit, as yee pretend.

Paul. In seeking to wound the truth through the sides of these men, you doe but according to your accustomed manner, it being one of the Pillars of your Religion, to lay slanderous imputations vpon your Aduertaries, as a late Writer of ours hath notably shewed. But as for *Martin Luther*, it is well knowne, that he was a man of great zeale for the truth, and succeeded accordingly; your Pope and all your power not being able to lay violent hands vpon him, but that hee was preserved to dye in peace. If there were any thing taxable in him, in what holy man hath there not beene likewise? it is no preiudice to the truth, which hee stood for, no more, then *Saint Pauls* forepassed persecuting and blaspheming was to the Gospel. And for King *Henry 8*, God can vse any instrument to beat down the pride of such an enemy as the Pope, as he vsed *Nebuchadnezzar* to chastice idolatrous *Iudah*, and the Syrian Presidents, and Romane Emperours, to destroy Christs enemies, and to abrogate the legall seruice by burning vp the Temple, and yet this made nothing the more for the credit of the Iewes Religion, or discredit of the Christian thus aduanced. But because you haue giuen mee so iust occasion, I say that if the wickednesse and miserable ends of chiefe erectors of any Religion, be

Willer Tetra-
stul. Papismi.

be an argument of a bad religion, as vndoubtedly it is, the Religion of the Church of Rome is abundantly convinced to bee such; seeing so many Popes haue beene so notoriously wicked, and perished so miserably, and such apparant iudgements haue beene executed vpon others, that hath holpen to aduance it. *Gregory* the third, who drew vp the Popedome to such a high pin, was a most wicked man: for when *Phocas*, who had murdered *Mauritius*, and was therefore greatly taxed by the Patriarke of Constantinople, for which hee was much offended with him, hee sent his image to Rome, and *Gregory* receiued it honourably, and flattereth with this parricide, but inioyed not long the honour of vniuersall Bishop thus attained, for he dyed within nine moneths after. And *Phocas* the founder of the primacy proued soone after a slothfull beast, cruelly murdering many of the Nobles, rauishing many Mitrons and Virgins, wallowing in dayly drunkennesse, and accordingly was rewarded. For hee was taken by *Priscus*, and *Heracleon*, and his hands being first cut off, then his priuy member, he was beheaded, and his body burnt in a brazen Bul, and all his posterity destroyed with him. *Siluester* the second was a Coniurer, and was slaine by the Deuil, when he was saying Masse in the Chappell of the Crosse of Ierusalem. *Iohn* the 13 committed Incest with two of his Sisters, and was slaine at the last in the act of Adultery. *Gregory* the seuenth put out the eyes of *Iohn* the 15, and killed him with famine in the Castle of Saint *Angelo*, that he might reigne in his stead; and hauing laboured mightily to aduance the papall Sea, he was shortly cut off by a sudden death, and his body was drawne by the feet through the streets, and pierced with speares by the Romanes. Whereupon the History called *Fasticulus temporum*, noteth, that the Bishops of Rome were now adayes slaine, as in the Primitiue Church, but were not made Martyrs as they, there was the like death, but not the like cause: they suffered, as milde lambs following the Lambe Christ, these as rauening Wolves attempting a new Empire. *Gregory* the ninth dyed in despair. *Boniface* the eighth dyed of madnesse. *Paul* the second, hauing vyoted as much as euer did *Heliaga-*

Platina.

Pompon. Lætus
Paul. Diacon.

R. Barus supplem.
Chron. Nanc.

Ioh. Marins.

Fastic. Temp.
O. 601.

Flit. vit. pontif.

balus

Pasquill.
Natal. comes.
Hist. l. 4.

Napier
Renel. p. 138.

babu dyed of an Apoplexy. Alexander the sixt committed Incest with his owne daughte; whom also he married to his sonne; and was at the last poisoned by him. Pius the fourth dyed in the very bosome of his Concubine. Paul the third, when he had waxed old in a filthy course of life, dyed, crying out, my sinne is alwayes against mee. And what should I reckon vp more: whose desireth to read further of them, let him looke into *Polanus Dan. part 2. p. 407*: and *Parker* of the Crosse, who sheweth what whores, and *Ganimedes* by name, seuerall Popes haue had. *Sergius* had *Marozia*. *Gregory* the seueneth, *Matildis*. *Alexander* the sixt, *Lucretia*: all their daughters or Sisters. *Sixtus* the fourth had for his *Ganimede Riaris*. *Iulius* the second, *Germanus*. *Leo* the tenth, *Hypolitus*. *Iulius* the third, *Innocentius*, &c. And *Napier*, who in his exposition vpon the *Reuelation* reckoneth vp the number of most notorious wicked Popes. There haue beene thirteene adulterers: Three common Stewes-hauncers: foure incestuous persons: eleuen Sodomiticall persons: seuen erectors of Stewes, and two and twenty Necromancers. And *Henricus Echartus*, who in his booke called *Papa Pharisaeans* reckoneth vp the vilest heresies, wherwith Popes haue been tainted. Some Sadduces, some Montanists, Arrians, Nestorians, Eutychians, and Epicures, and patrons of wickednesse. *Innocent 4*, defended for gold any luxury in the Clergie. *Sixtus 4* gaue liberty of Sodometry to the Cardinals. *Alexander 4* sent into England for money, absolution to all periured and wicked persons.

Serg. Paul. *Are these things true? is it possible, that so many monsters should sit in the Apostolike chaire? yet it is true, the office doth not priuiledge from sinne, else Iudas being an Apostle should not haue been a Dewill, As Iudas therefore was no preiudice to the Apostolicall office, no more it may bee are some wicked Popes to the religion by them maintained. Else by the like reason the wickednesse of some of your Bishops & Ministers would be an argument against your religion.*

Paul. For the truth of these things I haue alledged my authors; who in these sifting times would not haue written thus, if they could haue been disproued. And how to ouer the wicked-

Young M.

